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## **The Babe of Bethlehem.**

WHY were all men in expectation of Him at the time of His birth? What was to be peculiar about Him to lead Israel to expect His birth? The answer to this question is that God had made a certain promise centuries before and the promise had not been fulfilled. This promise contained the thought that a holy child would be born, and that in some way, not explained in the I promise, this child would bring the blessing the world needed.

The promise behind the expectation was that which God made to Abraham, saying, "In thee and in thy Seed shall all the families of the earth be blessed." From that time forward Abraham began to look for the promised Seed—the promised child. He looked first of all to his own children, and was finally informed that it would not be one of his children direct, but that through their children, at some remote date, this child should be born—the Seed of Abraham. From that time onward, all the Israelites were waiting for the birth of the child that should bring the blessing.

But why was a Messiah necessary? Why wait at all for the birth of the child? The answer to this question is that sin had come into the world; that God had placed our first parents—holy, pure and free from sin—in the glorious conditions of the Garden of Eden with every favourable prospect and everlasting life at their command if they continued in harmony with God. But by reason of their disobedience they came under Divine displeasure and sentence of death. This sentence of death has brought in its wake aches, pains, sorrows, tears, sighing, crying and death—all of these experiences as the result of sin.

Our heavenly Father said to our first parents—and this was the first intimation that He gave them of a deliverance—that "The Seed of the woman shall bruise the Serpent's head." The serpent in this expression means Satan—all the powers of evil, everything adverse to humanity, everything adverse to the blessings which God had given them, and which they had lost by disobedience. But the promise was vague and they understood little about the "Seed of the woman" and "bruising the Serpent's head." It merely meant in an allegorical way a great victory over Sin and Satan, without explaining how it should come.

So mankind continued to die; they continued to have aches and pains and sorrows; they continued going down to the tomb. They realised that what they needed was some Saviour to come and deliver them from the power of sin, to deliver them from the death penalty of sin—a Saviour who would be, in other words, a Life-giver. They were dying and needed new life. This is the meaning of the word Saviour in the language used by our Lord and the Apostles. They were hoping and expecting that God would send a Life-giver.

It was on this account that they were so greatly concerned regarding the promise made to Abraham—"In thee and in thy Seed shall all the families of the earth be blessed"—they shall be granted a release from sin and death. In no other way could mankind be blessed. It would be impossible to bless mankind except by releasing them from sin and death. Hence, the Scriptures tell us of God's sympathy; that God looked down from His holy habitation, and beheld our sorrow, and heard, figuratively, "the groaning of the prisoners"—humanity—all groaning and travailing under this penalty of death—some with few aches and pains, and some with more aches and pains; some with few sorrows, and some with greater sorrows, but all groaning and travailing in pain.

But God's sympathy was manifested; and we read that, "He looked down and beheld that there was no eye to pity and no arm to save" and with "His own Arm He brought salvation." This is what was promised to Abraham—that one should come from his posterity who would be the Saviour of the world; and because this promise was made to Abraham and to his Seed, they were marked out as separate from all other nations and peoples. To the Jewish nation alone belonged this great honour—that through them should come this salvation. Hence, from that time onward the Jews spoke of themselves as God's people, the people whom God had promised to bless, and through whom He would bring a blessing to all others. Therefore, all other people were called heathen (or nations, which the word means). Israel was thus separated because God's Covenant was with them, and not with the others. But God's Covenant with Israel was for the blessing of all the others: "In thy Seed shall all the families of the earth be blessed." Now, we have the "Why" of this wonderful babe's being born.

## **How was this Babe Peculiar—Holy, Harmless, undefiled?**

How could He be a Saviour? In what way could He be different from any other babe? Why not use some other babe as the one through whom salvation should come? The answer of the Bible is that salvation could not come to mankind unless there should be a satisfaction of Justice on account of Original Sin. That must be the first consideration. The penalty, "Dying, thou shalt die," pronounced against the first man, must be met before the world could be blessed.

Why not let any man die? Because all were 'under the sentence of the original condemnation, and none could be a Ransom-price or a substitute. Hence the necessity for a specially born babe, different from any other babe. In what way was this One differently born? The Bible explains to us very distinctly that He was not begotten of an earthly father. Although Joseph was espoused to Mary, yet this child was not the child of Joseph. The Bible explains that this child was specially begotten by Divine power, in the mother, though she was still a "virgin" when she brought forth the child.

This is the Scriptural proposition ; and while it may not seem clear to some, yet the Word of God standeth sure. If the Redeemer was not perfect then He could not be the Saviour of the world. The promised redemption implied that Jesus would be perfect ; it implied that He would be as the first man was before he sinned. "For since by man came death, by man shall come also the resurrection of the dead"; "As all in Adam die, even so shall all in Christ be made alive."

So this one must be, as the Apostle declares, "holy, harmless, undefiled and separate from sinners." (Heb. 7:26). He must be entirely distinct and separate from humanity so far as sinful features were concerned. If we had time it would be interesting to go into the scientific features--of how a perfect child could be born from an imperfect mother. If we can have a perfect life germ we can have a perfect child from an imperfect mother. And so, if we had perfect fathers, we would soon have a perfect race. But there is no father who can produce a perfect child. Hence it was necessary in this case (and the Scriptures declare it was accomplished) that God should beget this Son by power from on high. Therefore, that which was born of the "virgin" was separate and distinct from all humanity. His life came not from an earthly father, but from His Heavenly Father.

## **Who Was He Thus Born?**

It is written that before He became flesh Jesus had an existence; as He declared, "Before Abraham was, I am." Again, in one of His prayers, He said, "Father, glorify Thou Me with the glory that I had with Thee before the world was." The Revelator tells us that "He was the beginning of the creation of God," and Paul says that "by Him all things were made." And so our Lord Jesus was not only the beginning, but also the active agent of the Father in all the creative work in the angelic world and in the creation of humanity, and in all things that were created.

The whole matter is summed up, by the Apostle John. We will give a more literal translation of "In the beginning Was the Word." (This expression, Word, in the Greek is Logos. The thought behind the word Logos is that in olden times a king, instead of speaking his commands directly to his people, sat behind a lattice work, and his Logos, or messenger, or word, or representative, stood before the lattice work, and gave the message of the king to the people in a loud tone of voice. The king himself was not seen by the people—The Logos was the one seen. So this is the picture the Scriptures give us of how Jesus was the express representative of the Heavenly Father, the One through whom the Heavenly Father made Himself known—the Word, or the Logos. So we read in the first chapter of John), "In the beginning was the Logos, and the Logos was with the God, and the Logos was a god. The same was in the beginning with the God. By Him were all things made, and without Him was not anything made."

In other words, Jesus was the direct Creator of all things. He was the Divine Power, Agent, Word, Messenger, the Logos of Jehovah. He did all the great work of creation ; but He Himself was the first of God's direct creation, the First-born of all creatures, that in all things He might have the pre eminence—the first place.

When the time came that our Heavenly Father made known His great purpose that He would bless the world, He gave opportunity to this First-begotten One—this One begotten of the Father—to be the servant in this great work He intended to accomplish for mankind. Consequently, the Scriptures state that "for the joy set before Him he endured the cross, despising the shame." And now He has sat down at the right hand of the Majesty on high. He has this great reward because of His obedience even unto death, the death of the cross.

The Apostle speaks of Him as having been rich, but for our sakes becoming poor, that through His poverty we might be made rich. He tells us how He left the glory which He had with the Father and humbled Himself to the human nature. Why

Because, as already stated, it was necessary that some one should become man's Redeemer ; an angel could not redeem man, neither could an animal redeem man. The Divine law is "an eye for an eye; a tooth for a tooth ; a man's life for a man's life." This was to teach us a great lesson: that perfect human life having been condemned to death, it would require a perfect human life to redeem it. It was therefore necessary that Jesus should become the "Man Christ Jesus," in order "that He, by the grace of God, might taste death for every man."

## **What Results Have Followed?**

The results that have followed have been that He Himself proved His own faithfulness. "Being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross"—the most ignominious form of death. It pleased the Father thus to prove Him, not only by death, but by the most ignominious form of death—dying as a culprit, being crucified between two thieves. What a terrible ignominy to die thus !

It would be ignominy enough for us in our imperfection, but for Him, perfect, "holy, harmless, undefiled and separate from sinners," it must have been a cause for deep and poignant sorrow. Having completed the laying down of

His life, at the end of the three and a half years, He cried, "It is finished!" What? Not His work, for much of that lay before Him! He merely finished this part of the work, finished laying down His life a ransom-price.

What next? After His death came His resurrection ; and we read that "God raised Him from the dead on the third day." According to the Scriptures He was raised up from death a glorious being—"Sown in corruption, raised in incorruption; sown in dishonour, raised in glory ; sown in weakness, raised in power; sown a natural body, raised a spirit body"; "Wherefore God hath highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow, those in heaven, and those on earth, and those under the earth; that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2: 10.

But we see not yet all knees bowed to Him. Why not? The Scriptures tell us that before He begins His great work for the world of mankind, He first does a work for the elect, the Church, those who desire to walk in His footsteps, to gather out of the world a Bride, to be co-workers with Him in all the great work of the Father. This is the only work yet in process of accomplishment, and this has been going on now for over eighteen centuries. We see how He gathered out the saintly ones from amongst the Jews, "Israelites, indeed, in whom there was no guile." Not finding enough to make the desired number, He proceeded to gather them from all nations, kindreds, tongues and peoples.

The Apostle tells us that when this Bride class is united with Him they shall be parts of the Seed of Abraham; as we read, "And if ye be Christ's then are ye Abraham's Seed, and heirs of the promise." (Gal. 3 ; 29). This statement relates to the promise made to Abraham, that through him and his Seed all the families of the earth shall be blessed. Thus we see the work that Christ is accomplishing now.

The invitation to become the Bride of Christ is a very special invitation and those who would be His must walk in the "narrow way." If they will sit in His Throne, they must suffer with Him. If they suffer with Him they shall also share His glory. So "the sufferings of Christ, and the glory that shall follow," were not only to be accomplished in our Lord Jesus, personally, but He was an example for all the Church who are justified through faith in His blood. They have a share with Him in His sufferings, and will share in His glory; they have a share in the First Resurrection, as the Revelator declares, "Blessed and holy is he that hath part in the First Resurrection, on such the Second Death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years."—Rev. 20: 6.

Saint Paul says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," "that I might know Him and the power of His resurrection" (the special resurrection) to the divine nature. How ? By being made conformable to His death ; for, "If we suffer with Him we shall also reign with Him."

### **What About the Future?**

All the families of the earth are to be blessed, as originally promised in Eden: "The Seed of the woman shall bruise the Serpent's head." Also, as St. Paul states in the 16th chapter of Romans, "The very God of peace shall bruise Satan under your feet shortly." So, then, the next thing in order in the outworking of God's Plan will be to bruise Satan and destroy sin.

When will Satan be bound or restrained? Just as soon as this Age shall end; because this Age is merely for the development of the Bride class ; then will come the promised Free Grace to all the families of the earth. Messiah's Kingdom shall come. He has promised that when He shall reign, all His faithful shall reign with Him: "To him that overcometh will I grant to sit with Me in My Throne, even as I overcame and am set down with My Father in His Throne." All the Church will be associated with Him in His great Messianic Kingdom; and "He shall reign from sea to sea, and from the river to the ends of the earth"; and "Unto Him every knee shall bow and every tongue confess, to the glory of God the Father"; "The knowledge of the glory of God shall fill the whole earth." The whole earth will become as the Garden of Eden. Paradise Lost will be Paradise Restored. The divine image lost in Adam will be restored to man. Human nature will be brought to perfection. But the glorious reward to the Church will be the divine nature, to be like her Lord, to sit at His right hand, and to bless the world of mankind. Man will become not only perfect, having all that Adam had, but will have additional knowledge and character; and there is every evidence that this shall be an eternal blessing.

### **Shall None Be Lost?**

Yes, the Scriptures tell us that some will be lost, and that the loss they shall sustain will be loss of life, and therefore all the pleasures of life. "They shall be as though they had not been"; "They shall be destroyed from amongst the people." St. Peter says, "They shall be destroyed as brute beasts."—Acts 3 : 23 ; 2 Pet. 2 :12.

When? When the eyes of their understanding shall have been opened to see the Lord and to understand His glorious character, and they shall have had opportunity to appreciate and enjoy His blessing. When such intentionally reject the grace of God, they shall die the Second Death, from which there is no resurrection, no hope of recovery. But, thank God, there shall be no knowledge of suffering for them; they shall be destroyed as brute beasts.

In proportion as we believe in this Babe of Bethlehem shall we rejoice to-day. In proportion as we believe He was manifested on our behalf ; in proportion as we believe He died for our sins ; in proportion as we recognise Him as the glorified Saviour ; in proportion as we have surrendered our hearts to Him and seek to do the things well pleasing to Him shall we have the peace of God. .

Our hope on behalf of mankind in general is that in God's due time His blessing shall reach all—not the same as that for the Church, but as St. Peter tells us in Acts 3 : 20, 21, "He shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the Times of Restitution of all things spoken by the mouth of all the holy Prophets."

*"Ill that He blesses is our good  
And unblessed good is ill.  
And all is right that seems most wrong  
If it is His sweet will."  
--Faber's Hymn.*

## PEOPLES PAPER

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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.

## **"Looking Back We Praise the Way."**

IT is fitting that the Lord's people should continually keep in mind the mercies and blessings they enjoy, otherwise the pressure of the cares of this life and the deceitfulness (of riches would so crowd in upon our minds and hearts as to cover from our observation and ultimately choke up completely the springs of divine grace, which, kept open, minister continually to our joy and refreshment in the holy spirit.

To this end it is appropriate that we have a daily review of the blessings we enjoy—that every evening we call to mind the privileges enjoyed, the providences which have guided our way, and the blessings, both temporal and spiritual, which have come to us; some of them in common with the world in general and others of a special kind known to and appreciated by those only who know the Shepherd and are known of Him.

It is appropriate, too, that we take weekly reviews, looking at the same mercies and blessings from a still broader standpoint of observation, reminding us of the rest into which we have entered through faith in the precious blood, and also of the rest that remains for the people of God, whereof God has given us assurance in that on the first day of the week He raised up Jesus from the dead.-- Heb. 4 : 3, 9.

But it is with special appropriateness that at the close of the still larger cycle of a year we should take a still broader and more comprehensive view of our experiences, looking circumspectly at the way we have travelled and considering well which have been steps which have hindered progress, and which have been proper steps in the footprints of Jesus, bringing us nearer to the goal—the "mark" which we must surely attain if we would be accounted worthy of a share in the promised Kingdom.

Such an advanced Christian looks back through the year and recalls life's storms as well as its sunshine, its sorrows as well as its joys, its tears as well as its smiles, and sorrows not as others who have no hope. His troubles have been divested of their fearful features, and minimised by the spirit of a sound mind, and the instructions of God's Word, which assures all such that the trials,

difficulties and adversities of life, rightly accepted as lessons, are blessings in disguise—which will work out "a far more exceeding and an eternal weight of glory" in the life to come.-2 Cor. 4: 16, 17.

He will perceive, too, that his joys have been of a purer and a more solid kind than any he ever knew before he was begotten of the holy spirit. They have not had commingled with them "the bitterness of envy, malice and hatred, but have been unalloyed; because they have not been rejoicing in iniquity, but rejoicing in the truth. Moreover, they have been much more numerous than ever before ; because he not only is able to joy in the Lord, joy in His Word, joy in the holy spirit, joy in fellowship with brethren of like precious faith, but by the grace of God he has been enabled additionally to joy in tribulation also—not because he loved tribulation, but because he loved the patience, the experience, the character, which God assures us are a fruitage which all tribulations must yield us under His providence, if we are rightly exercised thereby--James 1 : 3, 4; Rom. -5: 3.

Of whom are all these things true? Not of every one, surely, for we know many who have no such experience—the world that lieth in darkness knows not God. Nor are these experiences true of all people of intelligence—nominally Christians. Comparatively few of those who profess the name of Christ enjoy these precious experiences, or will be able to look back- upon the year with satisfaction of this kind, realising that God has crowned the year with His goodness. This is so, because they have not taken the necessary step of full consecration to the Lord, to bring them under His protecting care and under the enlightening influence of His Word through His spirit ; or, having taken the step of consecration, they have not been performing their vows, but seeking to serve both God and Mammon, without pleasing either, and without receiving satisfactory blessings from either.

The class which can and does look back through the year from the standpoint that we have described—the class which looking back can see that God's goodness has crowned every feature of life throughout the year, is the "little flock," the true Church, whose names are written in heaven—the body of Christ, the Bride class. They are the true Zion, which shall shortly be set up, filled with divine glory, the joy of the whole earth, and the divine channel of blessing to all the families of mankind ; "For out of Zion shall go the Law, and the word of the Lord from Jerusalem." These are of the elect Church, of which Christ is the Head, and are the faithful "feet" members who, now fulfilling

their vows of sacrifice, are companions in the sufferings of Christ, as by and by they shall be His companions also in the glory that shall be revealed. (Rom. 8:17, 18). They are God's choice, or His "elect," for, as the Apostle informs us, God has predestinated that this class whom He is selecting shall all be copies of His Son. (Rom. 8: 29). They shall dwell in His house—they will be members of the great Temple which the Lord God is building of spiritual stones, in and through which He will bless the world with a knowledge of Himself and His grace.—1 Pet. 2: 4-8.

Is it any wonder that these can rejoice in spirit saying, "Praise the Lord, O my Soul, and forget not all His benefits"? "He hath put a new song into my mouth, even the loving kindness of our God." Surely, then, it is that these, in looking back, can see in the year that is past that that which has blessed and rejoiced them in every sense of the word has been of divine goodness, and that thus God has crowned the whole year with His favour toward them through Christ Jesus, and they thus appreciate it to the full.

### **January Issue of "Peoples Paper"**

The booklet, "Hell, Death, Spiritism," will now definitely take the place of the 'Peoples Paper' for January, 1935. It should prove useful in refreshing the minds of our readers on the Bible teachings of these subjects, and further copies may be had to pass on to others, who will give the booklet a careful reading.

As the new edition will not be ready till later in December the copies cannot be forwarded with this issue of the "Paper," as was previously suggested.

### **Christmas Convention.**

The arrangements for the Convention gatherings in Melbourne are now well in hand, and it is pleasing to have heard from various brethren in other parts, who expect to be in attendance (D.V.) Their presence will, undoubtedly, add to the encouragement all round, and assist greatly in the Convention programme. It will be a pleasure to hear from any other friends who may find the way open to join the assemblies in the name and spirit of the Lord.

As previously announced, the Convention, commencing on Sunday, 23rd December, will be continued on Tuesday and Wednesday, 25th and 26th December, with afternoon and evening sessions, tea being provided at the rooms For Monday, 24th, an outdoor gathering is being arranged (D. V.)

All are advised to note the central meeting place for the Convention at "Fowler House," 18 Queen Street (near Flinders St.), Melbourne.

Visiting brethren still requiring accommodation are advised to communicate without delay; programmes are now being forwarded, and more may be had as required.—"Serve the Lord with gladness: come before His presence with singing. Enter into His gates with thanksgiving and into His courts with praise."

"Daily Heavenly Manna" almost ready

The friends who have ordered copies of the above mentioned book, in the pocket size, may expect to receive them through the post shortly now, the printers having promised to have a supply ready for us in good time before Christmas.

We trust that all will be pleased with the new edition, and find it of daily help in the Christian way. Further orders may be placed, the price being 1/9 in cloth binding, with gold lettering (with reduction for three or more), and 2/9 per copy in good leather binding.

## **Storms on the Sea of Life.**

*"He maketh the storm a calm."—Psalm 107:29.*

If there is anything in the world which causes a man to feel his own littleness it is a storm at sea. The voyagers realise that no human arm could calm that storm. The text, then, refers to the Almighty One, our Heavenly Father. Our heavenly Father, however, always uses instrumentalities. The Scriptures tell us that after He had created one great being, He rested. This One was the Logos, the Only Begotten of the Father, the First-born of all creation. (Colossians 1:15; Revelation 3: 14). All the power the Father has since exercised has been through the Lord Jesus.

The passage of Scripture used as our text may not have been understood fully and completely by the Psalmist, the one who uttered this prophecy. Like many other Scriptures it has a special application to the Church of Christ. The Apostle Paul tells us that these things were written beforehand for our admonition, instruction. (1 Corinthians 10: 11). We believe that nearly all the prophecies recognise the Lord and His Body first. There have been many storms permitted by the Lord to come upon the little company of His followers. Sometimes the whole journey of life has been a stormy one. We sometimes sing, "When the storms of life are raging," in his Epistles, the Apostle intimates that those who do not have storms, trials and difficulties lack proof that they are God's children; for God would not be dealing with such as His children.—Hebrews 12: 7, 8.

If we are children of God, we need to have trials and testings, that these may make us meet for the inheritance of the saints in light. (Colossians 1:13). In all these experiences, the tendency of the trial is to drive us nearer to the Lord, to make us feel that we need the Divine shelter and care. And so a blessing comes out of these storms. We are not to think of God as making these storms, either literal or figurative. Satan is the great Enemy. While literal storms come about by natural laws, apparently, yet there may be a power exercised by spirit beings to produce them. During our Lord's ministry, a storm of this kind was raised on the Sea of Galilee. The storm was so sudden and so great that, although the lake is not very large, the boat seemed in danger of going down, and the disciples, although experienced fishermen, were in terror. Jesus was asleep in the end of the boat. They came to Him and said, "Master! carest Thou

not that we perish?"

### **Storms a Test of Faith.**

Satan knew that Jesus and the disciples were in the boat on the sea. Perhaps he thought that by causing this storm he could destroy Jesus and thwart the Father's Plan. Jesus rebuked the storm.

This lie would not have done, we suppose, if it had been caused by the Father. Then he applied the lesson to the disciples, saying, "O ye of little faith, why did ye doubt?"

The Lord's evident intention in letting the storm go as far as it did was to test the faith of the disciples, and to give a lesson such as this text is giving us now. It would cause them to remember in future years, in all their difficulties, whether from their own imperfections, or the imperfections of others, or as the result of the work of fallen angels, that all things were under Divine oversight. This also we should remember : We have the assurance that all these things will work for good to us, and that He will with the temptation provide also a way of escape, that we may be able to bear it.-1 Cor. 10: 13.

This was illustrated in the storm on the sea, and the Lord's act in rebuking the storm. So if we have trials and difficulties, we should cry unto the Lord—we should exercise faith enough to cry unto Him. It should not be that blind faith which would say, "Whatever the fates have ordained, that is my portion; and there is no escape." This latter is the condition of the heathen, but is not the case with us. The Lord allows the storms to press us more and more so that we will cry unto Him. Then He will hear us and give us the necessary deliverance. He may not always make it a very speedy deliverance, but He will make a way for us to escape. We must remember also that it is the New Creature with which He is dealing. These storms may be right inside, in our own person—storms of passion, of anger, of resentment. These we are not to allow to go on; but we are to cry for the Lord's help, that we may be overcomers of these storms—trials.

### **Great Storm of Wrath Coming.**

This incident on the Sea of Galilee pictures what the Lord is doing for the Church now, and what He will do in the future for the world. He intends to deliver the whole world from sin and death, which have had a long reign of six thousand years. This period has been one continuous storm, with occasional brief lulls. Meantime, the world is receiving certain great lessons as to the desirability of harmony with God. By and by they will come to understand, and will then greatly appreciate the importance of being fully in accord with God and very obedient to the Divine direction. Thus a foundation stone is being laid in their education for the next Age.

Finally, this storm on Galilee seems to picture very graphically the great time of trouble with which this Age will end. Then the, reign of Satan will cease, and the reign of Messiah will begin.

We are not to think of Jesus' Kingdom as bringing about the great time of trouble. The Scriptural thought seems rather to be that Christ's work in the present time is with the Church, and that with the completion of the Church, with the glorification of the Church, Christ's Kingdom will be set up. This Day of Trouble will be more particularly the Day of Jehovah. In this, Divine Justice will have a hand.

We do not mean, however, to exclude the Lord Jesus, for He is the chief factor in all that God does. But when the Kingdom of Messiah comes, it will exercise a restraining power—will bring down the lofty, will turn the wrath of man so as to cause it to praise God: This wrath of man will bring "a time of trouble such as never was since there was a nation." In some of the Scriptural pictures it is represented as a whirlwind, and in others it is represented as a great tidal wave—the sea and the waves will roar. Then in the midst of a great storm, which will be sufficient to wreck the whole human fabric, Messiah's Kingdom will be set up. It will cause wars to cease. Satan will be bound. The light of the knowledge of the glory of God will fill the whole earth. "The desire of all nations shall come," and will be recognised in the making of the storm a calm, by this Kingdom of Messiah.

## **The River Jordan**

(Extract from Melbourne "Age.")

NO river has been so widely spoken about as the ' Jordan. The Bible very rarely mentions it, but its influence upon the imagination of man is unique. Other rivers attract larger numbers of pilgrims, but not from such various and distant lands. Its place in hymnology is conspicuous, and it gives its name to the stream which in Bunyan's immortal allegory divides this world from the next.

Sir George Adam Smith, in his "Historical Geography of the Holy Land," says there is nothing on this planet to match the Jordan Valley, no other sinks to 300 feet below the level of the ocean. "But here we have a rift more than one hundred and sixty miles long, and from two to fifteen broad, which falls from the sea level to as deep as 1292 feet below it at the coast of the Dead Sea, while the bottom of the latter is 1300 feet deeper still."

The Jordan River is nearly one hundred miles long, has two great lakes, one twelve miles in length, and the other fifty-three. Its source is in Mount Hermon and the surrounding hills, but there are four streams which unite before entering the so-called Lake of Huleh, and each claims the honor of being the source of the Jordan. Two of them, the Baniyas and the Leddan, have generally been regarded as the true sources.

The Lake of Galilee has been called the focus of the whole province. Galilee is a fertile land with world highways crossing it in all directions. One can travel by this route from the Nile to the Euphrates. The lake was a bustling centre 1900 years ago, and is for ever associated with the ministry of the Son of Man.

The lake is shaped like a harp, is nearly thirteen miles long, and eight miles in width at its broadest part. The view has suggested some resemblance to a Scottish loch, but Smith points out that the loch would require to have little

wood on the hills around. These hills are bare, and Treves, writing before the war, called Palestine "the land that is desolate." British rule is changing everything of that kind. The Turk blighted the land. In the north of the lake the hills rise near Safed to 4000 feet, but below, at Gennesaret, they sink to 680 feet. At one time the lake boasted nine towns, each with no fewer than 1500 inhabitants. Some of their names were Tiberias, Capernaum, Bethsaida, Chorazin and Magdala.

Modern science and enterprise are working miracles in and around the Jordan. Drainage schemes are exterminating the mosquito and putting an end to malaria. The Rockefeller Foundation has contributed handsomely in men and money to secure the health of the people, and recent official reports show that agriculture is flourishing. Quite recently Palestine was the only country that complained of a scarcity of labor. As yet coal and oil are not found in great quantity, so the Jordan is being harnessed and made to work for its living. Wherever one looks now he sees steel pylons being erected to convey electrical energy generated by the waters of the river; a Russian engineer is in charge, and the power plant is south of the Sea of Galilee. Major Edward Keith-Roach, writing in the National Geographic magazine, says that regulating sluices and dams have been built across the Jordan River and its tributary the Yarmuk. "These two sources are connected with a mile long canal, and the flowing waters are diverted into turbines generating 8500 horse power each. The energy is transmitted across Palestine at 66,000 volts."

This development has created world-wide interest, because it includes a scheme for securing more power by damming up the waters of the Lake of Galilee. This involves the obliteration of such towns as Tiberias and others with equally sacred associations. The British Government, questioned about this in the House of Commons, has promised to make full inquiry. There is still a great deal of sacred sentiment in the world, and it has a claim as against utilitarianism.

From the Lake of Galilee to the Dead Sea is 65 miles. The Jordan loses itself in the Dead Sea, whose history opens ominously with Sodom and Gomorrah. It has no outlet, and finds relief only in evaporation, and to this is due its bitterness. Strange qualities are produced probably by springs in the bottom of the sea. Round about are sulphur and petroleum springs. The sea's salt content is five times that of the ocean. It looks a beautiful blue when seen from a distance. At a depth of twenty feet one can count the pebbles. A stick rests on the surface as on a mirror. It is difficult to sink the limbs deep enough for swimming. It is said that no fish can exist in the waters. The doomed cities lay on the floor of the Jordan, but no one knows where. The Dead Sea is now a resort of tourists from Jerusalem, and the return fare for the journey of 25 miles each way is only half a crown. A kiosk provides refreshments.

The Jordan has seen stupendous changes, and passed through a long history which furnishes material for endless moralising and many forceful metaphors. Its goal seems unworthy of its romantic origin, but out of the sea which it feeds there promises to emerge an industry which will provide new supplies for human need. Chemicals are stored in its depth, and await the enterprise and skill of man. The river had parted for chosen souls, but reached the zenith of its glory when at the Sea of Galilee it saw the glory of Divinity in human form walking upon the troubled waters.

### **Bible Study Meetings.**

The members of the Adelaide Class desire to make known that their services for Bible Study, etc., continue to be held each Sunday afternoon and evening, also mid-week, in Liverpool Buildings, Flinders Street, Adelaide.

The meetings are quite unsectarian and a hearty invitation is extended to all desiring to join them in their helpful gatherings. Further information may be obtained from the Class Secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

### **Various Items**

A few copies of "Pastor Russell's Sermons" are now on hand for disposal. Most of our readers know the value of these volumes of sermons containing 800 pages, and which are now difficult to procure. These are new copies, but slightly damaged on the covers. Posted for 2/9 per copy, while they last.

A further stock of Berean Bibles is now on hand. These are of the Authorised Version, in medium size type, with reasonably good Cambridge binding, and have the Berean Bible Teachers' Manual, and maps included. The price is 15/6.

Copies of the Berean Manual, bound separately, in leather covers, and printed on Bible paper, are expected shortly. The price of these will be 5/6.

The book, "What Pastor Russell Taught" (on the Covenants, Mediator, Ransom, Sin-Offering, Atonement), is still available in good cloth binding, and is priced at 5/6.

Varieties of cards (post card size), with appropriate verses, for conveying greetings are now available. These are suitable for the Christmas season, as well as for general use. Assorted in dozen lots for 1/4; or 9d. per half-dozen. Wall texts and book-marks are also on hand at reasonable cost.

## **GRACE SUFFICIENT.**

Bear the burden of the present,  
Let the morrow bear its own;  
If the morning sky be pleasant,  
Why the passing night bemoan?

If the darkened heavens lower,

Wrap thy cloak around thy form;  
Though the tempest rise in power,  
God is mightier than the storm.

Steadfast faith and hope unshaken,  
Animate the trusting breast;  
Step by step the journey's taken  
Nearer to the land of rest.

All unseen, the Master walketh  
By the toiling servant's side:  
Comfortable words He talketh,  
While His hands uphold and guide.

Grief, nor pain, nor any sorrow  
Rends thy heart to Him unknown;  
He to-day and He to-morrow  
Grace -sufficient 'gives His own.

Then bear thy burden with good cheer.  
Take promptly up thy daily cross;  
Nor hesitate to shed a tear,  
Nor reckon o'er thy present loss.

## Beholding-- Changed.

I have in my life-time met people whose faces shone with the glory of God. What brings this bright look on the face? It is from living near to God, talking to Him, being one with Him and letting Him fight the battles; being taken up completely with God, forgetting one's self and living for others. Every one who lives a life of this sort will have a shining face and will not know it either.—Selected.

## To-day's Paradox.

Want in the Midst of Plenty.  
A Heartbroken Clergyman.  
LONDON, 7th October.

IN the course of his sermon at the City Temple to-day, Rev. Cyril Norwood dealt with world conditions generally, and made particular reference to the paradox of want existing in the face of plentiful supplies of food.

"We have reached the end of the road," Mr. Norwood said. "We cannot persist in the paradox of simultaneously demanding plenty and scarcity. I am almost heartbroken with the prospect of the world's beauty, wonder and fertility side by side with its hunger, weariness and hate. We have conquered scarcity, but we have no technique for handling that abundance. The world, frightened of the earth's fertility, is practising contraception upon the seeds—wheat, wool, sugar, cotton, silk, rubber, rice, tin and coffee—stilling at birth man's fundamental necessities for fear of disturbing prices."

## News.

How true it is that man in his fallen condition lacks the necessary wisdom and is blinded by selfishness so that he cannot bring about a happy condition of peace by a proper distribution of the bountiful provision for all.

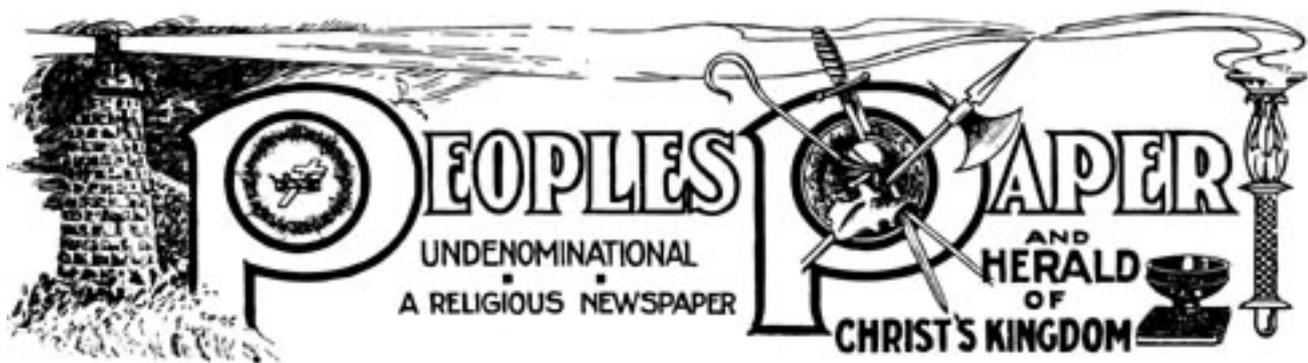
It would seem to be part of the great Creator's plan to allow man to realise his inability, apart from Divine instruction, to arrange matters, and to reach his extremity. Then the new age will open up, the new Prince will take control, and a new spirit will influence the people.

Until now, as the Scriptures say, Satan is the prince and his spirit of malice, envy, strife, greed and murder prevails, and "the wicked prosper as a green bay tree." When Christ, the new Prince, takes control, and Satan is restrained, a new spirit of brotherhood, of love, mercy, kindness and care for one another will influence men and women. The wicked will be punished, and the righteous will be rewarded and "flourish like a palm"—"in that day."

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AIDS TO BIBLE STUDY.

"Divine Plan of the Ages," blue cloth, gold lettering, 2/9 (Other editions at cheaper rates)  
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**Volume XVII. No. 11 MELBOURNE, 1st NOVEMBER, 1934.**

**Price-Twopence Halfpenny**

## **Have Faith in God.**

(Mark It: 22).

IT is the Master who thus addresses us. How full of meaning are His words ! What life and spirit the words that He speaks will impart to us, if we will receive them, ponder them, and act upon them ! “Have faith in God”; just four short words, and though one may spend much time discoursing on the topic of faith, no more could be said than Jesus here says. How could anyone add anything to His message when every utterance comes to us glowing with the warmth of His heart of love? Rather let us seek by reverent meditation to rivet His Word on our minds, to catch the meaning of His message, to engrave more deeply on our hearts His heavenly counsel, to our lasting profit.

“Have faith in God.” It is no new message that the Master sends. Throughout the Scriptures our attention is frequently called to the importance of this quality of faith—faith in God—and no one who accepts the Scriptures as being from the Lord would surely willingly underestimate the value of this admirable quality, of which it is, written, “This is the victory that overcometh the world, even our faith.”

Indeed, so highly does Jehovah esteem this quality of faith, faith in Himself and in His Word, that it is written of one who exercised this quality greatly (Abraham) that God counted his faith to him for righteousness. So much may be said of the heroes of those faith-battles of old, which surely should be an incentive to the Lord’s people during this time—a time of favour far in excess of that in which the fathers of Israel lived—but the words of the Psalmist will suffice for the present—“Our fathers trusted in Thee, they trusted, and Thou didst deliver them.” Psa. 22:4.

At the outset, it is well for us to have clearly in mind just what is meant by faith. On account of the darkness of the past through the activity of the Adversary, who delights in and is the author of confusion, many curious misunderstandings of the simple truths of Scripture have arisen in men’s minds, and of none perhaps more than that of the teaching respecting faith.

People have been urged to believe very unbelievable and unreasonable things. Others have been told that all that was necessary to salvation was to believe, and then are left to wonder and puzzle over what or whom they were to believe. Some, noting the Apostle’s statement, “all men have not faith” (2 Thes. 3: 2), have concluded that some people, either at birth or subsequently, have been endowed with this quality of faith and others not, and that the Gospel Message is preached merely to stir up this faith lying dormant, so to speak, in these specially favoured ones. This, however, is not

the teaching of the Bible.

The Gospel does not stir up something that is already there. When the Gospel comes there is no faith, but the Gospel there and then creates faith in the message, and in the One of whom that message speaks. Surely nothing can be more apparent than that faith is not a quality that can be possessed apart from an object. It is not possible to merely have faith. There must be someone or something in which that faith rests. We may have faith in a bridge as we ride over it that it will bear the load ; we may have faith in a man that he will act uprightly, but we cannot have faith at all, apart from an object. We may as well speak of breathing without air, of swimming without water, or living without a body. Jesus did not say, "Have faith." Had He done so, it would be a proper enquiry for us reverently to ask, "In what, in whom, dear Lord?" His message leaves no room for such inquiry. It is complete, "Have faith in God."

How glad we are to be able to turn to God's Word of truth, as we would unto a lamp which shineth in a dark place, for light on this important subject. In John 6:28, we read of some who came to our Lord with these words :—"What shall we do that we might work the works of God?" In the next verse we read our Lord's reply :—"This is the work of God, that ye believe on Him whom He hath sent." Let us notice these words very closely. It is evident that faith is a work, not a work of the hands, but a work of the mind. "This is the work of God, that ye believe on Him whom He hath sent." In other words, their minds were to be exercised in respect of the One whom God had sent (Jesus) with the result that they would believe on Him.

In Rom. to: 17, the Apostle explains that "faith cometh by hearing and hearing by the Word of God." Another translation renders the word "hearing," report. Faith cometh by a report. It would be proper to say that faith cometh by hearing a report, a message; and faith in God therefore' comes by hearing a report, a true report—a message, a true message—concerning Himself, His magnificent character, His glorious plans and purposes.

We can see, too, that this report or message which comes to us, must be understood ere we can intelligently believe it, before faith can be exercised in it. Moreover, from the Apostle's words, we see that while faith is not itself knowledge, it must nevertheless rest upon knowledge. From this standpoint, we are the more able to grasp the depth of meaning contained in the opening of the 11th chapter of Hebrews, "Now faith is the substance (conviction) of things hoped for, the evidence of things not seen." As water is not a solid upon which our feet can travel, except it be congealed in the form of ice, so, likewise, as we have seen, belief, in the ordinary sense of the word, is not sufficient as a foundation for our trust and onward progress unless that belief be congealed, solidified into a substantial faith.

Thus we should always clearly differentiate between credulity and faith ; credulity, which is reprehensible, and faith, which is commendable. A crystallised faith, such as will carry us safely over the quicksands of ignorance and superstition and bring us safely to the goal which God has marked out for us, needs more than human assurance, more than our own or other men's imaginations. True faith seeks for a positive Message from the Lord. It requires diligence in its endeavour to find that Message; then it becomes an evidence, or proof of things invisible.

The Christian life is a life of faith. Its first step is a step of faith, and its last step is the triumph of faith. That is why the Apostle exhorts us to "look unto Jesus, the author and finisher of our faith." We read of our Lord Jesus, "Though He were a Son yet learned He obedience by the things which

He suffered and being made perfect (by His own faithfulness) He became the author of eternal salvation unto all them that obey Him." Then we have in the risen Lord the author (Leader) of our faith and one who shall ultimately be the finisher (Perfector) of our faith as we continue to abide in Him.

All of life's victories are victories of faith, and its joys are the joys of faith. Referring again to Heb. 11 : 1, we note that the Apostle speaks of faith as a basis of hope, as something substantial upon which hope may build. Hope is not faith, but hope is that buoyant gladsome thing that is born of faith. A hope that is not based upon faith is a mere idle fiction which has no substantial comfort in it. Faith is the basis or substance out of which the living hope springs and grows naturally. Faith, then, must be a reasonable thing, well founded in that which is fixed, immovable, sure and steadfast, even in the Word of God, which liveth and abideth forever.

While faith depends for its earliest existence upon a right attitude of heart toward God and His righteousness, it continues to grow and thrive by a closer acquaintance and intimate communion with God and a continual striving to attain to His righteousness. Faith, in its beginning, is always comparatively weak, but we are glad that God does not despise the small things—"A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory." (Isa. 42 : 3 ; Matt. 12 : 20). So also the Lord's people' who are strong in the faith are taught to hear with the weaker ones. (Rom. 14: 1 ; 15:1 ; I Thes. 5: 14; Acts 20 : 35).

Since faith must necessarily be at the very basis of Christian character, and is such an important element in its construction, even to the grand and, glorious finish, and since "without faith it is impossible to please God," the effort of every Christian should surely be toward a continual growth in faith. To do this, there must be a close walk and fellowship with God in all circumstances and under all conditions. Does the sunshine of prosperity make glad our hearts? Let us see that we are glad in the Lord ; that our hearts are lifted to Him in grateful adoration and praise for all His benefits, from whom cometh every good and perfect gift. Or, do the clouds gather and the storms of adversity beat upon the soul? Then call to mind the goodness of the Lord in times past and take courage, assured that the sun will shine again in due time, when the Lord sees best to arrange it so.

Nothing is more encouraging to faith than to consider the Lord's past faithfulness to us, and His promises that thus it shall be to the end. All our interests, temporal and spiritual, are in His hands if we are His, and "no good thing will He withhold from them that walk uprightly." "All things shall work together for good to them that love God, to the called according to His purpose."

How often, as the years go by, the children of God can see this. As they realise what the discipline of life, patiently

and lovingly submitted to, has already wrought in them, they see, as perhaps they could not see while passing through much of it, how necessary it has been to the developing of character in them, and so they are thankful for the rough and thorny places, as well as for the smooth, because of the peaceable fruits of righteousness which they have learned to prize above all else.

There are many illustrations of faith all around us. Take, for example, that of the navigator in his chart and compass. Though no land is in sight, he takes these as his guides, fully expecting to reach port safely. Similarly, some people who are far out on the ocean of life are steadily steering by the aid of their chart, the Bible, the Word of God, for the promised haven, the New Jerusalem. We doubt not that if they continue in its teachings they will in due time land safely.

We exercise faith in many ways. We drop a letter in the mail box, never doubting but that it will reach its destination safely. We have plenty of faith and trust in our friends, and it is right and proper that we should. Nevertheless, letters do sometimes go astray, and there are instances in which confidence in a friend has proved to be misplaced. As we reflect upon these things our Lord's words take on an added meaning, "Have faith in God." No confidence in Him has ever proved to be misplaced. No confidence in Him ever will. "Have faith in God." Even though we ourselves were to become unworthy of trust, which God grant we never may, yet He will remain worthy. "If we believe not," says the Apostle (2 Tim. 2: 13) or rather as the Diaglott renders the passage, "If we are faithless, He abideth faithful. He cannot deny Himself."

In this connection, let us consider the Apostle's words in Heb. 6, from verse 13: "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself . . . wherein God, willing more abundantly to show unto the heirs of promise the immutability of His Counsel confirmed it by an oath : that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold of the hope set before us." What more could the Lord have given to confirm our faith in His wondrous promises, all embraced in the oath-bound covenant to father Abraham—not only His word of promise, but that, confirmed by an oath?

When the Apostle was with the Church at Corinth, he tells us that his speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power, that their faith should not stand in the wisdom of men, but in the power of God. What was it to speak in demonstration of the spirit and of power?

There is a wide distinction in the business world between an ordertaker and a salesman. An order-taker gets an order, but frequently the customer is dissatisfied and goes elsewhere for the next purchase. A salesman sells not for himself, but the house he represents, so that, even though he should die, the customer continues buying from the same source of supply. Now, the Apostle sold, or rather imported to his customers, real religion. He gave a display of spirit, of God's holy spirit of truth. He did not just tell them about it, but he showed them how it operated; he showed them how it was working holiness in his own life and in the lives of his associates; how it caused him to devote his life to speaking God's message, simply, earnestly, lovingly, courageously ; how it enabled him to endure all manner of evil things without losing faith in God; how it enabled him to fill up that which was behind of the afflictions of Christ. When the Apostle had the truth, and knew that he had it, he spoke it. He spoke it in love, he spoke it confidently, he spoke it as it is in Jesus, and the result was that the faith of his hearers, resting in the power of the truth, was in God Himself.

As we examine ourselves, let us make sure that our faith, too, rests in God. If, instead, our faith is resting in the wisdom of a man, it will lack strength under test. Should another man a little wiser appear on the scene, his greater ability in argument or debate will cause us to change our faith until such time as we meet with one of still greater persuasive powers, or it may be a little more experienced in subtle phrases and fine talk, when our faith will once again change. Such faith, standing in the wisdom of men, will cause us to be tossed to and fro by every wind of doctrine, and as a result of this unstable condition of mind we shall be unstable also in all our ways. With what care, therefore, should we examine ourselves to see to it, that for every item of our faith we have the unmistakable testimony of God's own Word. Such faith will show firmness, and that, we are told, is the literal meaning of the Hebrew word used in Abraham's case, when he believed God. Such faith will endure to the end. "Have faith in God."

"Darkest night will always come before the morning,  
Silver linings shine on God's side of the cloud;

All your journey He has promised to be with you,  
Nought has come to you but what His love allowed.

"Have faith in God. The sun will shine,  
Though dark the clouds may be to-day;  
His heart has planned your path and mine;  
Have faith in God, have faith always"

Only a word for the Master,  
Lovingly, quietly said  
Only a word! Yet the Master heard,  
And some fainting souls were fed.

—Charlotte Murray.

## PEOPLES PAPER.

Published by the Berean Biblical Institute,  
at National Bank Chambers, 226 Glenferrie Rd.,  
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(Monthly) 2/6 per annum, post paid.

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

- responsibility for every expression used, either in the correspondence or in the sermons reported,
- A Cross (a) on the wrapper indicates that the subscription to "Peoples Paper" is overdue.

## He Cometh with Clouds.

THE Scripture in Rev. I :7 is generally quoted as a proof that our Lord Jesus at His Second Coming will be visible to the whole human family; that they will all have great mourning when they see Him; that it will be a sad day for them—especially for the Jews. Our thought respecting the passage, in the light of other Scriptures, is different from this. In the first place, the Lord Himself said, "Yet a little while, and the world seeth Me no more, but ye shall see Me." Only the Lord's faithful followers were to see Him. The Apostle Paul explains that Jesus' followers will see Him because they are to be changed in the First Resurrection, "in a moment, in the twinkling of an eye." The Scriptures clearly indicate that our Lord's present condition is the Heavenly, the spirit condition, not only as high a condition as before He came into the world, but still higher.

-The Lord prayed to the Father that He would glorify Him with the glory that He had with Him before He came into the world—"before the world was." The Father assured Him that He had glorified Him and would glorify Him again. (John 17 : 5; 12:28. Vatican MS.) The Scriptures also assure us that our Lord in His glorified condition is far above angels, principalities. and powers. (Philippians 2: 0, 10). When He was a man, He was "a little lower than the angels." (Heb. 2: 6-9). The Scriptures declare that the Lord is now the express image of the Father's person (Heb. I : 3), and also declare of Him, "Whom no man hath seen nor can see."

Another Scripture tells us that the coming of Christ will be for the blessing of the world. The very object of His coming will be for the lifting up of the poor and fallen race. St. Peter tells us that there will be "times of refreshing," "Times of Restitution of all things, which God hath spoken by, the mouth of ALL His Holy Prophets since the world began."—Acts 3: 20, 21.

How shall we harmonise this last statement with that of our text, which says that He shall come with, clouds ; that every eye shall see Him; and that all mankind "shall wail because of Him"? The answer is that in harmony with other Scriptures the coming with clouds would signify the coming in a period of trouble—the word "clouds" being used to signify trouble—in the dark Day. He is coming in clouds, in that the time in which He will first manifest Himself to the world will be a very dark Day to the world—"a time of trouble such as never was since there was a nation," and, we are told, never shall be again. (Matt. 24:21). That will be a dark, cloudy Day.

In that Day, ultimately all eyes shall be opened; and all mankind shall see Him with the eyes of their understanding—see Him in the sense that we see Him now, and have knowledge of Him and of the Father. A blind Man sees in the same sense. He says, "I see now"—meaning that he sees with his intellectual sight. It is far better to see with the intellect than with the natural sight.

Darkness now covers the earth. "The god of this world hath blinded the minds of all those who believe not." (2 Corinthians 4 : 4). There are a great many blinded minds at the present time. They do not know the object of Christ's coming. They do not have the Scriptural teaching as to why He comes. But their blinded eyes shall be opened. Every human being shall come to an understanding of the fact that the Lord's Kingdom is for the blessing of "all the families of the earth" according to God's Promise made to Abraham and all the Prophets after his day.

The Jews will come to recognise Him. The Apostle Paul says, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved" (Romans I

25, 26) from their blindness, from their ignorance, from their misunderstanding at His presentation of Himself at His First Advent. Another Scripture says that when they see Him, recognise the "sign of the Son of Man in the heavens, then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matthew 24: 30). The Prophet says that those that "pierced Him" shall mourn for Him as a man mourns for his only son. (Zechariah 12: 10). Thus they will appreciate Christ, and their eyes will be the first eyes that will be opened. But at that same time, when their eyes begin to see out of obscurity, there will not be anything that they can see with the natural sight.

There is first of all to be a parousia, or presence, of Christ, which is. known only to His Church, His Bride class. The culmination of His work in the parousia will be the gathering of the Church to Himself in the First Resurrection. The Scriptures go on to say that He shall be revealed in flaming fire, taking vengeance.

The "clouds of heaven" well represent the confusion in general. The world for a time will be in ignorance of His presence. But gradually they will come to know that they are in the time of trouble, the Day of wrath, in which this Age is to close.

Then they will mourn. The whole world will be in mourning. If the world has mourned in the past, much more shall we expect it to do so when the trouble will be general. In the midst of that trouble, they will gradually learn of the grace of God. Human selfishness, they will find, has been so overruled as to lead up to the glorious Kingdom of

Messiah, through which are to come all the blessings which God has promised.

## **Earthly Way Finished.**

EARLY last month the earthly course of an elderly member of our truth friends, in the person of Sister Bateson of the Dunolly (Vic.) district, was brought to a close, according to the Lord's good will.

While not widely known amongst the brethren, those who had met and become acquainted with our dear Sister could not fail to realise her sincerity and earnestness of heart and mind in her devotions to the Lord. For the past year or more particularly the spiritual progress of our departed member has been well in evidence, and in the closing hours such expressions as, "Though He slay me, yet will I trust Him," give assurance that her faith and trust in the Lord was full and complete, and so we have every hope of the heavenly inheritance with our Lord and Head having been gained, in harmony with His promise to receive all faithful ones unto Himself, "that where I am there ye may be also."

Our warm sympathy and Christian love is extended to the bereaved members who suffer the loss of a very dear and loving Christian mother, and there is cause for thankfulness in realising that the life of our Sister Bateson now closed has been no small means, by the Lord's grace, of assisting her daughters and latterly one son to take their stand also on the Lord's side. It is a joy to know that these dear members have the comfort and consolation of the truth in their hearts, which surely relieves anxiety and grief as nothing else could do, and enables all God's people to praise Him in all things, for He doeth all things well. "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

## **The Bible Teaching concerning Death, Hell, Spiritism.**

The stock of the above-mentioned booklet is now nearly exhausted, and a further edition will, be necessary shortly, as enquiries are continually received on the subjects dealt with in this work.

It has been thought that the friends generally may like a fresh copy of this booklet, and so in all probability it will take the place of the "People's Paper" for January, 1935. Should the new edition be ready in time, the copies shall be posted with our December issue of "People's Paper" to all readers. A supply will then be on hand for further use., at the usual price..

## **Correspondence. New Zealand, 22/10/34.**

Dear Brother,

Greetings. I fully intended replying to your good letter of 18th September ere this, but, you know, time flies. In any case, my delay enables me to report on my recent visit to Invercargill. On my way south I spent a week in Dunedin, and had good fellowship with Bro. and one or two others. At Gore, I only saw one sister, the other brethren are scattered too far off my line to visit, excepting a Bro. at Tuatapere, way down in the south-west corner of the island.

None of these, excepting Bro. , I think, get the "P.P.," and have dropped the "Herald" also. They are all badly in need (so it appeals to us) of a class to keep their interest alive in the work and brethren outside themselves. Still, they are holding on to the truth, and our heavenly Father knows their limitations and want of opportunity for fellowship with others. New Zealand is certainly peculiarly placed, but He knows!

I spent last week-end at Invercargill, and on Sunday looked up Bro. . I feel sure he is a consecrated brother, has a fair knowledge of the truth, and I was very glad of the privilege of helping him on some points he was not too sure about. Later, he took me to There we had a very interesting talk.

I had three of the "Divine Plan in Brief," and have given them away; you might send me a dozen, and two or three more of the September "P.I."; also two or three hundred tracts, with a good proportion of "When Christ is King" and "Has the Bible a Message for To-day?"

This place is in the midst of the gold mining country, and the biggest river in N.Z. flows past my window. Along the banks are great mounds of gravel and stones. I sat on the top of one of these this morning, and thought that if man had spent the same energy in seeking for the true "Gold," what a different world it would have been. Thank God that that great "Gold rush" will soon take place. "So Come, Lord, Jesus."

I will enclose M/O against 12 booklets, the balance against tracts.

With much Christian love,

Your Brother by His grace, N.G.

## **Scotland, 26/9/34.**

Dear Brethren,

Christian greetings. Another Sister and I will take two each of the pocket "Manna" when ready. Send them in one parcel to above address; I will send money to cover them when renewing "P. Paper," which is very much enjoyed.

Yours by His grace, S.J.

New South Wales, 12/10/34..  
Dear Sir,

In this month's "People's Paper" we read that the little hook, "Daily Manna," is to be printed. Will you please post to above address half a dozen of them as soon as you can? We think they would be a suitable Christmas gift, and may want more. I enclose 10/6, note and stamps.

And will oblige, yours respectfully,  
D.J.W.

Sermon Books.

A few copies of "Pastor Russell's Sermons" are now on hand for disposal. Most of our readers know the value of these volumes of sermons containing 800 pages, and which are now difficult to procure. These are new copies, but slightly damaged on the covers. Posted for 2/9 per copy, while they last.

## **DANIEL, THE FAITHFUL.**

Dan. 6.

At the time of this event, we are to consider Daniel was an old man. He had been long in service, wise and faithful in his administration of the government entrusted to him. He had seen the Babylonian Dynasty perish. In its place came the empire of the Medes and Persians. By these also Daniel's grand character was recognised—his loyalty to principle, his faithfulness as a public servant, his obedience to God and the principles of righteousness. The new Universal Empire was divided into one hundred and twenty provinces with one hundred and twenty governors. Over these were three presidents. Over these presidents was King Darius, above whom, as chief emperor, was Cyrus. Daniel was one of the three presidents, made such because of his recognised integrity and ability.

What a compliment was thus paid to this noble, consecrated Jew, and how the recognition of his ability marks the breadth of mind of some of the rulers of the past! Their desire to have such a man in high repute and authority seems to evidence their good intentions in respect of the governing of the world. Indeed, we believe that this is true also of many noble-minded, modern monarchs—that they give to their subjects the best government of which they are capable, according to their own imperfect judgments.

That which will specially mark Messiah's Kingdom will be that it will not only have perfect ideals in respect of human government, but that it will be backed by Divine power, before which every knee shall bow and every tongue shall eventually confess.—Phil. 2: 10, 11.

### **Envious of Daniel.**

From all that we know of the governments of the Orient, present and past, they have been full of dishonesty, of what in our day is designated "graft." A man like Daniel, in so important a place as that which he occupied as one of the three presidents or supervisors of a great empire, was sure to be in the way of grafters—a hinderer of their schemes. Realising that he could not be deposed, the first step was to find some fault with him which would secure his removal; but the man's integrity and uprightness in general gave no hope in this direction.

Finally a scheme was concerted. They knew that Daniel's religion lay at the foundation of his entire course in life. They must involve him along the line of his devotion to his God or not at all. King Darius, like every other man, was approachable through flattery. It was a custom of the East to closely associate the king with religion. He was supposedly a favourite with his god, else he would not enjoy so high a station.

Working upon this theory, the conspirators, high in office, approached the king with a project which they assured him would help to make strong and united the various parts of his empire. It was this: that the king should be recognised for a month as the only channel of mediation or access between his subjects and their god or gods. The claim was that such a recognition would elevate the dignity of the throne in the minds of the people. King Darius of course felt flattered and at once agreed to the arrangement and issued an order to that effect—never for a moment thinking of what might be the result in the case of Daniel; and never for a moment suspecting that his counsellors were seeking to entrap him and to legally accomplish the death of his most trusted officer.

### **Prayed Three Times Daily.**

Daniel heard of the decree, but altered not his usual custom of praying three times every day before a window of his house which looked out toward Jerusalem. Morning, noon and night he remembered his God and remembered his vows of faithfulness to Him and called to mind the gracious promises respecting the Holy Land, that it would yet be the centre of the whole earth and of God's holy people; that eventually, through these, Divine blessings would be extended to every nation, people, kindred and tongue.

Some one has remarked that, as the sharpening of scythes in harvest time does not mean lost time or energy, so also time spent in prayer is not lost as respects the affairs of life. Unquestionably the best men and women in the world are those who pray, and pray regularly, who bow the knee, as did Daniel. Unquestionably the moments thus taken from earthly affairs are well spent and bring more than commensurate blessings upon the worshipper and all with which he has to do. Unquestionably it is impossible to live a consecrated life in neglect of prayer. What would Daniel have been without his praying time? How would his faith in God have persisted in that heathen land? How would his loyalty to principle have maintained itself in the midst of corruption had it not been for his communion with his Maker? To the Christian this privilege is still further enhanced by a realisation that "We have an Advocate with the Father, Jesus Christ, the Righteous," in whose all-prevailing Name we may approach with courage the throne of heavenly grace,

and obtain mercy and find grace to help in every time of need.—Heb. 4: 16.

### **Jehovah Sent His Angel.**

The conspirators were on the lookout for Daniel. They had witnesses ready to testify, not that they had seen Daniel do anything wrong, but that he had violated the edict which the king had been entrapped into making and signing. The matter was laid before the king and he was reminded that it was one of the principles of the empire that even the king himself could not change or alter an edict once sent forth. King Darius felt himself bound hand and foot and ensnared—trapped. All day he sought means whereby he could avert the consequences of his royal mandate, but he found none. He explained the matter to Daniel, assuring him that he believed that his God was able to deliver him. What a beautiful testimony to the uprightness of Daniel's life !

Daniel was cast into the lion's den and the stone for a door was secured with thongs, the knots of which were sealed with the king's signet, a safeguard against its being tampered with. That night, we are told, was one of great distress to the king. He could think only of his faithful officer, the noble man so unrighteously treated. He was ashamed of the part which he felt compelled to take in the matter. He was abroad early in the morning, after a sleepless night, to call to Daniel, to learn whether or not he were still alive. His joy of heart was great when he learned that he was still safe, that his God had sent His angel to stop the lions' mouths. Daniel was soon lifted from the pit ! Daniel was vindicated! His God was vindicated ! And the king now made another decree—that those counsellors who had thus sought the life of a faithful man should themselves be put to the test by being cast into the same den of lions ; and this, in their case, meant destruction, as the result proved.

Oh, that every Christian could and would live as high above the world's standards as did Daniel, so that their enemies might see clearly that they have no ground for charges except those to their credit ; that their God whom they serve is indeed the true God.

### **New Edition of "Daily Heavenly Manna."**

The printers are now working on the new pocket edition of " Daily Manna," and in a few weeks' time the copies are expected to be ready, and shall be posted straight off to all who have ordered.

From present indications, the requirements of the brethren will now be met by the publication of a moderate number of these books, so the original price of 1/9 for single copies will apply. A reduction in price will still be made for three or more copies.

In addition to the cloth bound " Manna," a limited number will also be available good leather binding, and these should appeal to friends desiring a special copy for themselves, or for use as very nice and profitable gifts. These will be priced at about 2/9 per copy.

*"Unto the humble He revealeth His secrets, and sweetly draweth and inviteth him unto Himself."*

—Thomas a' Kempis.

### **CHRISTMAS CONVENTION.**

The members of the Melbourne Class are now making arrangements for their Annual Convention gatherings, and once again extend a hearty invitation to all friends who may be able to attend with them over the Christmas season.

The Convention will commence (D.V.) on Sunday, 23rd December, and will be continued on Tuesday and Wednesday, 25th and 26th December, with an outdoor gathering probably for the intervening Monday. A profitable and refreshing season may be expected by all who gather in spirit and in truth, in harmony with the Lord's promise to bless all who assemble in His name, from time to time.

The Melbourne friends will be pleased to hear as soon as possible from those members who contemplate being present at the Convention, so that the programme may be arranged to the best advantage. Accommodation can be secured for visiting brethren, and other information will be supplied as desired.

### **Pride of Heart Abominable.**

PRIDE must take its stand with the other reprehensible qualities of the fallen human mind, character. The Scriptures recognise two conditions of heart, the right and the wrong. The one that God approves is called Love ; the other, the one that He disapproves, is Selfishness. All selfishness is opposed to God's Law. Anything selfish is contrary to the Divine purpose. The quality of pride is specially abominable to the Lord, because there is not a creature in the Universe that has anything of which to be proud. Everything that anyone has is a gift ;- it is not of his own manufacture or creation. God gives the blessing. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James 1 : 17). It is of His fullness that we have received. Everyone, therefore, who is proud, is certainly very reprehensible in God's sight, for he has been only a recipient of favour, blessing. All God's creatures are dependent upon Him.

Wordly pride challenges faith in, God and obedience to Him. Only those of the Lord's people who are of good courage and full of confidence in the Lord can overcome this giant of pride. It is necessary that the victory should be made complete. Pride, in its every form, should be so thoroughly humiliated, killed, that it can never rise again to destroy us. This battle each one has to fight ; and the only proper weapon with which to overcome is the "Sword of the Spirit," showing us what is pleasing and acceptable in God's sight. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18: 14.

*Spiritual serenity is spiritual strength. It comes in by no softness of sentiment, but by thorough work. It comes by a faith that emboldens and energises the whole soul.—F. D. Huntington.*

## What “Corrupt Communication” Signifies.

CORRUPT communication is the spreading of evil report or message instead of good. It might be understood to mean a corrupting communication according to the course of ordinary conversation. Our minds might get us into all kinds of difficulty with ourselves and with others, if we did not keep a rein upon them and hold them within certain bounds ; but our tongues might do even more injury than our minds. What we may think injures only ourselves ; but if our tongues come into the matter, not only are our own minds defiled, but there is contagion, there is rancor ; for the tongue spreads the matter all around. And whether the matter be true or false, the influence is corrupting, degrading, tending perhaps at times even toward immorality.

It would appear that not only amongst the worldly, but amongst the Lord’s people, there is a tendency to relate little incidents or make little remarks which, while not necessarily sinful, tend to cause sprouts of evil to develop. It is along this line that the Apostle says we should let no corrupt communication proceed out of our mouth. If, by any mischance, any corrupting information has come to our attention, we should see to it that it goes no further. We sometimes wonder whether it is the quality of the natural mind to use the tongue to the disadvantage of others, or whether evil spirits have something to do with it.

Let us, as the Apostle enjoins, drop evil communications; shun them, and hold fast only to that which is edifying—the word “edifying” having in it the thought of an edifice, a building, the up-building of each other.

But some, even of those who profess to love the Lord and to be trying to walk in His footsteps, will say, “I never speak anything but the truth ; and I mean no harm to anybody ; but I must have something to talk about when my neighbors come in, and many of them would think me tiresome if I should try to interest them in religious matters.” But it is evil speaking, slander all the same, and the scandal-monger, however refined his methods or words, well knows that so far from the scandal ministering grace to the hearer, it ministers evil; that the hearer, impelled by the forces of his fallen human nature, goes out to tell the scandal to others. The fallen nature feasts and revels in just such things, deluding many that they are thus moralising, preaching against sin, and that in thus discussing and impliedly denouncing the transgressions of another, they are mentioning matters abhorrent to themselves. Alas! their reasoning is seriously defective when the Lord’s counsels in righteousness are ignored.

There is surely broad scope for conversation among Christian people on the subject of the riches of God’s grace in Christ Jesus our Lord, expressed in the exceeding great and precious promises of the Divine Word. In these things we have indeed that which not only ministers grace to the hearer, but that which, adds also to the grace of the speaker. It showers blessing on every hand so far as the New Creature is concerned, and assists in deadening- the old nature with its evil desires, tastes and appetites.

This, evidently, is what the Apostle had in mind when he said that the Lord’s people should “show forth the praises of Him who called us out of darkness, into His marvellous light.” And a heart filled with the spirit of love, the spirit of God, the spirit of the Truth, and overflowing with the same will be sure to bestow it upon others; for, “Out of the abundance of the heart, the mouth speaketh”; “Blessed are the pure in heart.”—1 Peter 2: 9; Matt. 12 : 34; 5 : 8.

## Finding and Losing.

To find my life in the sense in which the Master uses the expression, means to place myself first, and thus be carnally minded. It conveys the idea of loving and living for this present world, so that at the end of the course I shall find myself defeated rather than victorious; and finally fall short of that full reward which would otherwise have been mine. Therefore to find my life is to lose it.

In contradistinction to this, to lose my life for Christ’s sake means to place Him first, and thus be spiritually-minded. It conveys the idea of living for eternity, so that at the end of the journey I shall prove victorious.

—Ernest Barker.

## The Christian’s Desire.

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

I want Thine own hands to unbind  
Each tie to terrestrial things,  
Too tenderly cherished, too closely entwined,  
Where my heart too tenaciously clings.

I want, by mine aspect serene,  
Mine actions and words to declare

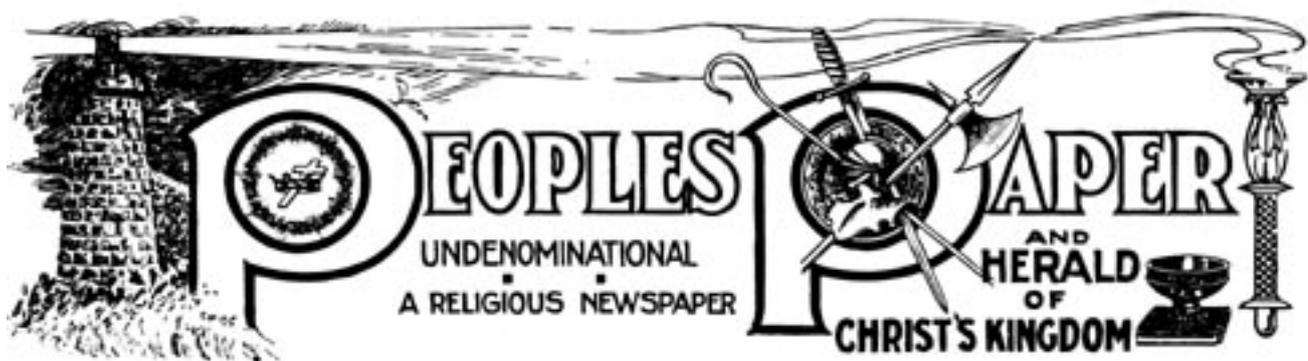
That my treasure is placed in a country unseen,  
That my heart and affections are there.

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

I want (and this sums up my prayer)  
To glorify Thee till I die;  
Then calmly to yield up my soul to Thy care,  
And breathe out in prayer my last sigh.

*“Think all you speak; but speak not all you think.” —Delaune.*

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## **Cast Not Away Your Confidence.**

WITH very many of God's people, as well as with the world's people, the ideal Christian life is one of constant peace and tranquility. They have never learned that "the peace of God which passeth all (worldly) understanding," promised to the Christian, is to rule in and keep his heart (Phil. 4: 7; Col. 3: 15), but does not apply to his outward life. They forget or perhaps never learned, that our Master's words were, "In the world ye shall have tribulation, but in Me ye shall have peace" (in your hearts). "If the world hate you, ye know that it hated Me before it hated you." "If they have called the Master of the house Beelzebub, how much more them of His household?" "Yea, and, all that will live godly in Christ Jesus (in this present world, or dispensation), shall suffer persecution." It 'is of a wicked class, and not of the saints, that the Prophet declared, "They are not in trouble as other men" (John 10: 33 ; 15 : 18 ; Matt. 10:25; 2 Tim. 3::12; Psa. 73:5).

Only to those who have some knowledge of God's great Plan is His dealing with His people understandable and readable. The world marvels that those whom God receives into His family, as sons by redemption and adoption, should be required or even permitted to suffer afflictions. But to the well-instructed saint the Apostle says, "Think it not strange concerning the fiery trial that shall try you, as though some strange thing happened unto you" (1 Pet. 4 : 12). And this saint may now clearly discern the object and utility of present trials, afflictions and persecutions. He sees that these are in fullest accord with his high calling, his heavenly calling—to be an heir of God and a joint-heir with Jesus Christ our Lord, "if so be that we suffer with Him, that we may be also glorified together" (Rom. 8: 17).

But why should a share in the coming glory be made dependent upon present sufferings? We answer, For two reasons:—

### **Positive Character Necessary.**

(1) Severe trials and testings of our love for God and for His Truth, and of our faith in Him and in His promises, are only a wise provision on God's part, in view of the very high honor and responsibility of the great office to which He has called us. If it was proper that our Lord and Redeemer should be tested in all points as to faith and obedience

before His exaltation to the excellent glory and power of the divine nature, much more so it is fitting that we, who were once aliens and strangers, far from God, and children of wrath even as others, should be thoroughly tested.

We are not tested as to the perfection of our earthen vessels, for God and we well know that in our fallen flesh dwelleth no perfection; but tested as to our new minds, our consecrated wills, whether or not these are fully consecrated to the Lord, firmly established in the love of truth, purity and righteousness in general. We are also tested to see whether we will compromise any of the principles of righteousness for worldly favor, selfish ambition, or for any of “the pleasures of sin for a season.” Those who love righteousness and hate iniquity, who develop positive characters, these are the “overcomers” who shall, as members of Christ, inherit all things. The undecided, the lukewarm—neither cold nor hot—are far from having the spirit of the Kingdom class, and will surely be rejected—”spewed out” (Rev. 3:16).

### **Love, Not Selfishness, the Ruling Principle.**

(2) A share in the coming glory is dependent upon present sufferings, for the reason that the coming glories are to be bestowed only upon those who have the Spirit of Christ, the spirit of holiness. And whoever has received this holy Spirit, or disposition, and has been transformed by the renewing of his mind, or will, so that no longer selfishness but love shall rule over his thoughts and words and deeds, that person, if in the world at all, could not avoid present suffering. His love for God, his zeal for God’s service and people, his faith in God’s Word and his uncompromising attitude respecting everything relating to these, would be so greatly in contrast with the prevalent spirit of doubt, selfishness and compromise that he would be thought peculiar, called an extremist and a fanatic, if not a hypocrite.

Evil surmisings, out of hearts not fully consecrated, will attribute every good deed to some selfish or evil motive, and, therefore, “Ye shall be hated of all men for my (Christ’s) name’s sake”; for “the world knoweth (understandeth) us not, because it knew Him not” (Luke 21 : 17, 1 John 3:1). The reason for all this is evident: it is because “the god of this world hath blinded the eyes” of the vast majority of men; because the faithful, who appreciate the Truth, who have new hearts (wills) and the right spirit on these subjects, are but a “little flock.”

### **Present Conditions Most Favorable For Overcoming.**

These conditions will not be changed until the testing of the “little flock” is finished. God will permit evil to be in the ascendancy until that testing, sifting, refining and polishing’ of the Bride of Christ is fully accomplished. Then Satan shall be bound for a thousand years, and not be permitted to blind and deceive the nations during the Millennial Age of blessing; but, on the contrary, the “little flock” of overcomers, with Christ, their Lord and Head, will bless all the families of the earth with a full knowledge of the Truth.

Therefore, dear brethren and sisters, let us give heed to the Apostle’s words, and not cast away our confidence—confidence in God, in the outworking of His great Plan, and in all who trust in the precious blood and are bringing forth the fruits of the Spirit in their daily lives--meekness, patience, brotherly kindness, love.

### **Confidence the Basis of Christian Effort.**

With some of the Lord’s people, however, there is a tendency to become discouraged, to think that they may have been unfaithful and thus to lose their peace of mind. In some instances, this feeling of discouragement leads to such fear and distress that the Second Death is apprehended. The Apostle seems to have in mind this condition. We are surrounded with imperfection of both judgment and conduct; and those who have a proper estimate of themselves must know that they come far short of the Divine standard and of their own vow of consecration. This knowledge should tend to make all very humble, and very generous in considering others, but not to discourage us.

St. Paul exhorts all such, saying, “Cast not away your confidence.” Let such remember that the fact that they have received this Divine favor is an indication that their offering has had Divine acceptance. Faith, or confidence, in God and in the “great and precious promises” is the very basis of all Christian endeavor. Without this faith one cannot fight a good fight. In proportion as the promises are before our minds, in that proportion we have strength and courage to run the narrow way.

If a follower of the Lord has been thus discouraged or has felt that his expectations have not been realised, he should not be weary in well doing. He should go to the Lord in prayer and renew his vow of consecration, He should rise from the ashes of discouragement and lift the cross with renewed zeal. He should endeavor to walk on a higher plane than ever. If he lose confidence, lose faith, he will easily be overcome by the Adversary.

The very ones whom God will approve are those who walk by faith. The rewards are for those who hold the faith even unto death. We must beware of everything that tends to weaken or destroy our faith. The Lord deals graciously and generously with us. He will do for us whatever is right. Knowing this we can have confidence in God, even though the decision of Divine Justice should bar us out of Divine favor. Those, whose hearts are right are submissive to the Divine will. The Lord wants us to have a faith that will continue in sorrow and in sunshine; that will trust where it cannot see, that will continue under all the leadings of Divine providence.

### **Communion with Christ in Suffering.**

In Hebrews 10 : :32-39 the Apostle clearly shows that there are two ways of enduring the afflictions of Christ: (1) to be made a gazing-stock both by afflictions and reproaches, and (2) by avowing our sympathy for the reproached ones and thus sharing their reproaches and afflictions. For if one member suffer, all the members of the Body of Christ suffer with it.

“Call to remembrance the former days,” and note that your afflictions and trials came principally after you had been illuminated with the light of the knowledge of God, shining in the face of Jesus Christ our Lord; and that they have

increased as the light of Present Truth has increased with you. It is not difficult to discern the reason for this. The great Adversary is not interested in disturbing those who are "asleep in Zion"; but he is ever on the alert to mislead and entangle those who are awake. And the more active we become in the service of the Lord and the Truth, and, consequently, the more actively opposed to Satan and error, the more he will fight against us. And the more faithfully and vigorously we fight the good fight, as good soldiers of the Lord Jesus Christ, the more we shall have of the Master's approval now, and the greater will be our reward in the Kingdom.

### **Increasing Severity of Trials.**

No doubt there are many and more severe trials just before us. From God's standpoint, having been blessed with greater light, we should be able to endure greater trials and afflictions. From Satan's standpoint we, as a Gideon's band, armed with the Truth, are more injurious to his cause than all others combined. The only wonder to us is that he has not assailed us still more fiercely in the past. Perhaps he was hindered; perhaps he will be granted yet more liberty to buffet us, as the night draws on. Such is our expectation, based upon the direct statements and the types of Scripture.

But such reflections should bring us no sadness, no fear; for He that is on our part is more than all that be against us (1 John 4:4; Rom. 8: 31). His promises, as well as His providences, are walls of salvation and protection on every hand. What shall separate us from the love of God in Christ? Shall tribulation? No! It shall but cause us to draw closer to Him; and under His protecting care we shall rest. His grace is sufficient for us. His strength is made manifest in our weakness. -When we feel weak in ourselves, then we are strong in Him. He will never leave us nor forsake us.

"Watchman, what of the night?" "The morning cometh, and also the night" (Isa. 21: 11, 12).

### **What Became of a Lie.**

"First somebody told it,  
Then the room wouldn't hold it,  
So the busy tongues rolled it  
Till they got it outside.  
\\Then the crowd came across it  
They onward did toss it,  
Till it grew long and wide.

From a very small lie, Sir,  
It grew deep and high, Sir,  
Till it reached the sky, Sir,  
And frightened the moon;  
For she hid her face, Sir,  
At the dreadful disgrace, Sir,  
That happened at noon.

This lie brought forth others,  
Dark sisters and brothers,  
And fathers and mothers,  
A terrible crew.  
And while headlong they hurried,  
The people they flurried,  
And troubled and worried,  
As lies always do.

And so evil boded,  
Till at last it exploded  
This monstrous lie goaded,  
In smoke and in shame.  
While from mud and from mire,  
The pieces flew higher,  
And hit the sad liar,  
And killed his good name."

• —Mrs. M. A. Kidder, in Jewish Gazette.

### **The Great Company.**

THE Divine plan for human salvation is a perfect one, and God's provision for the great company on the spirit plane

appears necessary in order that the full measure of that completeness may be made up.

We know full well that the invitation extending over the Gospel Age is to the end that we may form with Jesus the reigning power. Consequently the promises of sharing His nature and throne are absolutely definite.

The hope of obtaining spiritual life apart from the glory, honor and immortality promised to the body members of Christ, is, of necessity, not nearly so clearly stated, for "we are all called in the one hope of our calling," nevertheless, the hope of obtaining a spiritual birth, aside from the 144,000, is variously set forth in the Scriptures both new and old.

The fact that our heavenly Father has made provision for a great company who enter for, but fall short of winning the prize of the High calling, is not only prefigured by the scapegoat, but also alluded to in Psalm 45: 1,4, "The virgin and her companion virgins" (bridesmaids, as it were, making complete the wedding party), the same circumstance is supported by Rebecca and her damsels.

Then we may gather the same view from Matt. 25: 1-12. Verse 7 says, "All the virgins arose," not all the world, in fact, not any of the world. The parable shows the subsequent preparedness of the foolish virgins. They were "too late," or not ready in time. Is it either reasonable or scriptural to conclude that such a class as they, in losing the prize of the High calling, were lost themselves? If not, what is the only alternative? They 'surely cannot be dealt with a second time, when the time will have come for the world's judgment or trial. Having become new creatures (in Christ) all earthly rights were given up, and so that avenue to life cannot be opened to them. All who have started in the way now open to life, have left the world forever, and it seems unthinkable that any who have exchanged earthly hopes for heavenly, should eventually gain the former. Consecration to death with Christ can by no means lead on to life on earth.

The question then is; Where are those spirit-begotten ones to be who are not included in the Bride class, having not fully overcome, but later having been "saved so as by fire"? The Scriptures answer; "Blessed are they that are called to the marriage supper of the Lamb." Called to be the Bride but not chosen, the great company, in keeping with God's bounty, are the favored wedding guests. (Rev. 19:9; 7 : 9-15).

#### PEOPLES PAPER.

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

### **"A Falling Away First."—11 Thess. 2: 3.**

A GREAT wave of unbelief is sweeping over Christendom to-day. Not only among- the laity, but particularly among the clergy, it is apparent on every hand that it is not confined to one denomination or another. It is evident that it is no longer necessary for a minister to believe in the inspiration of the Bible, nor even in miracles, the virgin birth, or the resurrection of our Lord.

No doubt the great fulfilment of Paul's words was in the falling away from the true faith and the compromising with pagan doctrines and festivals, and the setting up of the great Papal system, but it is wonderful how many features of that great decline from Christian purity of doctrine, worship and practice seem to have a refulfilment in this end of the age.

So many examples of loss of faith in the New Testament by the clergy appear, but two are now before us. The Rev. H. Emerson Fosdick, speaking of the Lord walking on the sea of Galilee, said, "The fourth Gospel says that coming down (from the mountain) He walked upon the tempestuous waves of Galilee, and the other Gospels add that the winds grew calm. Many of you do not believe that such a thing really happened; no sea storm was ever stopped, you say, nor did any one walk on the water. No more do I believe it really happened." Yet it is attested by witnesses chosen of the Lord to be, "witnesses unto me both in Jerusalem and unto the uttermost parts of the earth" (Acts 1: 8).

Dr. Bevan in the "Christian World" answers a questioner, whose wife had died, and who could not think that she lay unconscious in the grave, but felt she had gone to the safety of the Father's house; yet he was puzzled about the doctrine of the resurrection. In his reply Dr. Bevan says, "I do hope you will keep on believing as you do, for I am sure you are right. Do not argue about it with any one, nor let your mind be perplexed by the many and conflicting New Testament references. Your spiritual perception has shown you the truth, ... Don't be anxious, keep on believing as you do and put down everything in the New Testament that speaks of a time when graves are to be opened and those that sleep are • to arise, as evidence that though the Christians had grasped the truth of personal immortality (which is not • truth—Editor) they were at the mercy of their prescientific ideas and had but crude• thought with which to express and explain the truth."

Thus it would seem that Dr. Bevan and such leaders claim to be more reliable authorities as to what is truth than the words of Christ, and the Apostles (John 5 : 28; 1 Cor. 15, etc.). The difficulty, of course, is that they believe Satan's lie, "Thou shalt not surely die"; they do not believe in death but call it "transition" and think they become more alive than ever. If that were true, then, of course, there could be no resurrection from the dead, during the second. presence of Christ, when the trumpet shall sound (a proclamation) and the dead in Christ should rise first." "Afterwards they that are Christ's during His presence," when "all that are in the graves shall hear the voice of the Son of God and come

forth.”

“If the blind lead the blind they shall both fall into the ditch” (of unbelief), and that is what is taking place to-day. Even in this the words of the New Testament are being fulfilled before our eyes. The trouble is that the false teaching of the “higher critics” has permeated Christendom’s preachers and most of them no longer believe in Christ’s death as being the necessary redemption price to redeem the human race.

One is reminded of Spurgeon’s words and grave warning: “Dear hearers, never have any questions upon the vital point of redemption by blood. This is a fundamental truth, and he who is in darkness upon that subject, has no light in him. What the sun is to the heavens, that the doctrine of a vicarious sacrifice is to theology.”

We are living in a day of peculiar testing of faith and temptations to let go the anchor of faith in God’s Word and thus drift into indifference. Many are falling on the right hand and on the left (Psalm 91). God’s Word is our only sure foundation for faith, rest and peace. If ‘we were to be guided by our own or some one else’s “spiritual perceptions,” we should indeed be floundering in the quicksands of doubts and fears.

“The Word of the Lord endureth forever.”

### **“Daily Heavenly Manna” to be Printed.**

After due consideration and waiting upon the Lord, it would now seem to be • beneficial for an edition of the “Daily Manna” to be printed at this time in the pocket size.

The work will be put in hand as soon as possible, and the orders received, also those coming in shortly, will have prompt attention when the books are off the press.

While appreciating the good interest of so many of the friends in this fine little hook, there are probably many others who would have them if they realised how helpful are the morning texts and comments with which to start each day. As a gift the “Daily Manna” is admirable, and some are undertaking to offer them for sale as they have opportunity. Additional orders may be placed at once, and we are pleased to state that the price will probably be less than 1/9, quoted previously, with Special reductions for half dozen and dozen lots.

### **Bible Study Meetings.**

The members of the Adelaide Class desire to make known that their services for Bible Study; etc., continue to be held each Sunday afternoon and evening, also mid-week, in Liverpool Buildings, Flinders Street, Adelaide.

The meetings are quite unsectarian and a hearty invitation is extended to all desiring to join them in their helpful gatherings. Further information may be obtained from the Class Secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

## **Correspondence.**

8th September, 1934. Dear Brother,

Many thanks for your kind letter of the 17th ultimo. I hope sincerely that you and all the dear friends in Melbourne are in the best of health. I mean, of course, physical health, for I feel assured that your spiritual, health is good and improving continually under the Lord’s care and guidance.

As to ourselves, the Lord has been kind and gracious to us, far more gracious than we deserve, and we are striving earnestly to show our appreciation, though we know that even the little we accomplish falls far short; but the redeeming merit of His precious blood comforts and encourages us.

Dear Brother, there are so many questions I often would like to ask you, but when the time comes I seem to have forgotten them. But there is one thing that occupies my mind more than anything else, next to my own weaknesses and shortcomings, and it is the question, what am I doing with the light the Lord has so graciously granted me? What can I do? How am I doing it? Am I doing it in the way the Lord would approve? This is the harvest time, He is the Chief Reaper. No voice of disapproval seems to come to me, the Spirit seems to bear witness that my work is approved. When I was with the Rutherford people work was the principal thing. I had to thrust that which I considered holy upon people who rejected it with scorn and disdain, and my spirit felt horrified and revolted against such a profanation. This is not so now. I no longer “cast my pearls before swine,” but on the other hand now my circle of activity is narrowed considerably, for those who appreciate and inquire after Divine things with a sincere heart are few. I teach my family, I witness among my workmates (those who will give me a fair hearing) at every suitable opportunity, towards others, too, my feelers are always out, yet the opportunities are so small, I feel I am not doing enough. I ask myself, am I negligent? Do I lack zeal? I am not ashamed of the gospel of Christ; I am only too eager to spread the light; God, who can read my heart, surely knows it. The Rutherford people used to tell me that unless I went out and warned all and sundry about their coming doom God would require their blood at my hands, quoting Ezek. 3: 16-21. The matter is of too serious import to be disregarded, and it would be helpful if I could get your view on the matter.

Thanking you for the “Peoples Paper,” which you so kindly sent me, and for all your kindnesses towards us. I ask the Lord to bless you and your house and so am as ever, Your Brother in Christian love, —B. E.

[While “faith without works is dead” there has always been a tendency to rest in works. It would seem pleasing to feel that we could do something that would bring its reward of justification, but all are imperfect and cannot do works that in themselves could be acceptable to God, but through faith in Christ’s redemptive sacrifice we are justified and thence able to offer ourselves in willing sacrifice and service.

As new creatures in Christ we have responsibilities to live up to the light of truth we have received, and to allow its sanctifying effect in our hearts . and minds, so that we may gradually gain likeness to Christ in our characters. That is

the chief purpose of our being called, namely, that we should make our calling and election sure. By the close of the Gospel Age the Church will be complete as the Body of Christ. We have responsibility also to let our light shine out in good works, in kind deeds and in patience, gentleness and goodness. Then, too, we must let the light of truth shine through us, by seizing all opportunities of presenting the glad message to whosoever will listen.

The words of Ezekiel 3: 16-21, referred to, state a general responsibility that comes to all God's people favored with the privilege of His message. It does not mean that we are to assume that the Lord has sent us on an errand or has given us a message for some one or some Church or nation; we must be sure that we are "sent" before we embark on any warning or condemning work, otherwise we shall possibly be found doing harm instead of good.

The Christian's message is a message of good news, a message of peace,—"Into whatsoever house ye enter say, 'Peace be to this house.'" if the sons of peace are there tell the glad tidings, if you are not wanted, then go away; "Cast not your pearls (of truth) before swine." It is nowhere suggested in the New Testament that we are to judge or condemn,—"Bless and curse not." Not until glorified with the Lord will the Church have any mission of judging. The mission at present is the perfecting of the saints in the unity of the truth, and of the knowledge of the Son of God (Ephes. 4: 11-15). "Speaking the truth in love," "contending earnestly for the faith," as one has said,—"Our good fight of faith consists in a considerable measure in our defence of the Word of God, which includes also our defence of the character of God. This will mean our willingness to stand for the truth at any cost and against any number of assailants, against the creeds and theories of men which would misrepresent the good tidings of great joy, which the Lord and the Apostles have announced, and which shall, thank God, yet be unto all people. As the Apostle again says, "I am set for the defence of the truth" —"Heavenly Manna."

All should feel that burning zeal exemplified in Jeremiah 20:9; "Zealous of good works" (Titus 2: 14). We cannot have too much zeal, our poor hearts burning with love to God and the Lord Jesus Christ, but we need also great wisdom so that our zeal may be bent in right ways in line with the Divine will and exercised in the spirit of love and mercy. We are to work out our own salvation and assist all we call, also to reach the mark for the prize of the High calling of God in Christ Jesus.]

## Formal Prayer.

"I often say my prayers;  
But do I always pray?  
And do the wishes of my heart  
Go with the words I say?"

I may as well kneel down  
And worship gods of stone,  
As offer to the living God  
A prayer of words alone;

For words without the heart •  
The Lord will never hear,  
Nor will He to those lips attend,  
Whose prayers are not sincere."

## The Christian's Warfare.

(1 Cor. 9: 24-27.)

' (Continued from last issue.)

OUR acceptance of the Divine call to the spirit nature means our begetting as new creatures,— • "sons of God." We shall never succeed in bringing our flesh into absolute harmony with the Divine law, because of its imperfections, inherited and otherwise, Hence, the necessity that it be covered with the robe of Christ's righteousness. He who looks for perfection of his flesh and who rests his faith therein, must of necessity have a poor hope of ever attaining to the likeness of Christ, of ever becoming one of the predestinated class, of becoming "the image of His Son."

In joining the Lord in faith and consecration we are proclaiming ourselves, not as graduates and heirs, but as students, disciples, who desire to be prepared to inherit the things which God has prepared for them that love Him. If this thought be kept in mind as the Divine teaching on the subject, it will tend to prevent our discouragement with ourselves when we find that unavoidably we do those things which we ought not to do, and leave undone those things which we ought to do; for in our flesh dwells no perfection.

It is necessary for us to point out that the new mind, in proportion as it develops in likeness to the mind of Christ, is to relax no efforts to keep the body under, to keep the will of the flesh dead. No spirit-begotten son of God could allow sin to reign in his mortal body. Should sin to any degree control him it will be but momentarily, until the new mind, the new creature, seeing the uprising of the flesh would conquer it, obtaining the promised grace and help in every time of need, from the heavenly storehouse of grace. This thought rightly entertained will help true disciples to

appreciate their own position and not be utterly cast down if overtaken in a fault of the flesh, so long as they realise that their hearts are in sympathy with the principles and instructions of our Teacher and longing to be cleansed and acceptable in His sight. Moreover this thought will also help all such to exercise fervency of love amongst themselves, toward the brethren, who similarly are disciples, pupils in this school, not according to the flesh but according to the spirit of their mind.

If, therefore, one should see blemishes in the flesh of a brother, disapproved and striven against, he should remember that the evil which he sees, is his brother's enemy, and he may have confidence in the brother's overcoming, if so be that he gives the assurance that his heart is in harmony with the Lord and His law of love, and that he is daily seeking to fight a successful warfare against the weaknesses of the flesh.

When studying this subject we must keep two facts in mind. Firstly, the Scriptures ascribe no sin to the new creature and additionally no perfection in righteousness to our fallen flesh. This new mind, which is begotten of God, cannot sin; for in its very essence, as the seed or germ implanted by the truth, "the spirit of the truth," it is opposed to sin. It is so fully imbued with the spirit of the Lord, the spirit of holiness, that it delights in holiness and not in sin; and this must be the case so long as this begotten or holy spirit condition continued. "He that is begotten of God sinneth not (willingly, neither approves of sin, nor takes pleasure in it), because His seed remaineth in him and that wicked one toucheth him not."

The whole world is depraved and under the control of the spirit of selfishness, and largely, though unconsciously, the tools of Satan, "who worketh in the hearts of 'the children of disobedience.'" To the children of God, the world has become an enemy and a tempter by reason of the fact that the church has been begotten again to new hopes, ambitions, aspirations and desires, which are along different lines from anything the world knows or with which it has sympathy. Our begetting is of the holy spirit, and its tendencies are heavenly and spiritual in harmony with righteousness and love. Yet it is only our hearts that are thus changed, our flesh is much more in harmony with the world than with the new order of things established in our hearts by grace and truth through Jesus Christ. Consequently, when the Lord's people come in contact with the world through the words or writings or general spirit of any of its children, they find that although their hearts are loyal to the Lord and to all the gracious things which He has promised them, and to the spirit of righteousness, love and truth, yet, nevertheless, their flesh has an affinity for, and some attraction toward the world, its views and arrangements. For this reason the Christian is called upon to reckon himself dead to the world, which is in harmony with sin and has perverted tastes and appetites. As the apostle intimates, there is a constant battle between the new and the old. He says, "the flesh desires contrary to the spirit and the spirit to the flesh." And even though the advanced Christian has reached the place where he is enabled to reckon his flesh and will completely dead and buried, nevertheless he has need continually to re-examine himself lest the flesh should become alive again.

This was the apostle's method. He says, "I keep my body under and bring it into subjection (to the new mind), lest having preached to others I myself should be a castaway." As we well know St. Paul was a most successful soldier of the cross; and from his epistles we gain much information as to how to fight our weaknesses successfully. The thought is not that we are to keep each other under, but that a special commission is given to us in respect of our bodies, that we ourselves will be held accountable for our conduct. The statement, "I keep my body under," would be true only of one, who is begotten of the holy spirit. But although the individual is reckoned a member of the body of Christ and called a son of God he has not as yet, of course, received the spirit body promised; but is awaiting to receive it in the resurrection. Meantime, God calls upon all spirit begotten ones to demonstrate their loyalty to righteousness and their faithfulness by practising upon their mortal bodies.

It is not sufficient, however, to declare our intention, for God allows the difficulties and trials of life to prove our faithfulness to the covenant of sacrifice we have made. And while making provision for the blemishes of our mortal body, He, nevertheless, holds us responsible for our words and actions. We must develop our characters to such an extent that the new creature will fight down to the best of his ability everything opposed to the new will, that the body be kept in subordination, under restraint. We have an illustration given us in the writings of one where he says, "Those who deal in horses tell us that all horses must be broken; and that to break a horse is difficult of accomplishment and requires a great deal of force. The object in thus dealing with the horse is not to continue to break the animal every day, but to break him in once for all, that he might be put to some service." This illustration seems to fit the apostle's thought. As a new creature the apostle had a mortal body which was rebellious against God's will, and thus must be dealt with in a firm manner in order to bring it under the control of its master, the new mind, whose head is Christ. If the body be taught this lesson of submission it may be a good useful servant of the new master and serve unto death, just as a horse may be broken in and serve his master well. This is the thought of the apostle's words, "I keep my body under."

When the apostle says that he would be in danger of being a "castaway" if he did not bring his body into subjection, and thus prove to be an overcomer, it is tantamount to saying that he would fail to make his calling and election sure. He was called to become an heir of God and joint heir with Jesus Christ. If, therefore, he should fail to perform his part of the contract of sacrifice, he would become a "castaway" in respect of this election. He would not gain the election. He would lose in the race in which he had started. It is our duty to watch ourselves, that we do no harm, that our body does good service and not injury to ourselves.

We need to recognise that habits make character. In keeping the body under we need to exercise the fruits of the spirit, gentleness and meekness. Whoever fails to cultivate gentleness in the small things as well as the larger, is failing to develop a necessary trait of character. He is losing a glorious opportunity of practising upon himself, of keeping the body under, of getting himself into the way of doing things in a sensible and reasonable manner.

We realise the rising of thoughts are small at the beginning, and if they grow they come to words, and to actions. The keeping of the body under, lest it should become alive again, is a constant necessity to those who would be overcomers, for it is the victory of the new mind over the old will of the flesh that constitutes us victors,—the developing in us of a strong, holy, character like unto that of our Lord and Redeemer.

(Concluded.)

## The Tongue That Jesus Spoke.

To-day we are so accustomed to reading the Bible 'in English that we tend to forget that it was first of all written in a very different language, and the compiling of translations occupied the minds of the greatest scholars of utility centuries. This fact is called to mind by two manuscripts of the New Testament recently found in a Syrian monastery in Armenia, and written in the Aramaic language, which is the tongue that Jesus spoke. The manuscripts are in the authorised version of the New Testament used by the Syrian church, and the earlier of the two, which was written between the years 440 and 550, contains nearly the whole of the Gospels of Mark and Luke, and about three-quarters of John. The second manuscript contains practically all the -Gospels, and was written in the sixth or seventh century. No earlier Syriac manuscripts of the New Testament are known, but the British Museum has an imperfect fifth century manuscript of the Gospels of Matthew and Mark, while in the Vatican library there is one of the sixth century. It is believed that the earlier) of the newly discovered manuscripts is that translated from the Greek by Rabbula, who was Bishop of Edessa from 411 to 435, and it will be most valuable to students of the Bible, as it will throw light on disputed passages, and help to establish the accuracy of the text of our Gospels. It is interesting to remember that the words Jesus used on the Cross, "Eli, Eli, lama sahachthani," are Aramaic.—Melbourne "Age," September 14, 1934.

*Though we have none else to provide for us, our Heavenly Father knoweth all the things we need, and will make the best provision.—Baxter.*

Booklets on Bible Truths.

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## True Christian Liberality

LIBERALITY., generosity, is essentially a Christian grace. God is love, and all who partake of His spirit must be proportionately loving and generous. But as we are instructed not to be wise in our own conceits, nor to be wise above what is written in God's Word, so likewise it is well for all true children of God • to beware of assuming to have a greater, wider or deeper love than that clearly set forth in God's Word as the only real and true standard. God's people are to set up a standard neither for God nor for themselves; but as obedient children they should not fashion their minds and faith after their own defective conceptions, but according as the Lord has revealed.

Some err on one side of this question and some on the other ; but the remedy for both errors is the same—submit your heads and hearts unto the direction of the Lord through His inspired Word.

That -Word nowhere teaches that everlasting torment is the wages of sin, but that the wages of sin is death. Every plain (nun-symbolic) statement of the Scriptures agrees that, "the soul that sinneth, it shall die." Surely, then, no one is justified in maligning, yea, blaspheming God's character and plan by teaching directly or indirectly the contrary--that He will keep the sinner's soul alive to all eternity in order to torment it. There would be neither love nor justice in such a course.

On the other hand, the Word nowhere teaches Universalism—that the entire human family will be everlastingly saved to divine favor and blessing. And those who rush from the one extreme of faith in an almost universal torment to the other extreme of belief in Universalism are carried from one human error to another human error. However, the finding of the one error to have been the result of a too careless handling of God's Word and a leaning to perverted human reason and judgment should put all upon their guard thereafter: but frequently it does not, as we see; and, getting filled with the thought of God's love, they seem to forget that God has more than one attribute of character and that these must all be coordinated in any plan that is His—that His wisdom and His justice each join with His love in His plan for man's salvation from sin and its penalty, death.

The Scriptures do, indeed, teach that the great ransom-sacrifice given by our Redeemer will sooner or later bring to every member of the human family fullest opportunity for the recovery of all that he lost in Adam. But they forget that although Adam had life, its everlasting continuance was not assured: for this he was on trial when he wilfully sinned and thus cut short his trial and brought upon himself, and upon us in his loins, the sentence of death.

It is what was lost, and all that was lost that our Lord came to save. The salvation made possible by His ransom-

sacrifice is a new trial for life everlasting, the results of which are expressed in John 3:36, Rev. 21: 7, 8.

It is sufficient that God should grant a universal, impartial trial to all; that those who, under the favorable conditions of the New Covenant, will fully submit themselves to God may have life, and that others may be manifested and, as cumberers of the ground, may be destroyed in the second death. Love, wisdom and justice could never agree to let a wilful sinner live to mar the peace of the holy; nor could they consent that such should be deprived of their own wills in order to their everlasting existence, for their companionship is not sufficiently desirable; nor could they consent that they should be kept alive, and that their wills should be kept under divine restraints to all eternity. Such lives' and such companionship are undesirable: the remainder of God's universe would be blessed by their destruction in the second death. Let us not be more wise, more loving, or more just than the only living and true God who dwells in a light which no man can approach unto, and whose mind is communicated to us through His Word (1 Tim 6:16; 1 John 5: 9, 10).

Let us practice the grace of liberality according to, and not outside of, the boundaries laid down in the Lord's Word.

## **The Flight of Time.—From Two Standpoints.**

To those whose hopes and aims are of this life it is a sad thought, so quickly the time flies. and so little is done. So many things they hoped for and expected to accomplish and to have, are still undone and are becoming more difficult and doubtful of attainment, and hope and interest gradually sink into a resigned disappointment, or worse still into bitterness.

How different with us,—the Lord's people. All we value most is still in the future and yearly growing nearer; it is certain and sure. Based upon the eternal promises there is no possibility of disappointment so long as we ourselves are true and faithful. The passing time we can smile at so long as we try to do our best each passing day, and even when we fail to do as well as we wish, we need not grieve but remember our unwilling faults are covered, and so rejoice and press on.

## **Sacrifice !**

The richest quality of love is sacrifice, and the noblest credential of any work is the spirit which has laid every selfish interest down at Jesus' feet, and counts all things loss for Christ; which holds its money, its friendships, its life, all subservient to the Master's claim, and, living a dying life, at last gives life itself as a willing offering to Him who gave His life for us. In this selfish and luxurious age, it is the rarest quality found, but it is the most needed as the end approaches.—A. B, Simpson.

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## **The Christian's Warfare.**

(1 Cor. 9 : 24-27.)

THE earnest exhortations of the faithful apostle to the Gentiles were most clearly illustrated in his noble course of life. He shunned no danger, shrank from no labor or reproach, and bravely and cheerfully endured hardness, and suffered the loss of all things temporal that he might win Christ and be approved of Him. As we look upon such a course and consider the fortitude and the strength of character necessary so to run, we may well conclude that, except we be similarly supplied with the help of Divine grace, we shall not be able to persevere to the end. St. Paul sped along in that race not in his own strength, but in the strength which God supplied, and the promise OF such aid is none the less ours as it was his.

The Divine grace is imparted to us through the exceeding great and precious promises of God, inspiring us with new and glorious hopes beyond the wreck and ruin of the present order of things. Permitting our minds to dwell upon these promises, we see in the now rapidly approaching dawn of the day of Christ "a new heavens and a new earth"; and by faith we may sit together with Him in the "heavenly places." By faith we see also the blessed privileges of that exalted station, and the Divinely appointed work in which the saints will be engaged together with Christ. A weary and groaning creation awaits this ministry of power.

In running in this race, a part of the conditions set down is the development of that loving and pitiful spirit of the Master, and the more we embrace this disposition the more will we be able to appreciate the privilege of being co-laborers together with Christ. If we are cold and selfish and untouched with "the feelings of earth's infirmities, if the woes of our fellowmen do not awaken in us feelings of sympathy and a desire to help, we can have no real appreciation of the prize of our high calling in the great race in which we need one another's assistance.

When we realise fully our own failings and shortcomings, then only can we understand how to sympathise with the weaknesses of others and remember that many have hereditary causes, and, therefore, we are not to lay all shortcomings to their personal charge. We will be eager to clear their minds from the mists of ignorance and superstition, and the bias of prejudices, and to help all on to better ideas of life, its relationships and responsibilities. We will seek to gather out of their pathway as many as possible of the stumbling stones whereby so many are now falling headlong in their race-course. We will be ready to declare to them the everlasting gospel of salvation, and to open their deaf ears and their blind eyes. If such are our sympathies toward the world of sinners, which God so loved, then we are able to appreciate to some extent the privileges of our high calling, when, as joint-heirs with Christ in His Kingdom, we could put into actual execution all our benevolent desires for the uplifting and healing of a sin-sick world.

Any who have ever experienced the joy of converting one from the error of his ways, and of establishing his feet upon the rock of Christ, may have some idea of the joy that will attend the ministry of the saints when they are fully endowed with Divine power; for then they will not be hampered, but every effort put forth will be a success. But though inspired with such a hope of service for the whole world in God's appointed time and of blessed association with Christ in it, we must remember that we have yet to "strive" for the prize of our high calling; and not only so, but we must strive lawfully. We must run our race, not only with diligence, energy, patience and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain.

First of all we must enter into this course by the "strait gate" by a full consecration to the Lord, after exercising faith in the precious blood of Christ as our ransom price. If we do not enter by this door we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. The Scripture says, "Enter ye at the strait gate; because strait is the gate and, narrow is the way that leadeth to life, and few thereby that find it." Having so entered, the apostle now urges that we be filled with the spirit of Christ, that we may not be led by the desires -of the flesh a way from God and from the course which He has marked out. If we are filled with the spirit, with the same mind that was in Christ Jesus, we will act from the same motives; it will be our meat and drink to do the Father's will.

Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that He could not do otherwise than devote His life to the good of others. In all His labors, He strictly observed the Divine plan. Though like the Father He loved the whole world, He did not go beyond Israel to bless the Gentiles with His ministry, because the appointed time for that work had not yet come. He observed God's times and seasons and methods. He never recklessly exposed His life until He recognised from the writings of the prophets that His hour had come to be delivered into the hands of His enemies. He taught His disciples not to go into the way of the Gentiles until the due time; and then they went forth. Likewise it is stated, He did not make long prayers on the street corners to be heard of men nor exhort the multitude with noisy harangue. As the prophet indicated, "He; did not lift up His voice in the streets nor cry, aloud." He chose God's methods, which are rational and wise, and which are effective in selecting out from among men the class which He desires to be heirs of the promised kingdom.

It is for those who would so run as to obtain the prize to mark these footprints of the Master and be filled more and more with His spirit. If so filled, we, like Him, will desire to be as free from the world and its enticements and have our time as free as possible for the Lord's service. To have the mind of Christ is, indeed, the one requirement of lawful striving, a mind which humbly and faithfully submits itself to the will of God as expressed in His great plan of the ages.

The Apostle says, "I, therefore, so run not as uncertainly; so fight not as one that beateth the air." He had a definite knowledge as to what constitutes the prize: He was not uncertain about it, it was not a question with him as to its being one thing or another. He knew that the high calling in Christ Jesus is that we may be heirs with Him, if we suffer with Him.

Neither was the apostle uncertain as to the terms and conditions of the race. He knew that they were even unto death; and that if he should seek to save his life he would lose it. Neither was he uncertain as to his own determination. He knew positively that he had entered the course. He was not of those who merely say, I hope to do so some time; he had made his covenant with the Lord,—of sacrifice unto death. Nor was the apostle uncertain as to his opportunity to gain the prize. He knew that it remained with him to will and to do, in harmony with God's good pleasure. He knew that nothing impossible was required of him in this race, that the terms and conditions of the race include, "grace to help in every time of need;" and that this grace and help would come from the Lord. Hence, the apostle's expression, that there is no uncertainty from first to last for the runners in this racecourse. Thus it may be with all, under the guiding eye of the great Redeemer. We may each make our calling and election sure—"If ye do these things, ye shall never

fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Pet. 1:10, 11).

The apostle tells us that he kept his body under, lest having preached to others the good tidings, he himself should be a castaway. The body originally belonged to the natural man, the natural will. The new will cannot properly be served by the old body, because the new mind is perfect and the body imperfect. When the new mind, the mind of Christ, therefore takes into possession the mortal body, it has more or less difficulty. The mind is not suited to the body, nor the body to the mind. It is the work, therefore, of the new will to show its obedience to the Lord, its full loyalty to the Divine will. Not only are we all thus to brow-beat and mortify the body, but additionally we are ‘to bring it into subjection. It is to be made to serve the new creature. The apostle says, “But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ shall also quicken your mortal bodies by His spirit.” The holy Spirit, which comes to us more and more as we feed upon the Lord, assists us to conform our lives to His will and ‘also quicken our mortal bodies to the service of the truth. There are not two creatures, but just one, for we cannot be two creatures at once.

But the new creature has not its new body as yet. There is an outward man, which the world may think is the individual, but in proportion, as the outward man is brought into subjection and service, the new creature is growing stronger, until eventually, with the death of the human body, God will give the new creature a new body in the resurrection. Then the new creature will be satisfied when it shall be found in His likeness.

There is a tendency for the body to rise from its condition of reckoned deadness. Hence, the new mind needs to be continually on guard in the good fight of faith. These battlings of the new mind against the flesh are a good fight, in the sense that they are fightings against sin and weaknesses that belong to the fallen nature. The entire course of the new creature is the course of faith. It would be impossible for one to keep up this battle against the flesh and its propensities and desires, unless he exercises faith in the promises and in the Lord as His helper.

In Heb. 4: 1, the Apostle Paul says, “Let us fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.” He had no thought of coming short himself, yet he knew how necessary it was to exercise this godly fear, and urged those to whom he was writing to make their calling and election sure. As we well know, it is a great help in overcoming the fallen nature to have rightly ‘made a full enlistment of every power and talent of mind and body to the service of the Lord. How important it is, also, to realise that the service’ is unto death and that there is no room even to consider any suggestion to withdraw and cease to fight the good fight of faith. We are to remember that it is not the flesh, the old creature, which has entered the school of Christ, and is under instruction and preparation for the kingdom, for flesh and blood cannot inherit the kingdom. —(To be Continued.)

## **A Lunatic World.**

“It is not a pleasant thing to be living at the present time,” Dr. Russell Maltby told a Liverpool audience the other day. If we read a record of the doings of the world, we should not credit it were it not that we are now living through it. It would read like the proceedings of a kind of lunatic asylum. There has never been such a state of affairs. All the experts have been beaten at their own trade. There is no statesman who knows the way out. “Don’t let us throw stones at the statesmen to-day, who have difficulties such as no other statesmen ever had to face,” added Dr. Maltby. “God is saying to the nations, ‘You can have peace when you want it all together, but you cannot have it if you want it for yourselves.’”—”Christian World.”

## **How Can We Doubt ?**

No failure and no fear  
Can baffle spring,  
Nor quench the gladness  
That the thrushes sing.

No heaviness of heart  
Can dim the sight  
Of wee green fingers  
Stretching to the light.

Or dauntless courage  
In the dark earth’s beds,  
From which triumphant  
Snowdrops lift their heads.

God keeps His promise  
To the smallest thing;  
How can we doubt  
In our immortal spring! —Mary Eversley.

## PEOPLES PAPER

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

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

## Some Thoughts on the Theory of Universal Reconciliation.

The following- thoughts, for which we are indebted to a Brother in New Zealand,. are presented at this time as being very helpful on the theory above mentioned.

"The crux of the whole question lies in the interpretation and understanding of two words in the New Testament, viz., 'Ever' and 'All.' The former we may pass, as the claim that 'Ever' does not mean finality, but age-lasting has long been admitted and so understood by the Christian Church ; but the latter 'All' lends itself to two distinct meanings. First, a complete total of everything in creation irrespective of conditions . . . . Second, a complete and finished work after cleansing and purging.

"Mr. A. E. Knoch, the translator of 'The Concordant Version' of the New Testament, claims that 'All' includes every created being, and once created, God will eventually, by various processes, bring each individual into harmony with Holiness.

"Does the Apostle Paul mean that? Let us consider one illustration, -Hebrews 6:4-8; 'For those once enlightened and having tasted the heavenly gift, and become partakers of holy spirit, and have tasted the good word of God, and the powers-of the coming age, and having fallen away, it is impossible to renew again to reformation, they having re-crucified, and are exposing to contempt the Son of God. For that land having imbibed the rain frequently falling on it and producing vegetation useful to those for whom also it is cultivated receives a blessing from God ; but that yielding thorns and thistles is disapproved, and near to a curse; the end of which is burning' (Diag.).

"Paul there illustrates his point by '- the figure of land receiving all the blessings of rain, etc., and • producing two results, i.e., 'useful vegetation,' also 'thorns and thistles.' The former receives a blessing from God; but the latter is disapproved, near to a curse, the end of which is burning. There is no thought of transforming, 'thorns and thistles' into :good vegetation. It may be argued that the text states 'near' but the meaning is distinctly that such a finality as 'burning' is possible.

"Again, in Hebrews 10:26-31, Paul clearly states (verses 26), 'If we should voluntarily sin after having received the knowledge of the truth there is no longer a sacrifice left for sins.' In verses 28 and 29, he compares the punishment of death under Moses' law with the `sorer punishment.' `Will he deserve having trampled on the Son of God and esteemed as a common thing the Blood of the Covenant by which he was sanctified, and insulted the spirit of favor.' That `sorer punishment' is `second death,' not chastisement, as Mr. Knoch declares. 'Capital punishment' is the extreme of the law, consequently anything less could not be superior.

"Now I can understand how conditions in the creation may become such as described in Rom. 14: 11, because when the earth is cleansed of the 'thorns and thistles' God will have provided a kingdom in which these conditions will prevail. For example, is that not exactly how the perfect `Church' is to be formed? There is no doubt that when the `Body' is complete it will be perfect. Yet in reaching that state, there will be loss. Our Lord pictures it as a 'Vine.' He says that in the development, branches will be 'cut off entirely, others reduced by pruning to perfect the fruit, yet the Wine,"The Christ,' will be perfect, complete without these. If we apply the same principle to the Final Kingdom, in the development there apparently will also be a purging and destroying of those unfruitful thorns and thistles. God knows and 'shall not the God of; all the earth do right '? To our present understanding of the Scriptures that is so, and we must be most careful and prayerful not to accept any 'new light' which we cannot prove from the Scriptures.

"On leaving Auckland, I sent home for a pamphlet I once received on 'Universal Reconciliation,' and re-read it. Leaving, for the present, the points already mentioned, I will mention two or three conclusions Mr. Knoch has reached, which I consider are absolutely unscriptural. The pamphlet is entitled, 'What are the facts concerning Universal Reconciliation and Eternal Torment,' by A. E. Knoch. Published by Concordant Publishing Concern.. According to A. E. Knoch, the fundamental of 'Universal Reconciliation' lies in the non-possession of i.e., free-will, power of choice or decision.

"We have always believed that that was the basis of our Eternal salvation—viz., our God given power to accept or reject God's offer of Jesus Christ's salvation. We have believed that was the difference between man and the lower creatures, that, in that sense God made man in His image, and it has always appealed to us as the only way by which the Father could get His love responded to in a way which He could accept and enjoy, viz., 'A willing heart' (Exod. 35: 5).

"Now, while some seem to think that there are certain Scriptures which appear to give 'Universal Reconciliation' a basis of probability, and certain texts which lend colour to Mr. Knoch's belief, yet in absolute contradiction to these the Bible teems with statements that God has endowed man with a free will and power of choice. That, Mr. Knoch positively denies—after arguing that texts such as Rom. 11:32, Rom. 9:16-18, Eph. 1: 11, prove that `man' is a mere

pawn on a chess board, he concludes thus, under the heading 'Man's so-called 'Free Will.' — 'Because he is ignorant of the forces which move him he imagines he is free to will as he pleases. A child's will can be altered by a bauble. A wise mentor knows how to change a man's environment so that he wants to do the mentor's will. God alone has power over the sources that contribute to form our wills, and He can easily turn man's will against Him or for Him. Free-will is a philosophical fable. Man is a creature not a creator.' Page 9.

"On page 10 he states 'Human Responsibility' and says, 'Because of His will, no creature has any jurisdiction over his own destiny, in order to be lost eternally and suffer endless torment. The word of the Lord to Jerusalem: 'And ye would not.' Mat. 23: 37, so often brought up to prove man's 'free-will,' clearly proves the opposite, for Jerusalem shall yet receive Him, and be saved. In Romans 11: 31 we are distinctly told why they were stubborn. It was 'that He may be merciful to them..' Again, page 1.0.----"The philosophical argument for man's free will evades God's plain declaration that God's favour 'is not of him who is willing .... but of God the merciful' (Rom. 9:16). It seeks scriptural support in the first chapter of Genesis, 'Let us make man in our image, after our likeness: and let them have dominion (Gen. 1 : 26), This likeness has to do with man's relation to the lower creation., not his wisdom, or his ;knowledge, his power or his will.'

"In these various passages quoted from the pamphlet, Mr. Knoch teaches that man is mere automaton, not drawn by God as Jesus said, but pushed. Indeed, the only result can • be the acceptance of 'Fatalism.' Man is then a creature forced to do evil, or forced to do right, so that God's purpose may be duly accomplished. To me there seems to 'be a much •deeper and grander meaning in God's- over--ruling providences and marvellous ways of working. He works all according to His will. His blessings are all gifts and graces, but he is calling for a willing obedience and love from hearts drawn to him, not forced to Him.

"In 2 Cor. 11; Paul warns, us very earnestly against deception, verse 3, 'but I am afraid lest, as the serpent deceived Eve by his craft, your minds may be corrupted from that simplicity and that pureness which is in the Anointed. For if he who is coming proclaims another Jesus whom we did not preach ; or you receive a different spirit which you did not receive; or other glad tidings which you did not embrace, you might well bear with it (or consider it).' And we must conserve that in its simplicity. Does there not appear to be a similarity between the doctrine of 'Universal Reconciliation,' and . that with which the serpent beguiled Eve? (Gen. 3:3, 4). 'God hath said, ye shall ,not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not -surely die.'

"Again God has said (Ezekiel 18:4), 'The soul that sinneth it shall (lie: This condemnation is distinctly, in connection with the responsibility of individuals as we see by the context. Primarily men suffered on account of the father's sins; but then each soul. will be personally responsible. Does 'Universal Reconciliation' not contradict that statement, and say 'Thou shalt not surely die?' Paul uses the same argument and warning in Rom. 0: 22, 23. 'For the wages of sin is death : but the gift of God is eternal life, through Jesus Christ our Lord.'

"There is no doubt that 'Universal Reconciliation' makes a strong appeal- to our hearts, and as a Brother said to me, 'Can- our hearts be kinder or greater than God's?' That-is true—we cannot exceed our loving heavenly Father in His love, or mercy or justice; but our hearts and minds may not be able to appreciate' the wilfulness and hopelessness of the mind that wilt deliberately spurn God's goodness. In that matter, I hold, we cannot judge. God only can read the heart.

"Let me just mention two more peculiar conclusions Mr. Knoch has come to in following this doctrine.

"First (the Church, or body of Christ, only commenced with Paul). Our understanding is that it commenced with Jesus, and the disciples at Pentecost, where the eleven were baptised with the holy Spirit.--Yet Mr: Knoch' teaches—page 12 :=The Bible teaches that many of the saved will be on the earth and never go to heaven (Rev. 21 :22). The New Jerusalem comes out of heaven and will be on earth. Peter and the twelve apostles will never go to heaven. Only Paul and those connected with his ministry have a celestial destiny.' If that is so what did our Lord mean in John 14: 3,—'I will come again, and receive you unto myself ; that where I am, there ye may be also.' And the apostle in 1 John 3:2. Was John not included in the 'we know that, when He shall appear, we shall be like Him ; for we shall see. Him as He is.' "

"Second. (There are no unfallen holy angels in Heaven). On page 39, he says—'The Son does not need to be reconciled. I know of no other exception.'"Unfallen angels are a figment of theology.' His argument is, that if God is to reconcile all creation, then all creation must have fallen. I know of no scripture to that effect. (Jesus speaks of the. holy angels. There are clearly many angels who have kept faithful such as Gabriel.) Besides what about our Lord's prayer? (Matt. 6:10). 'Thy will be done in earth, as it is in Heaven.' If there are no unfallen angels in Heaven, rather, if there are restored ones doing God's will, then there must have been a previous salvation, and yet all salvation is through Jesus, God's Son. This doctrine seems to lead to confusion.

"I will conclude this attempt to explain my thoughts on 'Universal Reconciliation' by a quotation from a letter written to Mr. Knoch on this subject by our dearly beloved Bro. Russell. 'It seems strange that there could be differences of opinion on matters so clearly stated in the Word of God. It must be that there is something wrong, something twisted, in some of our heads. To me it seems as plain as can be that the Bible declares that all the wicked will God destroy; again, that those who, during the' Millennial age when brought to a knowledge of the truth, shall prove wilful sinners will be punished with everlasting destruction ; again, St. Peter's statement, respecting the glorified Christ, Head and Body, and Millennial blessings. 'Whosoever will. not obey that prophet will be destroyed. from among the people.' Acts 3: 23, again, his statement, 'they shall perish like unto brute beasts,' It does seem strange that such plain statements can be made to signify the reverse to some minds! It does seem strange to me that any one understanding that the first death came upon all men through Adam, and that the second death is punishment for wilful

personal sin, and that there is no redemption from the second death could think of all having everlasting life. I really cannot understand the mental processes by which they come to this conclusion. I confess that mine must be different.

“The Pastor further quotes Scriptures, which we have dealt with in this letter, so above is sufficient to give you his thought and opinion.

“Just one more remark in relation to ‘Free Will.’ If man has no was our Lord mistaken when he yielded His to His Father’s? (John 5: 30). seek not mine own will, but the will of the Father which sent me.’ Was John wrong in admitting a ‘will of man’ and also ‘A will of the flesh,’ when he spoke of the second birth (John 1.: 13)? ‘Which were born, not of blood, not of the will of the flesh; nor of the will of man, but of God.’ Like Brother Russell, we feel, that the mental process required to transform these passages to mean ‘no will’ is beyond our weak powers. ‘Prove all things, hold fast that which is Good’, (1 Thess. 5:20).”

### “The Plan of God—in Brief.”

A further supply of this fine little book is now on hand. Being a digest of “The Divine Plan of the Ages,” it will be found very useful to pass on the message of truth to those who have ears to hear. Posted to any address for 6d. per copy.

### Regarding “Daily Manna.”

During the past month some further nice responses have been received from the brethren in Australia and overseas, and we trust to be able to announce very shortly that the work of printing is being undertaken, D.V.

As previously announced, the proposed “Daily Heavenly Manna” is to be cloth bound in the pocket edition, and the price for single copies will be about 1/9 posted. Further orders sent in right away will help in deciding what quantity may be printed.

## Correspondence,

Queensland, 20th August, 1934,

Dear Bro.- I intended to write to you before this with regard to the printing of the “Daily Manna.” Should the way open, if it is the Lord’s will that you proceed with the printing, I will take one dozen. I would try and sell them here in the town at the cost price, when putting out tracts. I ‘still have a little bundle of the “Voice” left, and when they are finished, I will send for more. I will know through the “People’s Paper” if you should Print the “Manna,” and will send the money then.

Well, dear Bro., I hope by the Lord’s grace to do all I can in spreading His blessed and glorious truth, for the rest of my sojourn here. With Christian love; your fellow-servant by the Lord’s grace. B.T.

Victoria.

The Secretary, Berean Bible Institute.

Dear Sir,-It was a most pleasant surprise yesterday to receive your kindly letter and the July issue of the “People’s Paper.” For these I thank you. I am only a newcomer to the Lord Jesus, who found me in my darkest hour of sin and trouble, and His Spirit has given me a most wonderful joy and light, and a desire to know Him and to serve Him.

I had not previously studied the Bible for some years, and then somewhat disinterestedly, but during the last five weeks (only) I have been “searching the Scriptures,” and have found wonderful help and strength. Having surrendered! myself wholly to God, I have faith in Him to fashion my soul as He will. A Christian brother has been of aid to me in this new life, and our last discussions centred largely ‘around Christ’s second coming, and seeing your coupon in the “Leader,” I thought I might find more light on such Bible studies. In the pamphlets and the “People’s Paper” which you have sent me, I have seen a means of a clear understanding of the teachings of God’s Word.

I shall study the material you have sent me, and follow them with the Scriptural citations. I would be very grateful for any papers you can send me, that would assist me’ in this new life which brings Christ very near to me.

I enclose the sum of 4/- to cover a year’s subscription to the “People’s Paper,” and also some of your booklets, including, if possible, “Christ’s Return,” “Some of the Parables,” and anything else that you would suggest.

Thank you for communicating with me. Wishing your Institute every measure of success in its work with the help of Christ Jesus. Yours faithfully, T.R.

N.S. Wales, 13/8/34. Berean Biblical Institute.

Dear Sirs,—Receiving in my letter box your paper, namely, “The Voice,” and seeing that you would send copies of the following subjects while they last, kindly send me—“All About Hell,” “Where Are the Dead?” and “The Troubled World’s Hope.” Yours truly, V.A.

Victoria, 12th Aug., 1934.

Dear Bro.,—Greetings in our dear Redeemer’s name. As it is such a long time since I was last with you dear brethren, I thought I would write a little note, and let you know where I am. I had hoped to get into Class again before this, but as events turned out I was unable to do so. However, dear Bro., I am with you and the brethren each time in spirit, and pray always that God will richly bless each little one in the studies around His Word.

What a feast of beautiful spiritual things He provides for us from time to time; truly we are a privileged people, and it is a joy to be as to-day’s “Manna” text says, continually in that prayerful attitude of mind and heart, experiencing

daily that cleansing from secret faults, and the spirit of God within us, keeping us from presumptuous, sins, letting Him control the words of our mouth, even the meditation of our hearts. (Psa. 19: 12-14).

I am about 90 miles out from Melbourne, and am camped in a tent by myself. It is very lonely, but affords me” great opportunities for prayer and study of the Word, which, I can assure you, dear Bro., I appreciate very much. It is good at times ‘to be alone with God, and He alone, is my sole Companion out here. As soon as convenient, I hope to get down for a week-end.

Will close now, with warmest Christian love to yourself and sister, and all the brethren. Your Bro. in Christ,  
M.R.N.

## Thy Will Be Done.

My Lord, Thy will not mine be done:  
Whatever path Thy love shall choose for me,  
Through desert sands, or if beside the sea,  
Thy will be done!

Oh, may Thy will in me be done!  
Should “harvest” labour be for me  
Thy will, Or if I may but suffer and be still,—  
Thy will be done!

My Father, let Thy will be done:  
If sweet the cup Thou pourest for me to drink,  
I’ll praise Thee; but, if bitter, I’ll not shrink,—  
Thy will be done!

Forever may Thy will be done:  
I would not choose, I leave it all with Thee,—  
The pilgrimage, if short or long it be,  
Thy will . be done! —G. W. Seibert.

## Tilling The Desert.

Italy’s Achievement.

Italo Balbo, Governor of Tripolitania, has made his first report on the Italian North African colony since taking over his new duties recently, stated the Rome correspondent of the London “Morning Post.”

The report reveals that the Italian colonist, who formerly proved one of the best labourers when, as an emigrant, he landed on foreign soil, is now showing his quality of endurance in Africa, and on territory over which his own national flag is flying. The formerly arid sands of Tripoli, near the sea, comprise an area of about half a million acres, of which nearly one-third have already been brought under cultivation by the Italian colonists.

The latest statistics show that the concessions under cultivation already have more than a million forest trees, some 20,000,000 vines, 68,000 fruit trees, chiefly peaches, 58,000 mulberries for the cultivation of the silk worm, 2,200,000 almond trees, and nearly two million olive trees.

There are 2500 model farmhouses, more than 2000 artificial wells, fourteen electric power stations with a vast network of wire distributing the current all over the colony, and some 200,000 acres of land reclaimed for cultivation.— News Cutting.

[The above report gives some idea of the possibility of the earth “yielding her increase,” during the “times of restitution of all things.” Acts 3: 21. Surely, “the desert shall blossom as the rose.” Isa. 35.]

The serene, silent beauty of a holy life is the most Powerful influence in the world, next to the might of God. — Pascal.

## Chronology and Bible Prophecy.

WHILE the development of the great Divine Plan of the Ages proceeds and the Bible shines brighter and brighter, and prophecy is fulfilled before our eyes, there are many who seem unable to appreciate the clearer light, because of being wedded to views which they have accepted from writings, the author of which they seem to think of as having been divinely inspired.

It would seem to be the Lord’s purpose not to use infallible minds to interpret His Word, for His people are granted a measure of the holy spirit and this is to guide them into all truth, as it becomes due to be understood. The promise is that in these last days, “the days of the son of man,” at the Second Advent, that servant who would be found faithful would receive the light upon truths clue and feast upon the good things provided by the present Lord and be used to

dispense the same good things to others. However, we are all so fallible, all so prone to allow our zeal and earnestness to expect more at a given time than is warranted by the Word. Even our late Brother Russell, so rightly highly esteemed and loved by those who knew him, was no exception to this. His expectations respecting 1914 seemed very reasonable and most of the readers of his studies thought with him in most of those expectations, while they were still prospective.

It is much easier to look back and see where the mistake has been, than it was to find a fault at the time when every feature of prophecy he dealt with seemed so to corroborate the whole. What did happen at 1914-16 was that the "Times of the gentiles" ended. In Luke 21: 24, our Lord said—"Jerusalem shall be trodden down of the gentiles until the times of 'the gentiles be fulfilled.'" That surely indicated a definite period, for the punishment upon the Jews. Since then, the oppression of the Jews in Palestine has ceased, Jerusalem is no longer 'trodden down,' but is being built up and revived. In fact, the "fig tree" that had been cursed and withered away at the end of the Jewish Age is again "budding." "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh" (Matt. 24:32-34; Luke 21 ; 29-31).

The evidences of the revival in Palestine may be read from time to time in our daily papers, cities have sprung up and are prospering, and not only products of the land but manufactured goods are being exported. Wonderful developments are taking place, great undertakings entered upon, and colleges and other institutions are being built. During thousands of years the great wealth of the Dead Sea has laid there untouched, as though reserved to be discovered and developed at the right time. to provide the means 'of rejuvenating the land and gathering the ancient people of God back to the home of their fathers. Surely we have reached the time (the end of the. Gentile times) when we may sound forth -Isaiah's beautiful message, "Comfort ye, comfort ye my people speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, her iniquity is pardoned, for she hath received of the Lord's hand double (punishment adequate to her offences) for all her sins." How numerous and beautiful are the songs of Isaiah regarding this return of Divine favour upon Israel. (Isaiah 60; 61; 62; etc.):

Some may say, "How can the Gentile times be ended and the Lord's Kingdom not yet established on earth?" But the question then arises, where did we get the thought from that Christ's Millennial reign would begin immediately at the end of these times of punishment on Israel ? It does not seem to be so stated in the Scriptures. The great image of Gentile powers, in Daniel 2, evidently goes a little beyond the time when Israel's times of punishment end. The great image was complete from the head of gold to the clay and iron toes, but the destruction awaits the completion of the Church, the Body of Christ, "Thou rawest until a stone was cut out of the mountain without hands which smote the image upon his feet and brake them in pieces." There is no reason to think that as soon as Israel's seven times of punishment under Gentile rule would end, the Church should have been glorified and be in position to brake in pieces as a potter's vessel the corrupt rule of the nations.

It would seem clear then that the Gentile times were fulfilled in 1914-1916, but the "stone" is not yet ready to become the great and glorious kingdom of righteousness and peace. The fact that this prophecy of "Gentile Times" has reached its fulfilment, being a period of 2520 years, corroborates the date of 600 or 604 B.C. as the beginning of the times of punishment upon Israel.

B.C. 606 or 604 was the date of the subjugation of all that remained of Israel under King Jehoiakim by Nebuchadnezzar. There, 70 years captivity began, which ended in 536 B.C., the first year of Cyrus, who gave decree that the captives might return, and command to build the Temple (Ezra V: 2, 3). The 70 years desolation of the land began 1.9 years later, when Zedekiah was dethroned because he broke his vow of loyalty to the King of Babylon. That was in 587 B.C. That the 70 years desolation did not begin earlier may be seen from the fact that Jeremiah during Zedekiah's reign was foretelling the event (Jer. 7: 34).

It might, apart from the passage in Daniel 9: 25, have seemed that immediately the 70 years desolation ended, the 70 Sabbaths, or 70 weeks, would begin to count, but the message to Daniel seems to be given specially to guard against such conclusion. Then, too, the accounts of Ezra, and particularly Nehemiah, appear to be supplied so that the time to begin to count the 70 weeks might be noted. It was to be "from the time of the going forth of the commandment to rebuild Jerusalem." This command was given as recorded in Nehemiah 2; in the 20th year of Artaxerxes, which was 454 B.C.

"Those who claim that the first year of Cyrus was 454 B.C. cannot make it accord with the ending-,,,of the Gentile times and, therefore, labor to obliterate such a period and claim that the "7 times" in .Leviticus simply means 7 strokes more. Poor Israel has, however, suffered many more than 7 strokes. Besides, there is the mention of 7 times as a period in Daniel, which clearly refers to 2520 years, just as the 3-1 times in Revelation refers to 1260 years, or 42 months, or 31 years of days, equal 1260 days, a day standing for a year.

Some seem to think Chronology a vital matter to the Christian, but that does not appear to be the case. None of the time prophecies concerning and fulfilled in this "end of the age" are dependent upon Bible chronology. In fact it would seem that the Lord has kept the matter hidden, may be for the reason that there is strong evidence that at the end of 6000 years the great Sabbath of 1000 years—the 7th 1000 year day will begin. Christ is to reign during that time, also the Church is promised to reign with Him 1000 years, and Satan is to be restrained during that same time.

The fact that we have not yet reached 6000 years of human history of sin and death does not mean that we are not living "in the days of the Son of Man." There are those who seem to have formed the opinion that Christ would. not be present until His Millennial reign was due to begin. The Lord's own teachings are contrary to this thought. He speaks of coming to conduct a Harvest work, He speaks of a work to be done among His people still in the flesh. He says the "Harvest is the end of the age,"—not the beginning of the next age. He speaks of "the days of the Son of Man," during

which the world, and the religious systems, would be acting (just as • they are today), “as in the days of Noah,” before the flood.

We have thought of the period of Harvest as .being 40 years, but that has been a mistake, and we remember that when the first “world” passed away with the flood, it was after 120 years probation (Gen. 6:3), and it was to that period the Lord referred, as did also the Apostle Peter. It seems reasonable to suppose that the passing away of so much -greater a dispensation, covering 4000 years, should have a probationary period at least as long as was granted the few people on the earth in the days of Noah. The present great change involves not only the end of the “present evil world,” or 2nd dispensation, but also the ending of the Gospel Age, which has been for the selection of the Church class.

The question now arises can we locate the time when the “days of the •Son of Man” began. We had thought that 1874 was the date, that being the end of Daniel’s 1335 days. We suggest that that was not the date of our Lord’s arrival, but rather the time when He had prepared the great feast of truths promised in Luke 12: 37, and that He had been present for some years, in fact, ever since the parable of the 10 Virgins began to have its fulfilment, and which Brother Russell taught as being connected with the Millerite movement.

Some time ago, without any reference to this question, it was pointed out by some one that the Verses in Daniel 12 were out of order. Read as in the usual order nothing seemed to be indicated as going to happen at the end of the 1290 days, but if we read the verses in the following order,-5, 6, 7, 8, 9, .10, 11, 1, 12, 4, 3, 2, 13, we see that at the end of the 1290 days (verse 11), Michael is to “stand up” (verse 1). From this it would appear that the second presence or “days of the Son of Man” dates from about the Millerite movement (about 1829). If this is a correct understanding, then the 120 years of probation and the end of the present evil world should be reached about 1949. As Noah and his family entered the ark some days before the flood, so the Church’s deliverance and glorification will probably precede the climax of trouble by some years. The ark was certainly a figure of Christ (1 Pet. 3: 20, 21).

There are other instances where verses in the Bible have got out of place. Rotherham suggests it in Psalm 51; and, no doubt, Matt. 24: 28 ought to be after verse 41, as will be seen by comparing Luke 17: 34-37.

Some speak of the failure of 1914. There was no failure regarding anything that “was written” in the Word; we had jumped to certain conclusions beyond what was written. Since then events and conditions continue to help to a clearer understanding of revelation.

After all, while such matter is helpful and encouraging to the “watchers,” yet. the most vital matter is for us to be prepared in heart and mind to enter the “Ark,” to be changed into the glorious likeness of our Lord, to enter upon. the .happy work of the kingdom, breaking in pieces the systems of error and delusion and bringing the great times of refreshing and blessing to the poor groaning creation (Rom. 8: 19-22).

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**Come Out of Her, My People.**

*“Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues” ( Rev. 18 : 4.)*

THE revelation of our Lord to St. John is a Book of signs, in which the things stated symbolise the things meant. To illustrate: - In this Book a woman is .used to represent a Church—a pure woman a pure Church, a false woman an .apostate Church. In Rev. 17: 1-6 a picture is given of a false woman, disloyal to her engagement, and, therefore, no longer worthy to be the Bride of Messiah. This unfaithful woman is branded “Babylon.” We read that she sat upon a beast, a symbolic statement of her control of the power at Rome.

In her hand this woman held a golden cup full of abominations, and thus symbolically she is represented as making

all nations drunk with the wine of false doctrine. The cup suggests that the unfaithful Church, symbolised by this woman, had once been the receptacle of Divine Truth—"Babylon hath been a golden cup in the Lord's hands." (Jer. 51: 7.) In Revelation 17: 5 she is called "The Mother of Harlots"—a term suggesting a mother church, and daughter churches which are said to closely resemble the mother. As the mother was called "Babylon," the daughters—so like their mother—bear also the family name.

### **Babylon—Mother and Daughters.**

All about us we see the fulfilment of this prophecy. We see that the daughter systems have proceeded out of the mother system; that they are all developed from her. Some years ago, a very prominent Presbyterian minister said, "Wince as you will, you must admit that this (the Catholic Church) is the Mother Church. She possesses an unbroken history extending back to the times of the Apostles. For every fragment of religious truth which we prize, we are indebted to her as the depository. If she has no claim to being the true Church, then are we bastards and not sons."

A fair examination of the denominations shows that they are more or less in sympathy with the mother system. Revelation 18 traces the history of the Apostate Church and foretells that Babylon—both Papal and Protestant systems—will fall. But the Lord has a true Church, to which He says, "Come out of her, My People!" In other words, the saints of God are scattered throughout the denominations. But now, in the closing of the Age, God sends forth the Message that His people shall no longer remain in the denominations; for the time is coming when the doom of Babylon will be upon her and she will fall (Isa. 13: 1-22).

### **Prophecy a Graphic Picture of History.**

When we examine the Scriptures with the purpose of understanding prophecy, we find that during the Jewish Age, God made various types and pictures. The Jews themselves were typical. The Scriptures also show that there are two Israels, one of which is to be as the "stars of heaven" and the other as the "sand of the seashore." (Gen. 22 : 17; Isa. 8:14; 1 Cor. 18; Gal. 6:16.) Natural Israel was used of God to make types of the spiritual things—the "better things." Their Jubilee years were types of the antitypical Jubilee of better times; their Levitical priesthood was a type of the Priesthood in glory, etc.

During the great Babylonian captivity the Jews were compelled to live in Babylon, to be a part of her, to support her, although their bondage was not severe. So to-day God's people are required to stay in Mystical Babylon, be a part and parcel of Babylon; to support some of her wards and denominations. Therefore, it becomes a difficult matter to flee out of Babylon. But we find in the Scriptures graphic pictures of what is coming upon

Mystic Babylon, and those who would escape must flee. As Cyrus, a type of Christ, overthrew Babylon, so a part of the work of the Second Advent will be the overthrow of antitypical Babylon (Jer. 51:6; Rev. 18:21).

### **Babylon the Symbol of Confusion.**

Originally "Babylon" signified "Gate of God." But the word came subsequently to have the meaning of confusion, mixture; and in this sense it is used in the Revelation. Babylon is a symbol of confusion. God's people in Babylon are dishonoured; they are held in restraint. Now, through the prophecy we hear the command, "Come out of her, My people!" This call applies not only to those in Babylon the Great, but to those in other denominations—mother and daughters. "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.) Be not of those who cannot see the errors of Babylon and who, consequently, are not of the called ones.

The object of the call to come out is not for people merely to withdraw from a nominal Church ; but whenever any true Christian comes to see the error in which he has been held, and which Babylon has taught, he will see that he will misrepresent not only himself and the denomination to which he belongs, but also the Heavenly Father and the Word of God, if he remains connected with what he sees to be error. As he realises his position, the voice of the Lord through His Word tells him that he must stand for truth and righteousness.

No one is called out of Babylon until he sees her true condition. So then, never urge anyone to come out of Babylon; for if they have "ears to hear," God's voice tells them plainly to take this step, and gives the reason why they should do so. This Book of Revelation shows us by symbols that dire trouble is coming upon Babylon. The nominal Church claims that Christ's Kingdom was set up hundreds of years ago. Consequently, they are not looking for Christ to come to establish His Kingdom, for they think that He set up His Kingdom at the time of His First Advent.

### **"Gather My Saints Together Unto Me."**

The expression, "Come out of her," signifies that the Lord's people are to separate from all things which are in conflict with the Divine Word. We are to come out of the errors and systems of error which are contrary to the Word of God. But we are not to organise another denomination, for the original call was to membership in the Body of Christ.

"Come out of her, My people," is a call to associate with Christ, with Messiah. This call is given by the Lord through the Prophet when He says, "Gather My saints together unto Me; those that have made a Covenant with Me by sacrifice." (Psa. 50:5.) They were to be gathered, not to the Roman or other systems, but to the Lord, to become one with Him. Therefore, they could not be gathered to all these different denominations, nor to any one of them. Those who hear the call should come out of Babylon and take their stand with the Lord. They are no longer to be misrepresentatives of God and of themselves.

Those who see these things and have sufficient courage will come out. Those who see these things and lack the courage to come out are more responsible than are the majority of people who are in Babylon, but who do not see. If those who see do not have sufficient courage to obey the Lord, they will surely receive of her plagues by remaining in, and will probably have a large share in the punishments of the day of vengeance.

## **Many Becoming Irreligious.**

Many people who have been identified with the different denominations are not coming into the Truth, but are becoming irreligious. They are by no means bad people; and they feel convinced that there has been a great error connected with Christianity. They repudiate much that Babylon does and says. Babylon claims that she has civilised the world; but she forgets that civilisation existed before Christianity began. She forgets that Jews are just as civilised as Christians; and that Mohammedans are more temperate than many so-called Christians. By no means do we wish to say anything against whatever good people have received from her. If they get a still further blessing, they will probably find that while the blessing which they previously had was better than message from heathendom, yet Babylon's best is far inferior to the Truth, the Light.

The Lord's people are permitted to enjoy wonderful things! By the grace of God, we are privileged to see the meaning of things that were once mysterious, not only to us, but to our parents. While some in Babylon are going into infidelity, some out of Babylon are becoming stronger spiritually, entering by hope "into that which is within the veil." If Christ is our Forerunner, we shall enter there with Him. To do so will mean to become partakers of The Messiah, by becoming the Bride of Messiah, as symbolically represented. The true Church is to become associated with Christ in His Kingdom. Then will come the promised blessings to "all the families of the earth."

As we perceive the consistency of the Divine Plan of the Ages, our hearts are full of thanksgiving to God. We see that the New Dispensation will be ushered in with "a Time of Trouble such as never was"; and that this Time of Trouble located, among other ways, by that prophecy which tells that "Many shall run to and fro, and knowledge shall be increased"; that there will be a time of trouble; but that "the wise shall understand." From what source do the wise receive their instruction? They will understand according to the wisdom from on high—in humility accepting the Divine Word and being blessed in so doing (Dan. 12:4, so).

### **PEOPLES PAPER**

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## **Some Thoughts on the British-Israel Theory.**

INTEREST in the above mentioned theory being definitely manifest from time to time the opportunity is taken of presenting the following thoughts from an unknown writer, which are considered to be very appropriate on the subject.

(1)—British Israelism is Historically Impossible and a Myth.

"No migration of a vast horde has ever occurred without carrying with it language, customs, physiognomy; synagogues and circumcision (for example) mark to-day every city to which the Jew has wandered; yet British Israelism supposes that two or three million Israelites poured into these islands, and somehow dropped everything—language, physiognomy, records, customs, even their names, their very memory; so that for two thousand years no one in the world even suspected this stupendous fact. The entire lack of evidence simply means that the event alleged never occurred. That a race which once wrote from right to left should (without government compulsion, which would have been impossible) silently, unanimously, with no conceivable motive, and leaving not a single trace of the process behind—that an entire race should thus revolutionise its penmanship by now writing from left to right, is one of the most extraordinary phantasies that can ever have entered the mind of man. Moreover, ten 'tribes' which inter-mix and inter-marry with countless other 'tribes' over a vast area of two continents for two or three thousand years, to such a degree as to lose their memory, their language, and their physiognomy—whatever they are after twenty-six centuries, they are not the 'ten tribes.' The Jew has gone through exactly such a scattering (without inter-marrying), and yet has preserved practically everything.

(2)—British Israelism is Irreconcilable with Explicit Scriptures.

"When Amos was sent to announce to the ten tribes their final doom, Jehovah said: 'I will destroy (the sinful kingdom) from off the face of the earth, and I will sift the house of Israel among all nations like as corn is sifted in a sieve' (Amos 9: 8). Therefore, no individual nation, on national territory of its own, can be Israel. So also Moses, speaking to the undivided nation, announced that, on the breaking of the Law, they should become few in number and flee before their enemies (Deut. 28: 62); the huge numbers of the Anglo-Saxon race, and its enormous military prowess, therefore, at once disprove its identity with Israel. Again, until Israel shall be reunited to David risen from the dead, Hosea declares (Hosea 3:4), she remains without king, without prince, without sacrifice: Britain's thousand years of royalty exclude her finally from Israel. These are but samples of numerous Scriptures decisively antagonistic.

(3)—British Israelism is an Unconscious Betrayal of the Gospel.

"All men to-day, whether Jews or Gentiles, are either believers or unbelievers; if unbelievers, they are under the Curse; yet 150,000,000 of mankind—for America they say is 'Ephraim'—British Israelism declares to be as richly blessed of God as the Jews will be in the coming kingdom of Christ, though uncircumcised, and, therefore (according to Jehovah Himself), self-excommunicated from the Covenant (Gen. 17: t), a hundred and fifty millions of unregenerate souls drifting steadily further from God, and ripening for apostasy, are distinguished by God's signal favour, because under the Covenant. 'Israel,' says 'British Israel Truth,' 'has been re-covenanted by being baptised into the one Catholic and Apostolic Church'; and now, 'the Gospel of salvation must be preached by His now instituted agent, the House of Israel.' That a nation can be baptised into the Church, still remaining a nation, with a

destiny of imperial rule over all other nations, while simultaneously evangelising them as God's sole embassy of the Gospel, is not only a conception profoundly un-Christian, but a direct negation of what the holy Spirit says the Church is: 'where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman' (Col. 3: 11).

(4)—British Israelism is a Profound Overthrow of Dispensational Truth.

"Anglo-Saxons, even if they be Israelites, are either saints or sinner ; if saints, then they are Israelites no longer, but belong to the 'holy nation,' the Church, in which there is neither Jew nor Greek; if sinners, then they are doubly under broken law—both the Law of Eden and the Law of Sinai—and, therefore, doubly cursed. Nationalism—all favoured-nation claims before Jehovah—within the Church, and under grace, is a complete subversion of Church truth ; for it re-erects the barriers of the flesh which the Cross has thrown down ; it makes national prosperity and worldly greatness, instead of righteousness and truth, the hall-marks of God's spiritual favour—an error negated even by the Law itself ; it ignores, and so implicitly denies, the individual regeneration and sanctity without which no man shall see the Lord and it concentrates the blessing of God on the British Empire becoming the mistress of the world. No spiritual truth is more radical, more elementary, than that 'the flesh profiteth nothing' (John 6: 63) ; and, therefore, no error could be more radical, more fundamental, than to attribute to blood, not grace, to the flesh, not the spirit, any standing whatsoever before God.

(5)—British Israelism is, Fundamentally, an Abandonment of Grace for Law.

"National blessing, it is true, still follows national obedience ; but to found that blessing, not on obedience but on blood, is something the Law itself never did, and is profoundly hostile to grace. Even if the claim be true, and proved up to the hilt, it founders on a fact swift and deadly as a submarine torpedo. Paul, himself a full-blooded Hebrew of the tribe of Benjamin, and out-soaring all possible rivals in purity of descent and Covenant privilege, gathering in one wide sweep the flesh in all its glory, sums it all up as dung (Phil. 3: 8) ; so that the very fleshliness which is the glory of the British Israelite—birth, covenant relationship, national privilege, identification with the Law—the holy Spirit pronounces, in this dispensation, obnoxious refuse. The more the claim is established, the clearer is the proof of the worthlessness of the claim.

(6)—British Israelism Presents to the World a Pitiful Travesty of the Kingdom of God.

"The Prince of Wales—Prince David, as he is known at home—is in the hundredth generation from Israel's King David." For the surrounding nations to be told that the British Empire is the Divine Kingdom on earth, and the British throne the Throne of David, to which all nations must ultimately bow, is too utterly tragic, and (to the nations) ludicrous, if it were not also so politically dangerous. For thus war on Britain, by any nation, is war on God, and Chinese resistance to imposed opium is sacrilege.

(7)—British Israelism, by Denying that the Coming Wrath is Upon All Nations, Robs the World of its Most Urgent Warning.

"The Most High has said, again and again, that He will 'punish the world, for their evil' (Isa. 13: II) ; that the hour of trial will fall 'upon all the world' (Rev. 3: 10) ; that 'the Lord bath indignation against all the nations' (Isa. 34 : 2). British Israelism, on the contrary, affirms that one empire covering a fourth of the globe—the enormous majority of whose citizens are Hindu idolaters —has been so 're-covenanted into Christ' as to become 'the ministering angel to all kingdoms of the earth' ; that the Ten (British) Tribes, 'now basking in the smile of God,' Christ Himself has 'sought as lost sheep, and brought back to the fold' ; that Anglo-Saxondom 'now embodies in itself the Church of Christ' ; that this is 'the Church which shall be spiritually used of God to evangelise the world,' and that shall 'draw all Gentiles to itself' ; so that 'after His advent, Christ will occupy the throne of David, and 'will reign over the "stone" kingdom, which has been gradually growing, and which will then smite the "image"—i.e., all Britain's enemies—and fill the whole earth.' The sharp cleavage of the two prophecies is fratricidal. One or the other is false. The summary of British Israelism's own handbook is unavoidable : 'If contrary to Scripture, it may become a formidable obstruction to the true faith.'

## In Thee I Trust.

Only for Thee, Lord, would I live, while here below;  
It is my great delight, Thy love to show;  
Use me, then, first as Thou seest best  
Not mine to choose, but mine to trust and rest.

Only to Thee would I resign my will, 'tis all  
I have to give, and Lord, it seems so small  
A thing to offer unto Thee,  
Who didst lay down Thy life for me.

Only to Thee, my Lord, I'd come when trials press,  
Assured that Thou alone canst comfort best;  
My deepest griefs, I need not to Thee tell,  
Thou understandest all, dear Lord, so well!

'Tis only Thou canst send the peace which soothes my pain,  
That bids my weeping cease, and sunshine follow rain,  
My every fear remove and doubt dispel—  
I rest on Thee, and know that all is well.  
Jennie G. Sharp.

### “ DAILY HEAVENLY MANNA.”

The responses from our brethren respecting the proposal to reprint the “Daily Manna,” while being comparatively few, are appreciated, and should the way be open to undertake this work, it is possible that a supply will be produced.

However, we believe that many more of our readers would find the “Manna” very helpful for themselves and useful to pass on to others who would appreciate them, and it is really necessary to hear from everyone in the near future who is interested and would desire one or more copies.

Word is expected from our brethren overseas in the course of a few weeks, and then, if all orders are in, a decision can be made as seems to be for the best. As mentioned previously, the price would be about 1/9 per copy (for the pocket edition, cloth bound), with reduction for three or more copies in proportion.

Buy up the moments as they go,  
Sow love, and taste its fruitage pure;  
Sow peace, and reap its harvest bright;  
Sow sunbeams on the rock and moor,  
And find the harvest-home of light.

## All Flesh Shall See the Salvation of our God.

*And it shall come to pass in the last days, saith the Lord, I will pour out my spirit upon all flesh : and your sons and daughters shall prophesy, and your young men shall have the visions which your ancients dreamed of : and on My servants and on My hand-maidens I will pour out in those days My spirit, and they shall proclaim (Acts 2: 16-18.)*

DURING the Gospel Age, God's spirit has been granted only to those who have been accepted as sacrificers with Christ. Our text, however, declares that the time is coming when the world will receive a share of the blessing, which was assured by the death of the Redeemer. But, its time of favour will be “after those days”—after this Gospel Age has come to an end, and the Millennial Age shall have come. The work of the present Age is to invite such as have “ears to hear,” the call to joint-heirship with the Lord in His coming Kingdom, which is for the purpose of blessing mankind as a whole. So many as accept this “high calling” are probationary members of the Kingdom of heaven, and are exhorted to be diligent in making their election sure.

All who are thus heavenly minded are promised a spiritual birth in the first resurrection to glory, honour and immortality. The period between the 1st and 2nd advents of Christ is set apart, for the selection of the little flock to whom it is the Father's good pleasure to give the Kingdom as joint heirs with His Son. Such are to be highly exalted in the spiritual phase of the Kingdom and participate with Messiah in His great work of the next Age. This great gift is still obtainable, for the time has not yet fully come when the door, which leads along the narrow way to life must close. Close it will directly the full number of the elect Church shall have been completed. Thank God that another door will then open for the world : the door of Restitution to human perfection and to everlasting life on the restored earth, grand beyond the power of description.

St. Paul speaks of this Gospel Age saying: “Now is the acceptable time.” This age alone is the time when God is accepting co-sacrificers with Christ. The call of the Gospel Age is not to the world, but to believers the class whom the Apostle addressed when he said, “I beseech you brethren . . . that ye present your bodies living sacrifices, holy and acceptable” (Rom. 12: 1).

Those who do not take this step of full consecration receive the grace of God in vain, not being begotten of the holy spirit of God they have never been in the position to win the prize of the high or heavenly calling. It is in reference to this “high calling” that our Lord said “Sit down first and count the cost” (Luke 14: 28.) After entering the “narrow way” the words of Heb. to: 38 apply : “If any man draw back, my soul shall have no pleasure in him.”

It must be clearly understood that after having covenanted to sacrifice, a “drawing back” would mean a departure from God that places us beyond hope of recovery. All who undertake to be “dead with Christ” in order that they may live with Him, being the servants and hand-maidens on whom the Lord's spirit has been poured out “in these days” are being dealt with in advance of the world for a grand and glorious purpose. The Apostle speaking of these says : “It is impossible for those who were once enlightened and tasted of the heavenly gift and made partakers of the holy Spirit, if they shall fall away to renew them again to repentance, seeing they crucify to themselves the Son of God afresh and put Him to an open shame.”

Our text, however, distinguishes between God's dealings with the Church and the world, and shows that while the Church's Pentecost pertains to the present dispensation, that of the world belongs to the incoming Age.

The testimony to the Church, and the high calling, have been open during this Gospel Age. The testimony to

the world and the blessings under that testimony will be during the- Millennial Age, The death of Jesus is, “the propitiation for our sins and not for ours only, but also for the sins of the whole world” (1 John 2:2). As the Apostle Paul declares: “There shall be a resurrection both of the just and the unjust” (Acts 24:15). That will be the time for the precious merit of Jesus’ sacrifice to be made known and to bring the blessed results of restitution to “whomsoever will.”

The spirit is now calling the Bride, and in due time “The Spirit and the Bride will say come.” It is then that God’s holy Spirit,—holy power,—will, through the Christ (Head and Body), be poured out upon all flesh--humanity. Messiah will inaugurate the new dispensation by sealing with Israel the New Covenant in His blood ; as declared by the Lord through the Apostle, “This is my covenant with them when I shall take away their sins” (Rom. 11:27.) But this out-pouring of the Spirit is not only for Israel. It will include every nation desirous of coming into accord with God by becoming children of the promise by faith. And all rejectors of God’s grace having been destroyed in the second death, the world of mankind will constitute the promised seed of Abraham, whose number shall be as the sands of the seashore, even as the spirit-begotten ones of this Gospel Age are in number compared to the stars of heaven. The Prophets, St. -Peter declares, all spoke of these “times of restitution,” and it will be then that the Lord will pour out His Spirit upon all flesh and the people will then realise what the ancients had seen in vision and in dreams--”the wilderness blossoming as the rose,” “fountains in the desert,” “the knowledge of the Lord filling the whole earth,” and none needing to say to His neighbour, “Know thou the Lord, for all shall know Him from the least to the greatest.

We have seen that the work of bringing back the fallen race into harmony with God, is divided into two parts, (1) the Church Class, (2) so many as will, during the thousand year reign of Christ, The basis of harmony is not that God condones Sin, but that the sinners are to put away sin and heartily accept the Divine standard of righteousness,

Not one iota of the divine law will be modified ; sin will not be excused and counted as righteousness. The world of mankind will be in the hands of Christ for reformation and, as a part of the means for bringing the world back into harmony with God, the influence of Satan (which is now upon the world), will be removed (2 Cor. 4:4; Rev. 20 : 2.) Thereafter, instead of the world being under the spirit of deception it shall be under the spirit of truth.

Instead of outside influences being a pressure upon the hearts of men to fill them with anger and strife, the spirit of error will be restrained, while the spirit of goodness, mercy and love will be developed. Thus, through Christ, the holy Spirit will be poured out, giving the world enlightenment and strength to overcome their inherited tendencies and leading the willing and obedient back to the perfection that was lost through Adam.

While these prospective blessings for the world are glorious, they, nevertheless, offer no comfort to the wilfully wicked. The spirit will be poured out for all, but it will be necessary for those who profit thereby to avail themselves of its privileges, just as it is necessary for those who come under the influences of the holy Spirit during the Gospel Age to “eat the truth” that they may have the spirit of the truth. When Christ stands forth to bless the world it will come to pass that those who will not obey what they hear shall be destroyed from among the people (Acts 3:23).

“The arrangement or government of the next age Will be very different from the present order of things; for, whereas the prince of this age is Satan, the Prince of the Age to come will be Christ. Therefore, those who are disposed to come into harmony with the laws of Christ’s Kingdom will have every assistance, and will experience favour and blessing in proportion as they live in accordance with the spirit of truth. The possession of the holy Spirit, during the Millennial Age, however, will not signify a begetting of the spirit to a spirit nature or lead to joint-heirship with Christ. That promise belongs only to the Gospel Age to the “servant and hand-maiden class,” who, in consequence of the prevalence of evil, are obliged to suffer for Christ’s sake and upon whom the spirit of glory and of God resteth M. Pet. 4: 14.) The blessings that Christ will give to the world are the blessings which He bought by the sacrifice of Himself. He gave Himself as the man Christ. Jesus, and not being a member of the sinful race, He was a corresponding price for the man Adam. So it was the life lost by Adam that was purchased by the world’s Redeemer, and the things purchased are the things to be restored, an earthly life, and an earthly home, “the redemption of the purchased possession” (see Eph. I : 10-14).

## Correspondence.

Dear Bro.,—

Loving greetings in our dear Redeemer’s name. Time slips by and changes come quickly. It is sonic time now since I wrote, but you and the work have been in my mind and prayers, nevertheless.

Our dear Bro. Grubb has lost his wife in death, and is preaching a good sermon without words to those around him, in the way he is taking the blow with full assurance of faith and trust in Him who does all things well. How the truth helps us in respect of our dead. A loving God, yes, and One we can implicitly trust, when He tells us through His Word, that they, if Christians, are with their Lord, and if not, in a state of peaceful unconsciousness awaiting that time when “all in their graves shall come forth,” at His Son’s call, and receive every help to regain that which was lost.

One sorrows for those in distress, wondering if their dear ones are in heaven, purgatory or hell, because they know not God, and His infinite love. The current “P.P.” is good, and its first article will suit our dear Brother’s position. Now, dear Bro., God bless you and your work. With Christian love,

Your Bro. in Christ, —H. C. B.

South Australia, 23/7/34. Dear Bro.,

Greetings in our dear Redeemer's Name. Pleased to have your letter now some weeks ago, and it is good to hear of the interest of one here and there, and trust that you may ever realise the Lord's keeping power and blessing in all your endeavours to serve His truth and His people.

To me the truth is more precious to-day than ever; the heavenly hope seems brighter and I just want to lie ready for whatever the Lord may have in store for me in the days to come.

'Content whatever lot I see,

Since 'tis His hand that leadeth me."

This would express my heart's desire, but how we need to watch and pray, and seek heavenly wisdom and grace, that we lie not deceived by the old nature. It is only to the humble that God shows His favour, so we must guard well against the encroachments of the spirit of pride and vain glory, the spirit of Satan, and so common in the world.

The classes here continue to be very helpful; it is good to meet around the Word and try to get its meaning before us. We realise the Lord's presence and blessing according to His promise. A gent who came to our meetings had previously been meeting with the Christadelphians; he had been dissatisfied with their views and asked us to meet some of them and have a discussion on the Scriptures. For his sake we consented, and two brethren and myself met four of their adherents, and Mr. came along also. They were nice people, but we were surprised to find how little they understood. They seem to have no understanding of spiritual things whatever. They hold that Christ never lived before He was born of Mary. When He comes again He will occupy the literal throne of David. There is no personal Devil. Of course, they twist and distort the Scriptures to fit their own ideas.

When we tried to show that our Lord gave His flesh for the life of the world, and was raised a spiritual being, they considered this a denial of the resurrection. They do not understand the breadth of the promise to Abraham—the blessing of all the families of the earth. When the Lord said in Ezekiel 16, that Sodom and her daughters would return to their former estate, He was not referring to people but to land. Imagine it! To what lengths some will go in twisting Scripture to suit the ideas they have fixed in their minds. Our friend, Mr. , was somewhat disappointed, because he thought it would be a discussion to try to see what the 'Bible did say; but, as he himself said, he could see that the Christadelphian folks came with the idea of pressing their own opinions upon us. Just as oil cannot mix with water, so their views cannot be mixed with ours. The natural man cannot perceive the things of the spirit. Some day their eyes will be opened, and they will be ashamed of their narrow views. We hope Mr. will be helped; he seemed to see the truth fairly clearly.

I called on Mrs. , whom you mentioned as having been on the "P.P." list. She seems thoroughly deluded by the Rutherford delusion. It is all wonderful to her; she upholds Mr. Rutherford; the churches deserve all he gives them, etc.; so I could not do anything but express disapproval of their doings, and suggest that our attitude should be one of helpfulness, rather than of destruction.

Well, now I must close; our love to you and to all the dear friends. Your Brother in Christ, by His grace.

—R. J. M.

Dear Bro.,—

I would just like to mention here how I enjoyed the study and reading of those two Convention addresses in the last "Peoples Paper," especially the one, "All things are Thy servants."

You will be pleased to know that I am still trusting in our Heavenly Father, and His dear Son, from whom cometh every perfect gift, and is good to all.

I pray God's richest blessings upon all you friends carrying on the Berean Bible work of the Lord. Your Bro., by the grace of God,

—A. E. E.

Dear Brothers and Sisters,

Thank you for your very nice letter, also for pamphlets and "Peoples Paper," which I enjoyed reading very much.

I think the address on "All things are Thy servants," is beautiful; what a different outlook one gets from such reading.

Would you please forward me the little books,—"Death, Hell and Spiritism," and "Where are the Dead?"—for which I enclose 6d.

Wishing your Institute every success, and may its message reach many hearts.

The Lord bless thee and keep thee always, is the wish of your sincere reader.

—R. H.

## Christ's Resurrection.

OR forty days after His resurrection our Lord was with His disciples before his ascension.

Yet He revealed Himself to them, according to the Records, not more than eleven times in all --and some of these

instances are probably duplications. His interviews with the disciples lasted only a few minutes each, except on the walk to Emmaus. These manifestations were attended by circumstances and conditions which spoke of a great change which had occurred to Him. Evidently He was no longer the same being, although He had the same loving interest in them as before. He was still their Lord and Master, the same Jesus, though no longer Jesus in the flesh. He wits now “the Lord, that Spirit,” “a quickening Spirit.”

There is no Scriptural statement to the effect that Jesus arose in the flesh. We have noted the Scriptures very carefully, and find none of them to say that Jesus arose in the flesh. On the contrary, we find, as the Apostle declares, “Now the Lord is that Spirit.” (2 Corinthians 3: 17). St. Paul\_ in telling us how he saw the Lord Jesus, says that he saw the Lord, not in the flesh, but shining “above the brightness of the sun” “at noon-day” (Acts 26: 13-15).

The Apostle tells us that the Church is to be a spirit body : “It is sown in corruption; it is raised incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body ; it is raised a spiritual body.” (I Corinthians 15: 42-44.) He • tells us that our experiences in the resurrection must be similar to those of our Lord. In our Lord’s case there was a sowing in dishonour and raising in glory ; a sowing an animal body and a raising a spirit body. St. Peter calls attention to this fact when he says, “Christ . . . being put to death indeed in flesh, but made alive in spirit” (T Peter 3: J8.) Rotherham.

The question then arises, “How could the Lord be raised a spirit body?” We can merely give you the Word of the Lord for it. He was raised so. The new nature began when our Lord was begotten of the holy Spirit at the time of His baptism, and was completed when he was perfected as a spirit being at His Resurrection.

The various Scriptures which are cited about Jesus’ appearance in bodies of flesh do not prove that Jesus had a body of flesh; for angels have appeared among mankind in fleshly bodies. And when Jesus rose from the dead, He appeared, or materialised, in the same way that He had appeared to Abraham in olden times. (Genesis 18:1, 2; IS :4, 5.) One of His manifestations after His resurrection was when He took a walk with two of His disciples to Emmaus and sat down with them to supper. When He broke bread, He became known to them and vanished out of their sight ! (Luke 24:30, 31).

### **A Materialised Body.**

In the case when He appeared to His disciples, it is stated that He came into the room where they were, “when the doors were shut where the disciples were assembled for fear of the Jews.” We read further along, that eight days later He again appeared in. the same room, in the same manner, “the doors being shut.” (John 20: 19, 26.) These things were evidently to show the disciples that He was no longer a flesh being, but a spirit being. During the forty days after His resurrection He appeared, probably, not more than three hours in all. He remained with them to establish their faith, so that they might be able to receive the holy Spirit at the proper time.

-In answer to a question about Philip’s vanishing from the sight of the eunuch, and being found at Azo-tus, we reply that God was able to take him away. But there was nothing said about his being made a spirit being. Philip will, no doubt, in due time share with the Lord the change of nature in the First Resurrection—”in a moment, in the twinkling of an eye”; for “Flesh and blood cannot inherit the Kingdom of God” (1 Corinthians 15:52, 50).

When Jesus appeared in Jerusalem in the midst of His disciples and they were affrighted, He said. “Behold My hands and My feet, that it is I Myself : handle Me and see; for a spirit hath not flesh and bones, as ye see Me have.” (Luke 24: 39). He was there impressing upon them that they were not SEEING a spirit being, a spirit body. They saw a materialised body. The Lord was a Spirit all the time, however, and the flesh and bones were merely agents of appearance. So our Lord appeared in flesh and bones, and He also appeared in clothing.

### **Body and Clothing Created for the Occasion.**

Where did the flesh and bones come from? The same place that the clothing came from. The human body of flesh and bones, etc., and its clothing, which appeared suddenly while the doors were shut, did not go out of the door, but simply disappeared, or dissolved, into the same elements from which He had created them a few moments before. “He vanished (Greek, ginomai aphantos, became non-manifest, i.e., invisible. Strong’s Exhaustive Concordance.) out of their sight” (Luke 24: 31), and was no longer seen of them when the flesh and bones and clothing in which He had manifested Himself were dissolved, though doubtless He was still with them—invisibly present; so also much of the time during those forty days.

The power manifested by our Lord to create and dissolve the clothing in which He appeared, was just as superhuman as the creating and dissolving of His assumed human body; and the body was no more His glorious spirit body than were the clothes He wore. It will be remembered that the seamless robe and other clothing which our Redeemer wore before His crucifixion had been divided among the Roman soldiers, and that the grave clothes were left folded away in the sepulcher (John 19:23, 24, 40; 20: 5-7), so that the clothing in which He appeared on the different occasions mentioned must have been specially created.

Our thought is that our Lord was perfect in the flesh when He was a man, and that He gave Himself an Offering, as a Ransom-price for .Adam. “We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor.” “A body hast Thou prepared Me.” (Hebrews 2: 9; to: 5.) That earthly, human body of flesh suffered death ; and God would not again make Him flesh, but He raised our Lord from the dead a New Creature of the Divine nature. After His resurrection our Lord said to His Apostles, “All power is given unto Me in Heaven and in earth” (Matthew 28: 18).

All this indicates to us the great change that came to our Lord at the time of His resurrection. If He is now merely a man, He is still “lower than the angels.” And to think of our Lord as a man and lower than the angels is contrary

to the Lord's . Word that He is exalted far above angels to the. Divine nature. "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore\* God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2 : 8-11).

## **“Many shall run to and fro; and knowledge shall increase.”**

DESERT TRAVEL DE LUXE.

Mammoth Coach on 470 Mile Run.

From Damascus to Bagdad, 470 miles across the Syrian Desert, has shrunk to little more than an overnight journey now that the largest coach yet built for desert service is on the run.

The Nairn Transport Company Ltd. had this coach specially built for the service. The overall length of the combination tractor and semi-trailer is 68ft.; the width is 110in. The power plant is a 188 horsepower Diesel oil engine.

Dependability is at a premium, for no roads and no service stations are available. The 11-25-20 Goodyear All-weather tread truck and 'bus balloon tyres were selected.

The semi-trailer handles 31 passengers, 12 first class and 19 second class, in comfortable reclining chairs, Meals are prepared and served en route.—News Cutting.

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### **God's Sympathy For His People.**

BEFORE the mountains were brought forth, or the hills, before the First-born was created, He is God. To Moses at the burning bush, He said, "I am that I am." (Exodus 3 : 14.) Our God is very great, very wise, very high, and the Scriptures show us that He is also very sympathetic. He is a God of mercy and of love.

Besides being very great and lofty, our God is particularly sympathetic towards those who are of a broken and contrite heart, whose spirit is humble, who realise that they are imperfect, who desire to be in accord with Him, and to dwell in holiness. To such He is ever near—to revive the spirit of the humble, to give them strength, He will not trample them into the dust, as many an earthly potentate has done to his subjects, but will assist them in the right way, and revive the heart of the contrite. These are to know that our God is a God of sympathy, compassion and love, who takes pleasure in reviving their hearts and in bringing them back into harmony with Him, if they are willing to be led.

#### **Discouragement with Self a Favourable Condition.**

There is a difference between a broken and a contrite heart. A heart is broken when it is bowed down with grief and sorrow ; a heart is contrite when it has a quiet, deep, continual sorrow for acts not in harmony with righteousness. A broken will is not necessarily the same; for there are those whose wills are broken, but who are not submissive to the Divine will.

To be repentant is to be thoroughly submissive to the Divine will, and implies a change of mental attitude toward sin. This humble, discouraged condition becomes a very favourable one if the person will seek Divine assistance, if he will become submissive to the Lord and ready to do the Divine will. Such will surely receive the blessing of God; for

the Lord is very nigh to every One who is broken-hearted. The way to full consecration would be very short to him.

If such as be of contrite- heart will be submissive to the Lord, He will save them from their difficulties and bring them into a large place, as the Prophet David states. (Psalm 18: 19.) This does not necessarily mean that He will deliver them from financial troubles, but that He will give them peace and rest, which are better than money. If they have family troubles, they will find in Him a superior Friend, who is able and willing to administer superior consolation and refreshment.

Come, ye disconsolate! where'er ye languish,  
Come to the mercy-seat, fervently kneel;  
Here bring your wounded hearts; here tell your anguish;  
Earth hath no sorrow that heaven cannot heal.

Joy of the desolate, light of the straying,  
Hope of the penitent, fadeless and pure!  
Here speaks the Comforter, tenderly saying,  
Earth bath no sorrow that heaven cannot heal.

### **The Lord's Method of Deliverance.**

The Scriptures assure us that, "There is none righteous, no, not one." There is relative righteousness, however, which God can approve. Those who are seeking to be in harmony with Him to the best of their ability, who are walking- in the ways of righteousness, and at the same time are trusting in the precious blood of our Redeemer—such are spoken of as righteous. Of these it is said, "Blessed are they that hunger and thirst after righteousness ; for they shall be filled" (Matthew 5: (1).

This class, however, shall have afflictions. The Scriptures tell us that all who will live godly lives shall suffer. (Acts 14: 22; 2 Timothy 3; 12; Romans 5: 3-5.) The reason why this is true is that the world is travelling in the opposite direction to righteousness—in the way of selfishness and gratification of the flesh. We read, "If any man love the world, the love of the Father is not in him." (1 John 2 : 15.) This is especially true of this Gospel Age, when some are following in the footsteps of the Master. It was also true of the Jewish Age, when some were seeking to walk in the Way , of righteousness.- The Lord delivered them out of their afflictions, and in the sense of shielding -.them from trials, but in- that of not permitting there to be overcome by their difficulties.

The Ancient Worthies fully appreciated the Divine fay-or exercised in their behalf, and took joyfully the spoiling of their, goods, in order that they might have the continuance of ,that favor and larger blessings by and by. God delivered them out of their trials and difficulties by not permitting these tit overcome them. This was also true of our Lord, and is true of the Church as well. The Lord delivers us out of our trials and difficulties, so that mentally we are not oppressed by them in the same way as are others. He will sustain and support us in our experiences and will eventually deliver us by giving us a share in the First Resurrection.

The sons of God by adoption are, during this Gospel Age, especially beset by trials and difficulties. If they should fall, however, the fact that they have stumbled will not make them feel like going back into sin, if their hearts are of the right stamp. On the contrary, they will feel like St. Peter, who, when others were stumbling, said, "Lord, to whom shall we go? Thou hast the words of eternal life." (John 6 : 68.) The true people of God have no desire to go to any one but Him. If they stumble, they recover themselves, avail themselves of His arrangements for forgiveness and press on. By these stumblings they learn of their own weaknesses, and then fortify themselves so that they may be strong in the Lord, and in the power of His might. (Ephesians 6: 10).

A just man will not fall into sin. The very most that could happen to him would be to stumble. There are various causes for stumbling. But if the heart is right, the man will rise again; for the Lord will show him that he has made a mistake and will point out the way to him by which he may recover himself. If he is a lover of righteousness, he will desire to press on toward that which is right, just, approved of the Lord, even if he should stumble many times. (Psalm 37: 23, 24; Prov. 24:16).

### **The Evidence of Favor with God.**

So far as our humanity is concerned, we are undone by reason of the fall. It behooves us, then, to be very humble, to feel our own littleness, our own fallen condition. It becomes us to be very contrite, very much in opposition to sin, to feel that sin is the great blight upon the whole race, and that God will not be in harmony with anything except that which is righteous and holy.

All, therefore, who would be in harmony with God must be repentant in respect of their own shortcomings and must be appreciative of His lofty standards--His holy standards. He,, in turn, in- forms these that they \_have His sympathy, and that they shall have His succor. He appreciates the attitude of mind in which they are ; and, therefore, He is ready to revive the spirit of the humble and contrite ones. To such He will show. His salvation; to others He" will not. •

Only- the humble-minded can really appreciate their own condition. God not only will revive their spirit, but is willing to lift them up and to make them sons, with all that this implies. of blessing. He has this attitude towards the humble and contrite in the present time, and He has always had this spirit toward the humble and contrite ones. Throughout Christ's reign this humble class will have His favor and blessing. Only the humble and contrite ones have the opportunity of becoming joint-heirs with our Lord.

God resists the proud. To the humble He gives grace, and opens the eyes of their understanding. They become His children because they are in the attitude to receive His blessings and to be guided by His instruction. This applies not only in the present time, but will have an application in the next Age. "Go through, go through the gates ; prepare ye the way of the people ; cast up, cast up the highway; gather out the stones ; lift up a standard for the people." (Isaiah 62: 10.) These words are all intended to indicate the preparations for the incoming Age. There is no provision for the proud, none for the haughty, none for the self-conscious—but all for the humble-Minded.

If God has these blessings in store for the humble only, and if the humble are few in number at the present time, what 'of the others of humanity? God is allowing now a humiliating influence to work with people, which should teach them humility and lead them to be contrite of heart. But much more will this be the case in the next Age. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26: 9.) All the blessings will be upon the contrite and humble. And this will be so markedly before the attention of the people that all will know a change has taken place.

Now the humble and contrite are trodden down in the street. Now the proud are happy. "Now we call the. proud happy ; yea., they that work wickedness Are set up ; yea, 'even they that tempt God are delivered.'" (Malachi 3: 15.) But in the new Kingdom every one that exalteth himself shall be abased, and the • humble shall be exalted. (Luke 14: 11.) God has provided a thousand years for the education of all. A thousand years may seem a short period for this work when we know that for six thousand years things have been going wrong. But we must recollect that during the six thousand years, many of the people have lived but a short time—many dying in infancy.

In the new order -of things this will be changed, and each will live longer.. "There shall be • no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." (Isaiah 65: 20.)

"Judgment (justice) also lay to the line, and righteousness to the plummet : and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." (Isaiah 28:17).

And then it will not be necessary for one to say to another, "Know the Lord ; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." (Jeremiah 31: 34.) The high standard that God has for His people will be recognised. Then all who have humility and the right condition of heart will come into harmony with God. All who refuse to come into harmony with God will get the wages of sin—the Second Death.

## The Sympathy of Jesus.

It is so sweet to know—•

When we are tired, and when the hand of pain  
Lies on our hearts, and when we look in vain  
For human comfort—that the heart divine  
Still understands these cares of yours and mine.

Not only understands, but, clay by day,  
Lives with us while\_ we tread the earthly way,  
Bears with us all our weariness, and feels  
The shadow of the faintest cloud that steals  
Across our sunshine—even learns again  
The depth and bitterness of human. pain.

There is no sorrow that He will not share—  
No cross—no burden for our hearts to bear  
Without His help—no care of ours too small  
To cast on Jesus; let us tell Him all  
Lay at His feet the story of our woes,  
And in His sympathy find sweet repose.  
—Edith Hickman Divall.

## UR OF THE CHALDEES,

Light on Domestic Life.

Joint Expedition Completes Labors.

(British Official Wireless).

Commenting on the fact that after 12 seasons of careful and scientific exploration the joint expedition of the British Museum and the University of Pennsylvania has completed its labors at Ur of the Chaldees, "The Times" says, in a leading article, that the work has marked an epoch in archaeology. "For the first time," it adds, "two distinct scientific institutions of two countries have cooperated, and their successive campaigns represent the longest continuous examination of the site that has yet been undertaken. Their excavations have carried back the record to the first human

occupation of the Euphrates valley, when Ur was a hamlet in a marsh, and their discoveries have illustrated with an astonishing wealth of detail periods that were formerly known only in the barest outline. Abundant light has been thrown on the domestic life of the people of Ur 20 centuries before the Christian era. Of even greater importance has been the unmistakable confirmation of the Biblical tradition that a flood of gigantic dimensions—which left 11 ft. of silt at one point near Ur—once overwhelmed the lowlands of Iraq and destroyed its settlements.”

PEOPLES PAPER.

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## “Christian World”:

IN answer to a correspondent who objected to his modernistic views the Rev: John Bevan, M.A., wrote as follows, in the “Christian World”:

“Are you right to base everything, as you do, on the infallibility of the Gospel records? You must know that they are not infallible. From your university training and subsequent study, you cannot but be aware of the many knotty problems for infallibility presented by the Synoptics and the grave question of the historicity ‘ of the speeches in the Fourth Gospel, to go no further. Frankly I cannot understand any educated minister, with the knowledge of the New Testament that the study of scholars during the last fifty years has made accessible, believing in the literal accuracy and historicity of all that the Gospel records. The Gospels were written by inspired men, but ‘no degree of inspiration can make writers completely superior either to the limitations of ‘ their Own nature or to the intellectual conditions prevailing in the age in which they write. Do consider the fact that the truth Christ had to declare to the world was bound to come through many different media before reaching us. Any medium inevitably modifies colours and sometimes even distorts .the truth of which it is the vehicle: Inevitably so.

The flowering moments .of the mind

Drop half their petals in our speech.

May one not even dare to think that this may have been true of Jesus?” - - - • -

Thus Mr. Bevan speaks for the great majority of church ministers who have passed through the colleges in preparation for the church service, and he is undoubtedly right in his estimate that it is well nigh impossible for the student to come through these seminaries with his faith in - the Scriptures unimpaired.

What could be expected from, churches whose ministers no longer rely upon the teachings of the Lord and His Apostles. The gospel has certainly lost its “power unto salvation” in the churches of to-day, and no wonder that there is such a deadness apparent, and such a lack of spirituality, and that so much of sociality and worldly attractions are resorted to by way of trying to hold the people together.

While all will .admit that the Scriptures have come down to, us through many agencies, and that we have no translation that can claim perfection, that -does not’ invalidate the claim that the Gospel “at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him” (Heb. 2: 3). These who confirmed the words of the Lord were previously chosen by the Lord to be. “witnesses of these things” (Luke 24: 48; Acts 1:8; John 15: 27). The Lord did not operate on the Apostles to make them express themselves aside from their personalities. The spirit brought matters to their remembrance in accord with the promise (John 14: 26), and they expressed themselves in their own way and the harmony and beauty of the Gospels is lovely.

The whole writings of the New. Testament, as also of the. Old. have the stamp of honesty. There is no attempt at forming a clergy class or at gaining a control or lordship over the people, even from Moses to John, and there is no shunning to declare the defects as well as the noble qualities of any of the characters mentioned. There is no other Book so old, and there is no other book so wise and so beautiful, and no other book that has been, so great an influence for good and for liberty and intelligence and progress. While admitting the possibility of additions and omissions and poor translations, as it has come down to our day and language, yet it is certain that it has lost very little or may be nothing of anything essential. We may still say with Paul, “The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus,” and “All Scriptures given by inspiration of God is profitable for doctrine, for- reproof, for correction, for instruction in righteousness that the man of God may be. perfect, thoroughly furnished unto all good works.”

It is, indeed, a sad fact, as Mr. Bevan intimates, that seminaries in which young men go to prepare for the ministry, instead of confirming in faith and the Word, are doing; the very opposite, and are sending out men not to preach the Gospel which Paul preached, “which is the power of God unto salvation,” but to undermine faith in the Bible by their theories of evolution and “higher criticism,” creating, doubts and fears, so that many have become infidels.

There is,, indeed, a famine in the land but not for bread, but for the Word of the Lord, yet to those who hunger after righteousness, the Bible shines clearer to-day, than ever, and reveals a Divine purpose through the sacrifice of Christ that satisfies both heart and mind, and leads to a true worship of God, “in spirit and in truth.”

The fact that the, Scriptures of both- the Old and Testaments have :so miraculously survived attempts to destroy them during the dark days of Papal power, • and since by Scientists and Infidels, and have been preserved to us in such

beautiful form, is evidence of a Divine providence, which has surely provided them as a revelation of God's purposes respecting mankind.

It was, we think, Dean Inge, who, speaking of the various modern translations recently said words to the effect that it was surprising how little of the import and beauty of the original Scriptures was lost in translating them into the English language, as in the authorised version. The "Impregnable Rock of Holy Scriptures," as Mr. Gladstone terms the Bible, has stood all the storms and we can still safely anchor our faith thereon. "The Word of the Lord endureth forever."

There is such majesty and dignity, yet simplicity and beauty along with such depths of thought, such wells of truths and such honesty of purpose with its prophecies of things foretold centuries prior to their fulfillments, that it is not possible to account for the Bible, apart from a supernatural origin. Its own internal evidence sufficiently stamps it as of Divine inspiration and supervision.

In this connection the words of Rousseau, the celebrated Frenchman, are appropriate :

"How petty are the books of the philosophers with all their pomp, compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can he, whose life they tell, be himself no more than a man? Is there anything in his character of the enthusiast or the ambitious sectary? What sweetness, what purity in his ways! What touching grace in his teachings! What loftiness in his maxims! What profound wisdom in his words! What presence of mind, what delicacy and aptness in his replies! What an empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer and to die without weakness, without display? My friends, men do not invent like this, and the facts respecting, Socrates, which no one doubts, are not so well attested as about Jesus. Those Jews could never have struck this tone nor thought of this morality. And the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than he whom they portray."

## THE LORD BE WITH YOU.

"The Lord be with you!" steals the benediction.

With solemn splendor like a falling star;

In morns of joy and midnights of affliction.

It breathes its echoed sweetness near and far.

"The Lord be with you when the shadows hold you;

And prove His loving power to soothe (and: bless;

When dangers darken and when fears enfold you,

"The Lord be with you!" in His tenderness.

## All things are Thy Servants

(Convention Address.)

*"For ever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations. Thou hast established the earth and it abideth. They continue this day according to Thine ordinances : for all things are Thy servants" (Psa. 119: 89-91).*

It is often thought that good people only, or the good things of life only, can serve God, but here the Psalmist tells us that all things, whether good or bad, are His servants.. That is, all things, no matter what their origin may be, are used of the Lord to accomplish His purposes, and all are made to work together for His designs. "And we know that all things work together for good to them that love God, to them who are called according to His purpose" (Rom. 8: 28). "All things are Thy servants,"—not a few things only, not things on Sundays only, but all things on week days as well.

Both the Psalmist and the Apostle Paul spoke out of the midst of tribulation and persecution. The Psalmist had just been telling how he had been "almost consumed" by the proud, who had "dugged pits" for him, and "persecuted him wrongfully." Yet, on the face of things, which must have seemed so mysterious to him, he could still declare that God's faithfulness was unto all generations, and that all things were His servants.

The Apostle Paul, too, could declare, unhesitatingly, his faith, for, notwithstanding his trials, he still was sure that "all things worked together for good to them that love God." In both instances it was their strong faith in the God who created and controls the worlds that enabled them to see this grand fact that all things are His servants, and that all things, therefore, must minister to the welfare of His children.

"Praise the Lord from the earth, ye dragons and all deeps : fire and hail; snow and vapours, stormy wind fulfilling His word" (Psa 148: 7, 8.) Here we have even fire and hail, snow and vapour, dragons and all deep fulfil His word and serve Him. And not only is this true of the fierce and cruel. things in nature, but of the wicked things in man as well.

"Surely the wrath of man shall praise Thee : the remainder of wrath shalt Thou restrain" (Psa. 76: 10). The wrath of man is altogether a wrong thing, yet even this becomes God's servant, and is forced to accomplish His purpose and bring Him praise.

"Thou art my battle axe and weapons of war : for with thee will I break in pieces the nations," etc. (Jer.. 51:20-23).

The common sense of this is simple, that while the Lord does not inaugurate evil in order to accomplish His will, He adopts it to fulfil His Word, using a heathen king as His “battle axe,” and His “weapons of war” to accomplish His purposes of discipline and chastening toward His people.

The story of Joseph is another striking instance of this. His brethren in their wrath and envy sold him into Egypt. Nothing could have seemed to be more plainly the result of sin, nor more utterly contrary to the will of God than this, and yet in the end how clearly we are shown that these wicked brethren, while acting out their own plans, were really used by God as His servants to bring about “a great deliverance,” and “to save much people alive” (see Gen. 45:4-8; 50: 19, 20). “Ye thought evil against me, but God meant it unto good.” His is the secret of all those trials, which come to us from the wrath and malice of men. They think evil against us, perhaps, but God means it for good. Can we, therefore, say with Joseph, “It is not you who did it, but God”?

With these thoughts in mind we can realise how Paul could assert so triumphantly his deliverance from all fear of what man could do unto him. “Be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me” (Heb. 13:5; 6).

The death of Jesus on the cross was another illustration of this truth. It certainly was “by wicked hands” that He was crucified and slain, and yet these “wicked hands” accomplished, all unconsciously to themselves, God’s “determinate counsel,” for the salvation of the world. “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain” (Acts 2 : 23). The multitude, who cried, “Crucify Him, crucify Him,” thought they were taking His life, but He had said some time before, “No man taketh it from Me, but I lay it down of Myself” (John 10: 17, 18). He knew that His Father was merely using those “wicked hands” to accomplish His purposes of love and mercy toward mankind, to bring about “a great deliverance,” and “save much people alive.” The Jews thought evil against Him, but “God meant it unto good.”

So I believe it is always,—all things are used by God. as His servants, let the agencies that started them be what they may. He does not inaugurate the evil; but when that evil. is directed against His children, He makes it His “servant” to carry them a blessing. When we consider our relationship to Him this must be the case, for He is our Father. His care of us is more watchful and more tender than any human father could be. All things are in His hands and He controls each one. “I am -the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I, the Lord, do all these things” (Isa. 45: 6, 7).

In Acts 16: 16-31, we have another case how the Lord used “wicked hands” against Paul and Silas, who were faithfully preaching the Gospel, and a prison and an earthquake to accomplish the conversion of the keeper of the prison. From these Scriptures it is perfectly plain that all things, Whether kings or nations, light or darkness, peace or evil, cities or rivers, all are under, His control ‘and all must accomplish His will.

And this God is our Father. All must serve Him, whether they know Him or not. Can we conceive of a good father allowing his servants to injure his children? Do we know of any good parents who do- not make their servants serve their children? Certainly not. Then we could not imagine our God and Father doing less than our earthly parents. Our heavenly Father’s servants must surely serve us, and since all things are God’s -servants, all things are, therefore, our servants as well. “Therefore, let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s” (1 Cor. 3: 21-23).

Now the question is, How are we receiving God’s servants? Do we look for the message they bring us? Many of our choicest gifts from our friends come to us by the hands of very rough looking messengers, or may be wrapped in coarse brown packages. Do we, because of-this, despise and misuse the messengers and refuse to receive and open the packages? My neighbour, who treats me unkindly, or my friend or enemy, who wrongs me, has a message for me as well as the Christian friend who gives me a tract or reads to me. Perhaps- the gift of patience, for which we have prayed, is held in the hand of that very disagreeable inmate of our household, ‘or employer under whom we must labor. Let us see to it, then, that it is not said of us, as it is of the Israelites of old, when God sent them messengers,---”They despitefully used. them, beat some, and stoned others” (Matt. 21: 34-36; 2 Chron. 36: 15, 16).

In the story of Job we have a very striking illustration of the truth we are considering. All sorts of misfortunes came upon him, originated by various agencies,--Sabeans, lightning, Chaldeans, a great wind, and finally Job himself was smitten with sore boils from the crown of his head to the sole of his foot. (Job 1st and 2nd chapters.) All were God’s “servants.” to accomplish His blessed purpose of maturing the fruits of meekness, patience, submission and trust in the heart of Job. And he received them all as God’s “servants,” for he took no notice in any case of the “second causes,” but referred his trials right back to God. “The Lord gave,” he said, “and the Lord hath taken -away ; blessed be the name of the Lord.”

“Give thanks always for all things unto God the Father, in the name of our Lord Jesus Christ” (Eph. 5:20). “In everything give thanks ; for this is the will ‘of God in Christ Jesus concerning you”

Thes: 5: 18).

# Christ in You, The Hope of Glory.

(Col. 1 : 26, 27). (Convention Address.)

THE Apostle in these few verses in Colossians intimates that this mystery, which God hid from man in past ages and generations, is now made manifest to His saints. And St. Peter, writing to the saints, would have us be able to express, “a reason to every man that asketh you, of the hope that is within”—the faith and hope in God. We will be able to do this just as much as we bring ourselves into holiness, having as our standard and pattern the Lord Jesus, and then His faithful Apostles and disciples.

The hope of glory is of no value to any, unless “Christ be in you.” If Christ is within us, we, in-deed, have a hope of glory ; and who. is going to rob us of this hope if we are abounding in the Lord? . If God be for us, who can be against us?

Shall tribulation separate us from the love of Christ? Shall distress, or persecution, or famine, or lack of apparel, or any other peril, even a sword—nay, in all these things we are more than conquerors through Him that loved us; and there is no power able to take from us the hope of glory, of life eternal, of bringing men to the Redeemer, if we will obey His word ; not fashioning ourselves according to the former lust, which we practised in ignorance, but as children of God putting away every desire that would conflict with the message God gives to us through His precious Word—living and written.

We all know that for life and light we must appeal in simple faith to Jesus—the Word of God. We are favored above the residue of mankind in being able to appreciate the “precious promises” we enjoy in His light. Surely we have, in part, been “translated into the kingdom. of His dear Son from the power of darkness.” But when we are known, as He is known, when we come into that fulness of joy, to be with Him and like Him, and an habitation of God in the ages to come to show the exceeding riches of His grace in His kindness toward us, through Christ Jesus, what hope abounds in us to• show His honor and glory even now. How many of us can say. with the Apostle, “For me to live is Christ?” No wonder his prayer for the saints is, “that God would grant to us, according to the riches of His glory, to be strengthened with might by His Spirit in the inner Man; that Christ may dwell in (not visit) your hearts by faith; that ye, being rooted and grounded in love may be able to comprehend with all saints, what is the breadth, length, depth and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God.”

To be firmly grounded and taken root in His Word necessitates a growth, otherwise the plant is stunted and eventually dies. The plant must be watered, tended, and trimmed in every respect. Has God made this provision for is? The Apostle -says He has done exceedingly abundantly above all we have asked, or even thought of, according to the power that worketh in us. Yes, we find God has, indeed, “supplied all our need, according to His riches in glory by Christ Jesus.”

In these later years of our pilgrimage to the Holy City, the Church has found itself at the division of two roads, alike in every respect, and perplexed as to which one to take.

We recall how “Christian” on his journey met these roads, and was in difficulty as to which to take. One came along and confessed to be journeying as they were, and would lead them thither. They followed, and the result was that the road led them into entanglements, they knew not what to do, and they lay crying, for it was impossible to free themselves. Can we discern these roads, and which one to press on? If we discern the leading of the Lord, and are content to recognise whom He sets in the Body, we will not be shaken, nor moved, nor tossed to and fro with every wind of doctrine. “The fruit of the Spirit (of Christ) is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.” “If we live in the Spirit—let us walk in the Spirit,”—children of the Day, which the Lord hath made, and • we shall rejoice and be glad in it (our hope of glory). “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the :last ye. continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard.” “Faithful is He that calleth you who also will do it.” “Wherein we greatly rejoice being born again, not of corruptible .-seed, but of incorruptible, by the Word of God,” . . . “Whereby are given unto us exceeding, great and precious promises, that by these ye might be partakers ‘of the Divine Nature,” . . . wherefore, we receiving a kingdom, which cannot be moved “—Christ in you, the hope of glory,—”Let us grow in grace and knowledge,” . . . “that we may serve God acceptably (in the Beloved) with reverence and godly fear.” “And beside this giving all diligence, add to your faith virtue, and to virtue knowledge; to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness, love. For if these things be in you and abound, they Will make you that ye shall neither be barren nor unfruitful, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

What grace we possess, to be justified by faith in our Redeemer’s sacrifice, to have peace with God and to rejoice in the hope of His glory, which is Christ in you—the hope of glory. “Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day : and in Thy righteousness (Christ in you the hope of glory) shall they be exalted” (Psa. 89:15: 16).

## NOTICE.

Being unable to procure further stocks of the original “Daily Heavenly Manna,” and having enquiries for copies from time to time, we are wondering whether it would be well to reprint a supply in Australia (should the way be

open), and would like the help of the brethren in the matter.

The "Daily Manna" is, no doubt, of much help in every home where the truth is appreciated, and provided the demand is sufficient to warrant its being printed again, the work may be undertaken. As the enquiries for the "Manna" have been mainly for the pocket edition (without the birthday recording pages), an estimate has been prepared showing that these could be printed, nicely bound in cloth, and posted to any address for about 1/9 per copy, with a reduction for three, six or one dozen copies, etc., in proportion.

It is desirable to hear from all who are interested in the above as soon as convenient, and if each will kindly indicate how many copies they would take if the "Mannas" are printed, that will be a good help in deciding for the best.

And many a weary traveller,  
Whose wounded heart may ache,  
Needeth the cup of water  
Given for Jesus' sake.  
—Anna Shipton.

## Our Bad, Goodness.

There are two famous prayers, apparently contradictory but really complementary, which I should like to put side by side that we may learn their lesson.

The first is Augustine's anguished cry, "Domine, libera me—a homine malo—a me ipso," which may be freely translated, "Lord, save me from that evil man—myself." The second is the well-known prayer of an early Wesleyan preacher, James Spence, "Lord, save me from that good man, James Spence," I confess that I do not know which of the two is the greater or betrays the deeper insight. They are both typically Christian prayers, perhaps at different poles of life and thought: but there are moments in our experience when each must be offered.

Every one can understand Augustine's prayer. He had passed through the scorching fires of passion, and he was thinking of the downward pull of the lower desires. He knew the evil in himself, the evil that was himself! For he knew that we men and women are our own worst enemies. The things that hurt us are not outside us; the men that wound us are not other men: we are despoiled by the "evil man" within us. God's best salvation is to save us from ourselves—from the lower dream, the pet passion, the fond indulgence.

But James Spence saw as deeply. He knew that a true Christian must be rescued not only from his sins but also from his virtues—the virtues on which he prides himself, the virtues on which he is too apt to rely. There is no greater moment of spiritual danger for a Christian than when he admires himself, or is complacent about his fine attainments. That good man, James Spence, is actually James Spence's worst enemy, especially when he is conscious how very good James Spence is as compared with other men. Thus I think that the Wesleyan's prayer is the more discriminating of the two., "Save me from that good man, James Spence."

Two men went up into the Temple to pray. One of them, a Publican, cried out in abandoned shame, "Lord, be merciful to me, a sinner." This is the parallel of Augustine's cry, "Save me from the evil that is in me—save me from that evil man, myself." The other, a Pharisee, was a good man, undoubtedly a good man. He attended church, lived correctly, performed all his daily duties to his neighbour and his God, and was unquestionably the best kind of citizen of his own day. But alas, he knew it—and even told Almighty God all about it in his confessions! I think we must admit his virtues: every word he said was strictly true. It is quite nonsense to say he was a hypocrite. He was an ornament of that good class of men, the Puritans of their time, the Pharisees, But this should have been his prayer, "Lord, save me from that good man, James Spence,"

Our Lord never wearied of showing that a good man's main danger lay in self-satisfaction,—which is a milder or disguised form of pride. I imagine that in our human weakness no honest man can be wholly unaware of his own virtues and attainments. We know that we don't drink, or misbehave, or shirk our duties, or dodge the income tax. A man cannot help knowing his virtues as well as his faults and sins. But the finest Christian prays to be saved both from his virtues and his sins. Our deadliest sin is self-satisfaction and pride, as Jesus showed in His parable: it kills the very virtue it exults in. Let us do anything at all with our hands except pat ourselves on the back. "Lord, save me from that good man, James Spence."—(Extract from "Christian World," by Dr. J. Black).

## PALESTINE.

Shortage of Labour.

Delegation's Impressions.

London, June 12.—Mr. B. Janner, M.P., who has returned from Palestine with a small Parliamentary delegation, said that there was no unemployment in Palestine. Her present difficulty was lack of men for building. Telaviv was the wonder city of the Near East. The development of orange growing and the new enterprise to recover potash and bromide from the Black Sea were suffering from a shortage of labour.

Mr. W. F. Strickland, M.P., said that there was an enormous market for all kinds of British goods in Palestine.

## “Lo, I Am With Thee.”

The “Lord of the harvest” be near thee,  
To comfort and strengthen, and aid;  
His “presence” be with thee to cheer thee,  
In sickness and sorrow and shade!

May He lead thee to heights of ambition:  
To service for great and for small;  
The “fire” of the Christ-like within thee,  
Consuming the sacrifice all.

-I. W. Watts.

### FREE LITERATURE.

Interesting papers on the following, and many other Bible topics, will be sent free upon request, while the supply lasts :

“Death and the Resurrection”

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**O House of Jacob, Come Ye, Let Us Walk in the Light of the Lord.**

(Isaiah 2: 5).—Convention Address.

THE faithful prophet Isaiah, speaking as he was moved by the holy spirit and being granted visions of the future, seemed to see what glory and blessing the Lord was willing to bestow on the nation of Israel in fulfilment of the promises to their fathers Abraham, Isaac and Jacob and Moses.

The first four verses of this chapter foretell how that even though God would punish them severely for their sins, yet He would return His favour and exalt them as a nation above all peoples and use them as a means of establishing righteousness and peace on earth. He could see the coming judgments as a result of their sins, also the blessings they might enjoy if they would walk in the ways of the Lord, and this called forth the expression of our text. He saw their wickedness as described in the first chapter, and pleaded, verses 16-20, “Wash you, make you clean; put away the evil of your doings from before mine eyes, cease to do evil, learn to do well; seek judgment, relieve the oppressed . . . . Come let us reason together, saith the Lord ; though your sins be as scarlet they shall be as white as snow, though they

be red like crimson they shall be as wool.”

He could see what might have been, and cries out, “Why should ye be stricken any more?” Then after foreseeing that ultimately Israel would repent and be restored under the Messianic Kingdom, he implores, “O, House of Jacob come ye, let us walk in the Light of the Lord,”

What is implied by this expression, “walk in the Light of the Lord?” The nation of Israel was the only nation at that time that had the opportunity of walking in the Light of the Lord. “He hath not dealt so with any nation, and as for His judgments they have not known them” (Psalm 147:20; Amos 3:2.) They had the Law for instructions, and prophets for guidance, and the Temple and priesthood for direction and teaching in righteousness. While they walked in the ways of the Lord they had the rich promises—none of which ever failed, of prosperity, and health, and no nation could stand before them.

The Light of the Lord now shines much more brightly than it did in that day. In 1 John 1: 5-7, we read, “This is the message we have heard of Him and declare unto you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness we lie, and do not the truth. But if we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin.”

How true it is that darkness and light cannot have fellowship. Where light enters darkness recedes, where light is withdrawn darkness follows. Then after having been in the light, to go into darkness again how much greater is the darkness. “If the light that is in thee becomes darkness, how great is that darkness.”

In the beginning “the earth was without form, and void; and darkness covered the face of the deep.” And God said, “Let there be light.”

Where God is there must be light. The first act, then, in dealing with the literal earth was to create light, and before God will again deal with mankind as His children the darkness of sin must be destroyed.

Mankind represented in Eden, chose to obey the prince of darkness, therefore came sin, wickedness, cruelty, murders, calamities, sickness and death, depravity, ignorance and superstitions. The dark night of sin has been wisely permitted so that man may learn the lesson of obedience.

When the lessons are learnt and all come to appreciate righteousness and truth, the “morning will break and the shadows flee away,” and “the willing and obedient shall eat the good of the land.” “Weeping may endure for a night, but joy cometh in the morning.”

Only by abiding under the providence of the Almighty can man enjoy the fulness of life, the joy of His love and the shelter of His care. Only as the Lord will “lift up the light of His countenance upon us can we have peace.”

While darkness always symbolises ignorance, superstition, sin, sickness, sorrow, calamity and death, light ever indicates enlightenment of mind, intelligence, knowledge, righteousness, truth, life, peace and joy. So Jesus said unto the Jews (John 12: 35, 36), “Yet a little while is the light with you. Walk while ye have the light lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth,—while ye have the light believe in the light.” “In Him was life and the life was the light of men and the light shineth in the darkness and the darkness comprehendeth it not” (John 1 : 4, 5.) These words were uttered at another crisis in the history of Israel. Isaiah had warned against the sins of Israel, and the Lord’s judgments of his time, which meant the carrying away of the nation to Assyria. They failed to walk in the light of the Lord,—the light was withdrawn and they did not discern where they were drifting until they became captives and were carried away from their loved homeland of liberty. When Jesus came 1000 years ago, Israel again faced a great crisis. Matt. 4: 16, quotes Isaiah as referring to Christ, “The people which sat in darkness saw great light ; and to them that sat in the region and shadow of death is light sprung up.”

Had Israel recognised Christ, “the Light of the world,” He would have gathered their nation as a hen doth her chickens under her wings and the great calamity, the fall of Jerusalem, would never have occurred. Because they failed to “walk in the Light of the Lord,” darkness came upon them, their leaders acted as though stupefied—“blind leaders of the blind,” they stumbled into the ditch. So Paul informs us that, “Blindness is happened to Israel until the fulness from the Gentiles be come in,”—that is, until the Church is completed, out of all nations. “Through their fall salvation is come to the Gentiles.”

How important it is, then, that we “walk in the light of the Lord.” In Isaiah’s day the light did not shine as brightly as now. The Law Dispensation is likened to the light of the moon, which is • only a reflection of the sunlight to which the “light of the glorious gospel of Christ,” is likened. “The Lord God is a sun and a shield.” The light increases as the ages progress; it shines for the guidance, comfort and blessing of God’s people.

How important it is that we should be ready to perceive truths which the Lord is willing to make known. “The things that are revealed belong unto us ... but the secret things belong unto God.”

¶Then sin entered, man went out from the Divine presence and providential care. How soon came sorrow and death. Yet even in sending man out of Eden God gave him a little light, a glimmering hope in one or two ways. It was clearly shown that death was the penalty. The confident trust of righteousness had gone, no longer could he rejoice at the voice of the Creator walking in the Garden; fear and dread was felt and he preferred darkness to hide his shame. God in mercy, in sentencing the Adversary, gave a hope of help in the seed of the woman, and indicated that a covering for sin might be found in having animals slain to provide clothing for the guilty ones.

Abel would seem to have grasped the thought,—to have seen the light,—that in bringing an offering to the Lord there should be a recognition that death being the penalty for sin, there must be a death in order to redeem man. Thus his slain lamb pointed to the hope in, “the Lamb of God that should take away the sins of the world.”

Abel walked in the light which Cain had not perceived, therefore, Cain missed the blessing and fell into worse sin.

In his jealousy he slew his brother.

From Abel to Noah there were those who walked in the light of the Lord, such as Seth and Enoch, but the remainder of the human family went their own ways into depravity,—the darkness of sin. Through walking in the light of the Lord, Noah and his family were able to understand the present truth of that day, the ark was built and their lives were saved.

There are some, however, who think that there must be some new truth, new light, every few weeks, and we have seen what confusion they get into, by exercising their vain imaginations. We notice that it was about 400 years before there was further development of the light of the Lord. It was then Abraham who was found faithful, and to him was the light made clearer and the promise was given that in him and in his seed should all the families of the earth be blessed.

It was again another 400 years before the light increased. In the meantime, faith had been tested by the gloom of slavery in Egypt of the seed of Abraham, which seemed so contrary to the promise. There were, however, still those who faithfully looked for the fulfilment and they were rewarded by the coming of Moses. The whole nation of Israel were then miraculously delivered and the Law was given. Then there were from time to time the messages of the prophets and Psalmist telling of the golden day of Israel's glory, givings of warnings against their sins and instructions in righteousness, Again and again was Israel punished to correct and bring them to repentance and forgiveness, yet they rebelled and ultimately brought upon them the long punishment of "seven times" foretold in Lev. 25. They were under this punishment, being then under the Roman rule, when Christ came. As a nation they refused to recognise "the Light of the world," and darkness came upon them. Blinded because of unbelief, only a remnant were saved and the Gospel then went to the Gentiles to make up the full number required for the spiritual seed, i.e., the Church of Christ ( Rom. II: 25; Acts 15 : 14.)

What privileges were lost through not walking in the light—not perceiving the unfolding of the Divine plan or the truths clue as time went on. We may remember just one or two such occasions :—

(1) Fifteen months after leaving Egypt, Israel could have entered Canaan, but they failed because of unbelief—failed to walk in the Light of the Lord, though led by a pillar of fire by night and a cloud by day. Consequently the nation wandered 40 years in the wilderness. •

(2) Again in Zedekiah's day, because of wickedness, the seven times of punishment had come upon them and they were commanded to be content under the over-rule of the Gentile power ; they failed to recognise the present truth of that day and so they were carried away captives to Babylon and the land was desolated.

(3) In the days of our Lord, they failed to recognise the presence of Messiah—the present truth of that day,—consequently they were destroyed as a nation, their city ruined and temple burned in a terrible calamity.

"What, then, has this message of Isaiah to do with Christendom, the nominal "Israel of God," the "House of Jacob"? It is just as important as ever it was that God's people should recognise "present truth," and so direct their lives accordingly and "walk (go forward) in the light." The light of truth shines more clearly to-day than it ever did and only as we appreciate it can we have the blessings and privileges which it brings. Those who lag behind saying, "what our fathers believed is good enough for me," do not know what they are missing until it shall be too late, like the foolish Virgins in the parable.

The present truth of this day has gone forth with trumpet sound, as foretold by our Lord (Matt. 24: 31.) It is sounding for a particular purpose. Those who have "ears to hear" respond and enter the joys of the promised feast (Luke 12 : 37; Rev. 3: 20), and in their turn become the messengers proclaiming the "sound of the trumpet" and gathering "the elect from the four corners of the heavens." Those who have no ears to hear,—whose ears are not attuned to catch the wireless message—do not know the importance of the present truth, and fail to "walk in the light of Lord."

There are those as indicated in the Parable (Matt. 25), who seemed to appreciate the trumpet proclamation at one time, but they appear • to be short of any reserve of oil (the holy spirit) for their lamps—the word of God.. From some cause their light has become dim, things appear to be confused, they cannot even see that we are living "in the days of the Son of man." They say that they were mistaken in thinking they had heard the "sound of the trumpet" and that anyway it does not matter much whether it be sounding or not, that such things are not essentials; and again they seem "to eat and drink with the drunken," in the Laodicean spirit of compromise,—"neither hot nor cold."

It is in this way, through the revelation of truth, that the Lord has ever tested His people. Only those walking in the light of the Lord will understand present truth, and be separated from the systems of error, and have the joys of bearing the glad message of the presence of the Lord and the Kingdom being so near at hand.

Isaiah had visions of that glad day. He could see Israel returning to God's favour again in their own land and prosperously leading the whole world. (after the Church was glorified), into harmony with righteousness and the joy of knowing God. Only those willing to "walk in the light of the Lord" will enjoy the blessings of that time. It shall be a "Way of holiness, the unclean shall not pass over it." No doubt the light will grow brighter and brighter throughout that Age, the Divine purpose and will, no doubt, becoming clearer and the Bible fully understood. Then, as now, light will be sown for the righteous and truth for the upright in heart, and the indication is, that at the end of that age, once more revealed truth will be the means of proving who it is that loveth the Lord his God with all his heart and soul and strength.

"Walking in the light of the Lord," however, means much more than just understanding dispensational truths. In 1 John I : 5-7 we read, "God is light and in Him is no darkness at all ; if we say that we have fellowship with Him and

walk in darkness we lie and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin.” That is the important part ; are we walking “in the light of the Lord ?”

God has revealed His plan in His Word, we have the instructions of the Law and the Prophets, as also of Jesus and the Apostles. The light that shone as the moon, revealing the righteousness of God, now shines as the sun manifesting His love as well as His justice, wisdom and power. “God commendeth His love toward us, in that while we were yet sinners Christ died for us.” He has extended to us a wonderful invitation to become joint heirs with Christ if so be that we suffer with Him. The mystery, which had been hid from Ages, is now made manifest to the Saints. The requirements of those who will attain such glory are made known. They must “suffer with Christ,” must present themselves a “living sacrifice,” to be “as sheep led to the slaughter killed all the day long.” They must walk (progress) in the light, “more and more of Jesus learning every day,” and be transformed into His likeness.

We may agree about doctrines and discuss Bible teachings and dispensational truths, chronologies, etc., and speak of the drift of the world into the great time of trouble, and also of the great times of restitution to come, but unless the “life of Jesus becomes manifest in our mortal bodies,” unless we partake of His spirit and “delight to do God’s will,” and become copies of the character of our Lord, all will be in vain. -

It is, then, to such as have heard the great invitation to be members in the spiritual House of Jacob, of whom it is written, “He hath chosen our inheritance for us even the excellency of Jacob,” that this message applies to-day. It would urge us to carefulness in our Christian walk, to diligence to make our calling and election sure, “O, House of Jacob come ye, let us walk in the light of the Lord.”

“God is Light,” then we read, “Jesus is the light of the world.” Again, Jesus speaking to the disciples said, “Ye are the light of the world.” It is for this light that the poor world waits, while grovelling in darkness. “Then shall the righteous shine forth as the sun in the Kingdom” (Rom. 8: 19-22.) “The sun of righteousness shall arise with healing in His wings,” and chase away all the darkness of sin, superstition, error, sorrow, death and the curse. “And there shall be no night there, and they need no candle nor the light of the sun, for the Lord God giveth them light” (Rev. 22 : “And the city had no need of the sun (gospel light), nor of the moon (the Law) to shine in it, for the glory of God did lighten it and the Lamb is the light thereof” (Rev. 21: 23; Isaiah 60: 19-21.) And

“The light that shines on Zion’s Hill,  
Shall lighten every land;  
The King that reigns in Salem’s Towers,  
Shall all the world command.”

“O, House of Jacob come ye, let us walk in the light of the Lord.”

*Patience is the key of joy, but haste is the key of sorrow.—Arab Proverb.*

## MY TRAVELLING COMPANION.

It is the path for those who are alive from the dead, and immediately we step into it we find that we have a travelling companion. He hath said “I will never leave thee, nor forsake thee” (Heb. 13, 5). “Thou art with me, Thy rod and Thy staff they comfort me” (Psa. 23). Cultivate the thought of the Lord as your Travelling Companion in the path of faith and obedience to God’s will, and the sufficiency of His grace for you in it will not be a doctrine only but a blessed experience.

PEOPLES PAPER.

Published by the Berean Biblical Institute,  
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Hawthorn, Melbourne E 2..

(Monthly) 2/6 per annum, post paid,

## Work of the Berean Biblical Institute

AT this time of the year the opportunity is taken of referring more particularly to the work of the Berean Biblical Institute over the past twelve months, and also to include the Tract Fund Account for the same period, which closes with the month of April. In so doing, it is with deep thankfulness to our loving Heavenly Father for all His blessings throughout another year of privileges in proclaiming the glad message of truth with the willing assistance and loving co-operation of the dear brethren in all parts. We would, then, at the same time express sincere appreciation of the help and encouragement received from fellow-members in the Christian way, which means so much, especially in these trying times.

The work of the Institute has gone on steadily and for the most part similarly to former years. It is mainly in the small ways that service has been rendered, but many expressions of appreciation of the efforts to encourage and stimulate with the message of truth are received from time to time. The main lines of activity are still in the publishing of the monthly “People’s Paper”; supplying such literature as will be enlightening and beneficial on most Bible

subjects ; and providing quantities of tracts of a nature likely to appeal to the minds and hearts of those still hungering for the message of hope and comfort.

While the subscriptions to the “People’s Paper” have shown a little increase in the year just past, it is still necessary that a good balance of its cost be made up from the Tract Fund. Again we would remind all subscribers that they could help greatly by encouraging others to take the “Paper” regularly; the work being done by some along this line is highly appreciated, and we trust that they realise much blessing in their efforts to give the same to others. Sample copies of the “People’s Paper” will be gladly posted to any address, or forwarded in numbers free of charge to those friends willing to pass them on to likely cases of interest ; also extra issues of current numbers may be had each month, upon request.

A. goodly number of free tracts have been distributed throughout the year again by willing workers, and this is one avenue in which all may co-operate—all have some talent in this direction. Some nice results have come from this witness work again, and we may be sure that much more has been accomplished of which we see nothing at the present time—our faith is such that we can feel assured God’s Word of truth will not return void. The main object in this work would be to place the pamphlets with wisdom and reverence, also with a word of encouragement to read of the Scriptural plan of redemption for the whole world of mankind, in due time. Good supplies of tracts are on hand, so that all who desire may enter upon this service while there is still opportunity. “A night cometh when no man can work.”

Another method of witnessing to the truth which is worthy of continued attention, is that of advertising free literature on interesting Bible topics by way of coupons in suitable newspapers. Very good results have come in over the past year from this means, especially from South Australia, and we would be glad to hear from other brethren who could co-operate in this way of reaching those in somewhat isolated places perhaps, who could not be found by other means. We are hoping to take up more in this way from Melbourne shortly. Free literature is forwarded to all enquirers, also the “People’s Paper” for three months at least, as well as a personal letter to try and encourage the interest.

The Tract Fund Account below shows the financial assistance received for the work from all the dear friends, and which no doubt represents much of loving sacrifice in the interests of the Lord’s cause. It has been our endeavour to use this provision as wisely as possible, in a way which we believe has had the Lord’s approval. All will be able to see what expenses have been met, and it will be noticed that the credit balance has been increased from last year. However, there will be need very shortly of a further supply of printing paper to keep up the stock of literature, and this will greatly reduce the credit in hand.

In conclusion, we assure all the Lord’s dear people everywhere of our warm Christian love and sincere interest in, their highest welfare, and trust and pray that, despite the trying circumstances, the days ahead may prove the power of the spirit in each and all by continued growth in grace and in the knowledge of the Lord. The Lord’s words seem particularly appropriate at this time: “In patience possess ye your souls,” and “In quietness and in confidence shall be your strength ;” “Rest in the Lord and wait patiently for Him.” It is a pleasure to hear regularly from all members near and far, and any assistance we can possibly give is rendered gladly, as unto the Lord. Suggestions by way of improving the work in any direction are very welcome and shall receive the best attention. We desire at all times the prayers of the brethren for guidance in the work, that all may have the Lord’s approval and be to His praise and glory.

#### TRACT FUND ACCOUNT.

To Balance Carried Forward ..			
„, Donations Received ..		139	14
By Pilgrim Work, etc. ..			
„, Postage			
„, Free Tracts and Deficiency			
“People’s Paper”		79	0 1
„ General Expenses (Office, etc.) ..		24	12 2
„ Balance ..		28	16 7
		<hr/>	
		£149	14 7

## Encouraging Words from Tasmania.

THE following helpful account of the Memorial, and Easter Sunday Convention, held in Burnie, has been kindly forwarded. by the Secretary of the Class there. On account of being delayed the report came just too late for our last month’s issue, but we feel it will still be of deep interest and encouragement to all.—”Loving greetings in the name of Him we love so well.”

“I am sending you just a few notes on our Memorial and Convention, as I know your interest ‘n our doings. In all, nine of us assembled at Burnie to partake of the Memorial Supper on March 29th, at 7.30 p.m. The great, simple, yet : solemn privilege was truly appreciated by us all.

“The years pass quickly, dear Brother, and each (lie is another milestone passed in our pilgrim journey ; the thinning of our numbers, and greater :. appreciation of the deep things of God. As we -Tow in knowledge, it makes us look

forward with renewed joy to the time when we, like our Blessed Lord, can say, "It is finished," so as to be ready to drink it anew with Him in the Kingdom.

"Truly, in this evil day, this simple little service is a wonderful stimulus to continue with renewed zeal in the dear old rugged path until we hear those words, 'Well done.' Needless to say our thoughts reverted to those who were 'keeping the feast' in companies, or with their Elder Brother alone, that they might also be richly blessed.

"Is it not a nice thought to look upon this date (Nisan 14th) as our new year's day (I think it was for the Jews), and trust that we will make it by (God's grace the best yet in loving faith and zeal. May all the dear ones so run as to obtain the great prize of the high calling in Christ Jesus, who alone is the Author and Finisher of our faith.

"Our little Convention is a thing of the past ; just blessed memory to help us along. We were reminded that it is not numbers that go to produce time of sweet fellowship when only eight came; we expected to have about thirteen.

"The whole day was spent in the little room you now of, and, I am sure, from the happy, helpful time spent we numbered nine, for truly our dear Lord was there and His spirit manifested.

"Commencing with prayer and testimony the friends had the old story of their Father's love and supervising care to recount, which never tires. Some thoughts expressed were, grief at coming short of the standard set ; God's goodness now,—a foretaste of future blessings when able to serve perfectly ;—love for the brethren a proof that we have eternal life now in the begotten state. The message from yourself read,—James 5: 7, 8, to, 11.

"Afternoon :—Luke 12: 37-46.

"Amongst other thoughts were, the great blessings accruing to the servants found watching. The girding and serving to those fully exercised thereby, alone an undisputable proof of our Lord's presence. Satan, at first unaware of our Lord's return, only recognising it when too late to save his house. His endeavours to blind others to understand, until the watchers can say in the words of John,—'there standeth one amongst you whom you know not.' Afternoon concluded with an address by Bro. Badrock on 'Consecration' (Text, 1 Cor. 4

"Evening:—Study, 1 Thes. 4:-18. Some very helpful thoughts came out of this study.

"Addresses.—Bro. Dobson, on 'The Presence and Consecration,' taking Isa. 52: II as his text ; Bro. Brown, 'Our Glorious Hope,' text Tit. 2: 13.

"This, in brief, brought to a close a happy, helpful and encouraging day. To sum up one might say that consecration and the blessedness of those who have come to the 1335 days (Dan. 12:12), were quite the two principal themes. Thus, we separated to our homes in deep thankfulness to God."

## NOTICE.

Being unable to procure further stocks of the original "Daily Heavenly Manna," and having enquiries for copies from time to time, we are wondering whether it would be well to reprint a supply in Australia (should the way be open), and would like the help of the brethren in the matter.

The "Daily Manna" is, no doubt, of much help in every home where the truth is appreciated, and provided the demand is sufficient to warrant its being printed again, the work may be undertaken. As the enquiries for the "Manna" have been mainly for the pocket edition (without the birthday recording pages), an estimate has been prepared showing that these could be printed, nicely bound in cloth, and posted to any address for about 1/9 per copy, with a reduction for three, six or one dozen copies, etc., in proportion.

It is desirable to hear from all who, are interested in the above as soon as convenient, and if each will kindly indicate how many copies they would take if the "Mannas" are printed, that will be a good help in deciding for the best.

*Who masters his tongue saves his head. Turkish Proverb.*

## Correspondence;

Tasmania, 15/5/'34. Dear Brother,

Loving greetings in our dear Saviour's name. I have enclosed a postal note for the Berean Teacher's Manual that you sent to Bro. some time ago. He has gone to Victoria to work and is going to write to you from there. I miss him very much; but, still, we cannot always be together, and it is a glorious thing to know that wherever we are we can still enjoy the sweet fellowship with our Master. I have not been able to gather with any of the brethren for study lately, but He is just as precious. Bro. and I went to Burnie and celebrated the Memorial Supper with the friends there, and had a blessed time as we thought about the great sacrifice made for us by our dear Redeemer, but I was unable to attend the Convention held there on the following Sunday.

I saw the report 'of the Adelaide Convention in the "People's Paper" and was pleased to know that you had such a helpful time in the study of the Word. It is indeed good to be able to gather together in one accord and enjoy fellowship one with the other around the "Throne of Grace." The reading in the "People's Paper" is still enjoyed, and a good deal of food for thought is got from them.

Is it not wonderful, 'dear Brother, that we see signs around us which show that the "time of the end" is drawing nigh, and that whilst the world is in such a turmoil, we can rejoice in the wonderful peace we have in Christ Jesus, which the world cannot give nor take away.

With Christian love, your Sister in Christ, • M.E.

Victoria,

17th May, 1934. Dear Friend,

Many thanks for the "Foregleams of the Golden Age," which you have kindly loaned to me, and which I received safely. The small portions I have read are most interesting, and I feel I am going to like this book exceedingly. I think I will take about two months to study it, providing this time is not too long for you.

I am still safely receiving the "People's Papers" and enjoy them as ever.

Thanking you for the book and all past kindnesses, Yours in Christ's bond,  
W.G.

New South Wales,  
The Principal,  
Berean Biblical Institute.

Dear Sir.

The "People's Paper" is coming to me each month; I appreciate it and enclose the yearly subscription, 2/6. I should like to read other publications advertised in it—"Divine Plan of the Ages," cheap edition; "Death, Hell and Spiritism"; "Mythology Explained"; "Christ's Return"; and any of the free pamphlets will be passed on. Stamps—enclosed.

New South Wales,

Dear Brother.

I am enclosing postal note for three shillings for "People's Paper." Have you a spare copy of "A Voice from Switzerland?" Would like one if you could let me have one, please, and let me know what I am in debt.

I am always very glad to hear from you; it cheers me up; the fellowship of the Lord's own is very sweet.

Yours faithfully, D.A.

Soon we shall be united together with Him whom our soul loveth. I am drawing near the end of my journey; it is sweet to rest awhile and look back on the way the Lord my God has led me. I know now His will and way is the best—I can safely trust the future. Praying still more that I might press on toward the mark, my arduous task win not be done till I have gained the crown.

Yours in the Faith, with Brotherly Love,

L.A.G.

## Question Box.

Question.—I have been looking over Matt. 24 and would like to know if you consider the shortening of the days to be the same time as the holding back of the winds, in Rev. 7?

Answer.—The references to "the elect" in Verses 22, 24 and 31, of Matt. 24, all appear to apply to the same class mentioned in 1 Peter 1:2, "Elect according to the foreknowledge of God the Father through sanctification of the spirit," i.e., the Church of Christ, and the "shortening of the days" for the elects' sake would seem to be the same as the "holding back of the winds until the servants of God are sealed," in Rev. 7. Neither "earth," "sea" nor "trees," should be broken up until the elect were sealed. The sealing must be completed or, as Matt. 24:31 has it, the elect must be gathered from the four winds of heaven. The trees spring out of the earth but raise themselves up to the heavens and seemingly represent the sects of Christendom, out of which the elect are to be gathered. If the sea and earth were to be "turned upside down" (Psalm 46), in turmoil, the trees would go too. That cannot be permitted until the "harvest is past." A figure of this may be seen in Genesis 19: 22, when Sodom was to be destroyed, the angels urged haste, "Haste thee, escape, for I cannot do any thing until thou be come hither."

So the great time of trouble is now held back and the longer it is held back the shorter will be the time of distress, for at the time appointed Christ's Kingdom will be set up and the work of restitution begin.

The divine plan seems to be, that mankind should experience 6000 years under Satan's rule, with its sin, sorrow, trouble and death, and that the 7th 1000 year day shall be man's rest day—the great antitypical seventh day Sabbath.

It would seem then that the way to shorten the days would be to hold back the winds of trouble—to keep back the great catastrophe, foretold in Daniel 12:1, and Matt. 24 : 21, and this, so that every member in Christ shall be gathered home,—"taken to the mountain" (Gen. 17-19.) The 6000 years from the fall of man have evidently not yet been reached, though we cannot be many years from it.

## That Ye Love One Another.

(Convention Address.)

*"A new commandment I give unto you, that ye love one another as I have loved you, that you also should love each other" (John 13:34).*

AFTER the Adversary had fully entered the heart of Judas, he immediately went out into the night bent on his awful mission. To the little band gathered together in that upper room the passing of Judas seemed to revive their spirits, for what fellowship hath light with darkness. From the words of their Master, a sadness had filled their hearts, also a

feeling as if some dread disaster were about to take place, so, once more finding themselves alone with Jesus, their spirits revived and they felt secure in the Divine presence. "For Jesus having loved them, He loved them to the end."

So much has been crowded into that eventful night, so much has been written of that last supper, that right down the Gospel Age the story of Jesus on this solemn occasion with his Disciples, has never lost its charm and beauty; there has always been a fresh act of love to catch the eye and warm the heart. And it was on that eventful night that Jesus gave us this "new commandment," that we love each other.

All 'of our Saviour's teachings had been leading up to this Royal Command. We hear Him say, "If ye do not from the heart forgive men their trespasses, neither will My Heavenly Father forgive you." A strict condition firmly set, and the only one by which we can hope for forgiveness. There must be no regret in forgiveness, hard though it may be, it must be wholehearted,—as Jesus has loved you. If this love, for the brethren is not cultivated it will not grow, and if the spirit of love does not grow let us fear lest we too walk out into the night.

It will be well for us to remember that this command comes from the King of kings; it is a Royal command given to a chosen race,—to a "royal Priesthood, a holy nation." It is to this law that the new creature should pay special heed, for the one who puts this law into daily practice, will be known as a disciple of Christ.

Whoever we love we try to imitate,—their ways and actions,—so, if we sincerely love Jesus, we shall most assuredly be like Him. For the Lord has loved us with an everlasting love and with loving kindness He has drawn us to the Cross of Christ and made us heirs to all the precious promises. So let our minds be as a glass to admit the love of God and to reflect it, for the greatest gift on earth is to have, our hearts so full of tender compassion for one another, so tuned and ruled by the love of Jesus, so united to each other,—anxious and willing to bear the burden of another,—that we will have no time to see their defects or faults. If we are looking for faults we will most assuredly find them, not only in others but in ourselves too,—for faults lie thick where love is thin.

There is an unutterable sweetness in the love of Jesus, an irresistible force which carries all before it. No creature has ever sounded the depth of that Love and the height will ever be left for us to ascend. It is as boundless as the ocean, as limitless and unsearchable as the vault of heaven. And this love of Jesus can be ours only as we use it and expend it on others. There must be a generous giving of love, if we would receive bountifully of this hidden treasure. Deep in our hearts there must be the constant, earnest striving after the spirit of love.

It seemed so easy when we first came into the truth, so easy to love those clear ones, whom Jesus died to save. But has it been so; have we lived up to this Divine standard of perfection? We look back on the past and find that the ones we loved most are often the very ones who wound and disappoint us, and so difficult it is, to put this commandment into daily practice, that were we not endowed with power from on high we could never hope to do so; for the Adversary, ever ready to stumble the child of God, lends them a glass with which to see and magnify the faults of others, and so huge do they 'appear in our sight that we forget that deep in our own hearts there lurketh the very same evil.

"They all went out and left her there,  
The Scribe, the Pharisee, the Jew;  
But the Lord's words, how sweet they were,  
He condemned her not and loved her too.  
So quick are we to cast a stone  
And swift to mark another's fault;  
Oh, help us, Lord, to see our own,  
Lest we be sick, and lame, and halt,  
We only feel our burden fall,  
When taught by God, we pity all."

We have seen the departure of Judas on that eventful night. Our Saviour had tried in every way by loving- deeds and actions to rescue him from the powerful evil. And we hear His loving reproof to another disciple who would lay down his life for his Master,—"Simon, behold Satan has desired to have you that he may sift you as wheat." And is not the Adversary trying his hardest to sift us as wheat, to make us rend and devour one another with harsh words and unkind actions. Have we not one and all vowed to lay down our lives for the Master, and like Peter of old, have we denied Jesus by our harsh treatment of a brother or sister? Have we said, I know not the man? Have we washed the feet of the humblest member? Have we performed the most menial task with joy? Have we dipped the sop revealing our tender love and devotion to the ones who would wrong us? Have we prayed to the Heavenly Father that the faith of the weakest member fail not?

So let us from the heart try our hardest to fulfil this command. Let us use the mantle of love the Lord has provided, to cover the faults and defects of others, and let us fear greatly lest the Lord having left us this law we should fail to come up to the standard of perfection. "For inasmuch as ye have done' it unto the least of one of these my brethren, ye have clone it unto Me."

## The Dead Sea.

A Health Resort.

On the north-western corner of the Dead Sea, in Palestine, there has come into existence a little health resort which, according to Mr. Harold J. Shepstone, who contributes an article on the subject to the "Empire Review," is "a veritable modern Lido."

“One travels down from Jerusalem to Kallia by bus, and the return fare is only 2/6, decidedly cheap when one remembers that the distance is 23 miles each way, the return journey being a steep, uphill climb,” writes Mr. Shepstone. “Palestine’s bus service deserves mention. It represents Jewish enterprise. There are also bus services to Haifa, Hebron, and other centres, at most reasonable fares, and they are proving invaluable in enabling tourists to see the country cheaply. The ride down to Kallia is decidedly interesting, as one passes many places of biblical interest.

“The resort is situated at the north-western corner of the lake, covering at present some 250 acres of ground. The area, however, is being rapidly enlarged, as Palestine’s Lido is developing rapidly. It adjoins the works of the Palestine Potash Company, which to-day covers 500 acres of ground, virtually monopolising the whole northern area of the lake, and there are the great evaporating pans and miles of dykes, factories for treating the salts, power house, pumping station and dwellings capable of housing 500 workers with their wives and families.

“A favourite time for bathing in the Dead Sea is during the period of full moon, when there is quite an exodus from the Holy City to the new Lido. It is a common thing to find 500 or 600 people bathing in the lake at one time. The novice quickly discovers that bathing in the Dead Sea is unlike swimming in the ordinary ocean. There are notices warning you not to dive or allow the water to get into your eyes. The water is so salt and bitter that no fish can live in it. Whereas in the ocean, such as the Atlantic, the percentage of mineral salts is but 3.5 per cent., in the Dead Sea it reaches no less than 25 per cent. It is these salts that render the water so buoyant that it is impossible for a human being to sink in it. The water is exceedingly clear, and it is possible to see distinctly every pebble at a depth of 20 feet.”

“Trials make the promise sweet,  
Trials give new life to prayer,  
Bring me to the Master’s feet, Lay me low and keep me there.”

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“Christ’s Return” 4d.

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“Hell, Spiritism” ••• 4d.

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BEREAN BIBLICAL INSTITUTE,

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



**Volume XVII. No. 5 MELBOURNE, 1st MAY, 1934.**

**Price — Twopence Halfpenny**

**Hold Fast that which thou hast.**

Rev. 3: 11. (Convention Address).

IT would seem that the words of this text have a very special meaning to the Lord’s people of to-day. In the Christian world at the present time there is the tendency to lower the standard of truth. The Laodicean spirit is a compromising, luke-warm condition. It is this spirit—neither hot nor cold—which says, “Do not let us trouble very much about what we believe, only let us join together in one great confederacy.” This spirit has wrought havoc in the churches, so that they have become altogether worldly and indifferent to the true spirit of the truth and consecration, as set before us by the Lord and His Apostles.

Writing to Timothy, the Apostle Paul said (2 Tim. 4: 3), “The time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears.” “And they shall turn away their ears from the truth and shall be turned unto fables.” While recognising that there has indeed been a great falling away from the pure teachings of God’s Word, we will do well to remember that the Adversary, who has already succeeded in blinding so many, will also seek by one means or another to “quench the spirit” among those who have

become awake to "present truth." By "present truth" we mean those things which have been revealed by the opening up of the Scriptures "as meat in due season," or truths specially applicable to our day. No doubt it is those matters pertaining to our Lord's Second Presence, the Harvest work, the closing down of the present age, and the preparation of ourselves for the work of the coming Kingdom, that we are exhorted to "hold fast that no man take thy crown."

The questions arise as to what does a true Christian really need to believe? What are the essentials of our faith? What is it that we must "hold fast"? Does it mean only that we preserve a clear knowledge of truth, or does it not imply "walking in the steps of Christ—walking in the light"?

What, then, constitutes a 'Christian? The Scriptures show how in due time "God will have all men to be saved and come to the knowledge of the truth," and how under the New Covenant and its great Mediator all the willing and obedient will be assisted to work out their justification to life by works of obedience and righteousness. 'the New Testament also clearly shows that the Divine purpose for this Gospel Age is to select a spiritual class to be joint-heirs with Christ, to reign with Him in the coming Kingdom Age, when the wider opportunity will come to all mankind. That will be when the Church or Bride of Christ will be complete, and "the Spirit and the Bride will say come, and whosoever will, let him come and take of the water of life freely."

This class of "Priests and Kings"—the Church—is dealt with quite differently in its selection, from that of the rest of mankind in the next age. The Millennial Age will be an age of works, justification by works. The Gospel Age is an age of faith, justification by faith, and that faith the Apostle tells us in Eph. 2: 8, is "the gift of God." 'Our Lord declared, "No man cometh unto Me except it be 'given him of My Father;'" "No man cometh unto the Son except the Father draw him."

These Scriptures show that the first essential is that we be invited. How are we invited or drawn? It is through the Word, as the Lord intimated in His prayer, "Neither pray I for these alone, but for them also which shall believe on 'Me through their word.'" (John 17:20). So it is God who invites those who may be joint-heirs with His Son, by bringing His Word to their attention, and by His holy Spirit He grants the faculty of faith. There is the conviction of sin, and the longing to be at peace with God and to be righteous. Then, in true penitence, faith in 'Calvary's atoning sacrifice lifts the load of sin and we find peace and rest. What a great favour this is, first to be called of God, and then, instead of being slowly justified by works under the New Covenant of the next age, to be at once "justified by faith and at peace with God." This particular arrangement of grace is in order that we may be able, through the merit of our Redeemer, "to present our bodies a living sacrifice, holy and acceptable to God." This is the second step after being justified by faith through our Lord Jesus Christ; "By whom also we have access into this grace wherein we stand, and now rejoice in the hope of the glory of God." Rom. 5: 1, 2..

Following this step of consecration, we receive the begetting of the holy spirit—the spirit of adoption—and God calls us His sons. This holy spirit begets in us a new mind, a new heart, a new creature, so that though the human being is laid upon the altar of sacrifice to be done to death, for, "as many as have been baptised into Christ have been baptised into His death" (Rom. 6: 3); yet a new life is begun, a spiritual life, and as new creatures we have become Christians in the full sense.

As Christians, then, we have first the favour of having been called of □ God. Then we have the gift of faith; after that, justification through the exercise of that faith; then the holy Spirit of adoption through the further step of faith—i.e., consecration. Following our consecration we receive the wonderful hope of the high calling of God in Christ Jesus.

Having received these favours, are there no other essentials for the Christian? We reply that the new creature, like the old creature, needs nourishing. If we fail to feed upon the Lord's Word, if we fail to drink of that water of life which is provided for us, we shall fail to develop, and would probably soon lose our faith and hope. We must go on from these first principles and learn to appreciate the deep things of the Word. We remember how the Apostle Paul felt that it was useless to try and explain the deeper things to the Hebrews because they had not exercised their minds along the lines of truth: They, had stunted their growth and so were still babes, feeding on milk, when they ought to have been able to teach others.

How essential it is that we hold fast the present truth as it is revealed from God's Word. The Word of God is the instrument, not only for calling the saints, but also for supplying grace and strength and enabling them to meet the difficulties of the way. It unfolds its precious truths as "meat in due season" to supply the needs of the Christian in his own day. It is, then, very essential that we understand the present truth as it opens up, in order that our "shield" may be bright and strong, our "helmet" of hope firmly fixed, the "breastplate" of righteousness properly adjusted, that our feet be shod with the preparation of the gospel of peace, our loins be girt about with truth and that we may be able to wield the sword of the spirit, and be overcomers in the "good fight of faith."

How important is the correct knowledge and application of the truth. The truth alone can sanctify and give us strength to run our course. Just as truth helps, so error hinders.

The question arises as to how far Christians may differ from one another in respect of the truth without interfering with our fellowship? The fact that we do at times differ on what may be called non-essentials, provides opportunities for the exercise of brotherly kindness in respecting the opinions of others though not endorsing them.

It would seem to be a different matter when we come to deal with the clear lines of faith and hope, or truths which are divinely revealed for the purpose of accomplishing some particular feature of work in connection with God's great plan. It would be presumptuous to say that such truths are of so little importance that it does not matter whether or not we believe them. We would also find it impossible to enjoy the same helpful fellowship with those who denied or belittled these things, as we could with those who appreciated them, and who were seeking to faithfully sound forth

the message and MI-form their lives to it.

It is quite understandable that those who do not know present truth, who do not recognise that we are living in “the clays of the Son of Man,” and the harvest-time of the age. etc., should think such things are non-essentials. They cannot see the present truth to be essential if they do not recognise that the harvest work is in progress and that the separating of the “wheat” from the “tares” is taking place. They cannot value the truths now revealed as we do, who realise the presence of the Lord as “Reaper,” and that He is now reckoning with His people respecting the use of their talents and their structure building of character—we who realise that the present truth is indeed the feast which He promised to the faithful watchers in Luke 12: 37,, and Rev. 3 : 20. What may seem non-essential to some, may be very essential to others, for it is the “present truth” which is doing the harvest work. On the one hand it sanctifies and prepares the Bride class for the great consummation of her hopes, and on the other it separates those who from some cause or other seem unable to understand it.

The “present truth,” or “meat in due season,” or the unfoldings of truths respecting the Divine Plan, the second presence of Christ, the harvest, the gathering of the saints and the consummation of the Age, etc., appear to be essential to those to whom they have been revealed if they would make their calling and election sure. Those who lightly esteem such things will surely fail in the use of their talents.

Similar conditions existed at the time of our Lord’s first advent. The truth then due was sent forth; many were inclined to say such matters were all right and might be true, but they should not be carried too far; they were not essential, they could still hold on to the Law ceremonies and synagogue gatherings. The “present truth” at that time was, however, essential to such as the Lord was calling, and it did its work of separating the “wheat” from the “chaff.”

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

These things we are exhorted to “hold fast” in the message to the Philadelphian Church (Rev. 3 : 10, 11), “Because thou hast kept the word of My patience, also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold I come quickly, hold fast that which thou hast that no man take thy crown.”

We are living in a day of such a variety of confused teachings. We are forewarned of the many deceptions that were to come, so that even if it were possible the very elect would be deceived. The Apostle Peter says that there would be false teachers and that many would follow their pernicious ways, by reason of which the way of truth would be evil spoken of. Paul admonishes, “Be not carried about by strange doctrines for it is good that the heart be established with grace.” The Church is called “the pillar and ground of the truth.” It is her responsibility to preserve the truth in its purity, to guard it and to let it shine. Our Lord declared, “To this end came I into the world that I should bear witness to the truth,” and it is for those who will follow Him, to do His work, and to be among those who are “beheaded for the witness of Jesus and for the Word of God,”

Many are the injunctions of the Apostles respecting this matter of “holding fast the form of sound words,” and the truths, which God has revealed in His Word. See 2 Tim. 1: 13; 3: 13, 14; 4: 3, 4; Tit. 1: 9; 2 John 7-11; 1 Tim. 1: 3-6; 4: 16; 6:20, 21.

While seeing the necessity for holding fast to sound doctrine, we realise that that is not all we must “hold fast.” There is the possibility of holding fast the form of sound words, of having a correct understanding of the main features of the truth, even of being “virgins,” and of understanding “present truth,” to the extent of expecting the Lord soon to take His people home, and yet to fail to be prepared and so fail to enter the marriage chamber.

A clear head is a good thing to have, but if the knowledge does not go down to the understanding heart, it fails in its intended purpose of sanctification, and we shall prove to be but sounding brass and tinkling cymbals. The trials of our day will not only try the doctrines, but will test our faith, our hope, our love and our loyalty to God, and to one another as members in Christ.

“Other foundation can no man lay than that which is laid in Christ Jesus. There is no standing before God apart from His Son, our Saviour, but having this foundation we must build thereon. What must we build?”

We must build our doctrine and see that all our teachings are in line with the foundation; we must also build character. We must hold fast our foundation; we must hold fast our faith in the great Ransom for all. We must hold fast our consecration, our love to God in operation; we must bind the sacrifice with cords to the altar. We must “hold fast the confidence of our hope firm to the end.” We must keep on the whole armour of God and continue the good fight of faith. We must preserve our zeal for the Lord’s cause.

There is much in these days that might discourage us. Some have trials and testings in one way, some in another. Sometimes the failure of brethren whom we had highly esteemed in the Lord is apt to discourage us. Sometimes in contact with the world we meet plausible arguments against the truth by unbelievers or scientists, and if we trusted to our own wisdom and strength to save us, we might fail, but let us hold fast the Word of God. There may be some things that we do not fully understand, but we do understand enough of God’s wisdom, justice, love and power which we have exemplified in His dealings with Israel and explained in His Word and experienced in our own lives, so that we can reasonably trust where we cannot quite understand. Even our Lord Jesus was tested in this way. He could not understand why the light of the Father’s countenance should be withdrawn just at the moment when, more than any other, He needed the assurance of His favor and presence. We must nerve ourselves and seek to grow in grace that we

to May reach that condition of heart that can say, "Yea, though He slay me yet will I trust Him."

'Conditions in our home circles are sometimes such as would crush our religious life and quench the spirit. It puts us on our metal to so conduct ourselves as to bring honor to the cause we love, and preserve our faith, hope and spiritual life. We have, no doubt, been in many very trying circumstances, and have failed under the trial, at least to some extent, yet we may depend upon it that there are no circumstances into which we may come, but that we may by God's grace conduct ourselves to His glory, and come out the better for the experience. "No trial shall overtake you, but such as ye are able to bear," 'and God, who permits the trial, is faithful to provide, a way of escape from anything too hard.

Probably all can look back upon trials and temptations and trace the kind hand that has overruled for our protection, guidance and provision, and thus tracing the way God has led us, shall we not hold fast the confidence of our faith firm to the end?

Sometimes there arise conditions in our circles of Christian fellowship which try us. We may be much misunderstood, or perhaps we misunderstand others, and so difficulties arise, and sometimes anything but the spirit of love and of a sound mind seems to prevail. Then things are said and done, which cause so much pain and heartaches, and the bond of Christian love is greatly strained. Nearly all these things come through misunderstandings, lack of patience, lack of waiting upon the Lord for grace to act, and speak aright, and to enquire of His Word for instruction. What a lot of sorrow has thus been caused, and sometimes a root of bitterness has been permitted to grow, and many have been defiled. Have we injured one of the Lord's children by a harsh or hasty word or act? Has it not been because we failed to hold fast our faith 'in God, in His Word, and our love to Him and His.

Let us hold fast our love to the Lord. If we love God we will also love those begotten of Him, and it will be painful indeed to us to even think evil of a fellow

member. We would shun listening to reproaches against brethren, we would be loyal to God and defend His children, and all members in the Body of Christ would be loyal to one another.

That loyalty, however, will be secondary to our loyalty to God, and His Word and the doctrine we have proved to be true. It may be necessary for us to withdraw even from those we love in Christ, if they teach things which we believe to be contrary to the truths with which we have been entrusted by God's grace to preserve and proclaim.

While we may find that separations are sometimes unavoidable, there is never any occasion to be unkind. We may have to speak plainly against wrong teachings or practices, but we are not to condemn nor cease to love those who think differently. As long as they believe in the Lord Jesus Christ as the Saviour of mankind, by His own blood, and profess consecration to God, we may still think of them as brethren, though they may be erring brethren.

Let us hold fast our faith, our hope, our love, our doctrine, which includes "present truth." "Continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them." How important it is that we hold fast that which we have proved to be an unfolding of God's Word,—"Meat in due season." If we begin to let slip this or that truth, other truths will likely soon be lost, and "if the light that is in thee become darkness how great is that darkness." "Hold fast that which thou hast that no man take thy crown."

## **A Christian.**

OUR every day, every hour silent conduct is more effective than our conduct when we are among the Lord's people. There has always been a tendency in two opposite extremes when describing what the Christian ought to be.

One is to look for absolute perfection; the other is to lower the standard, by excusing the defects and sins of the followers of Christ. Let us avoid both. We cannot place before our vision a standard too high.

While we cannot be perfect and faultless, it is required of us that we be "blameless and harmless the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." And the Apostle tells those who are so doing that it will be a cause for rejoicing in the day of Christ, that they did not "run in vain, neither laboured in vain."—Phil. 2: 15, 16.

A Christian is one whose eye is single to God's glory. "If your eye is single your whole body will be full of light," and the influences that proceed from you cannot but have a sanctifying effect upon those you meet and associate with daily. How responsible a matter is daily life, particularly the daily life of the Christian !

Selected.

### **PEOPLES PAPER.**

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## **Convention News.**

The Easter Convention, arranged by the Adelaide and Gawler classes, proved once more to be a season of helpful and happy fellowship. The Lord's blessing was surely upon the gatherings of His people, met together in His name

and seeking to do His will. We trust the many good lessons and exhortations will long remain with us and serve to strengthen our faith and hope and give us renewed courage to press on in the narrow way that leads to life. The Christian pathway is the same to-day as ever, it is still the way of self-denial and sacrifice of the human hopes and ambitions; but those who have tasted of the Lord's goodness rejoice to suffer for His sake, knowing that "if we suffer with Him we shall reign with Him; if we be dead with Him we shall also live with Him."

In harmony with our Lord's request "this do in remembrance of Me," the Memorial of His death was kept on the Thursday evening, and the Convention commenced on , Good Friday, continuing on the Saturday and Sunday; Easter Monday being spent at Gawler, 25 miles distant from Adelaide.

Many good thoughts were expressed in connection with the Bible studies, which occupied the afternoon of each of the four days. The portions selected for study being as follows :—Matt. 10: 32-42; 2 Con 5: 14-21 ; Eph. 1: 3-12 ; John 15 : 13-21. The addresses were helpful and encouraging to us,—Psalm 23, "For the Elect's sake ;" "All things are Thy servants ;" "The Lord proved) you ;" "Love one another ;" "Christ in you--the hope. of glory ;" "Let us walk in the light of the Lord ;" "Our Warfare ;" "Hold fast that which thou halt;" being the topics chosen.

A fellowship meeting having as its topic, "What good things have I received?" (Psa. 84 : 11), reminded us of the many blessings which are ours in Christ. Also discussions on, "How do we determine the Lord's Will?" "How can we make our meetings and Bible studies most helpful?" "How can I best serve the -cause of truth?" gave us opportunity to examine ourselves and to profit by what we heard.

We feel grateful to those brethren and sisters who journeyed from -Victoria and N.S.W. to attend the Convention. The spirit of loving service and the desire to just help along in the meetings is much appreciated. The same spirit of service was also manifested among the members of the local classes, and we doubt not that those who took pleasure in entertaining the visiting brethren, also received blessing upon their own hearts and heads. The provision of tea by the sisters of the Adelaide and Gawler classes was much appreciated.

The usual Love feast and singing of "God be with You till we meet again " terminated a very helpful season of fellowship and spiritual refreshment; and our hearts go out in thanksgiving to God for all His benefits. May the days that lie before us find us each one pressing on toward the mark for the prize, laying aside every weight and the sin that doth so easily beset us; running with patience the race set before us; looking unto Jesus. keeping little in our own sight, and content to let His strength be manifested through our weakness.

### **Notes from Adelaide Convention.**

THE following thoughts were expressed in the introductions on portions of the Bible Studies; also the additional selections at the fellowship and discussion meetings.

Matthew 10: 32, 33.

"That if thou shalt confess with thy mouth the Lord Jesus ". (Rom.. 10: 9, 10.) The habit of confessing the Lord Jesus before men seems to be one of the Christian's most difficult tasks, for it requires both tact and courage, but it has correspondingly a rich reward. There is a book of remembrance written for them that fear the Lord and try to obey His laws. This confession can also be seen by men, by the way we serve the Lord, by our conduct, by our speech, and by our daily habits. Everything we do must conform to the Divine Law as much as possible, and by this high standard men can discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

In 2 Pet. 2: 1, and many other Scriptures, we find a class of false teachers, who deny even the Lord who bought them., but this is not the only way in which one may deny Christ. There are those who profess that they know God, but in their works they deny Him. A work (an only have one motive,—it must either be done to the glory of God, or else the honor is given to the Adversary. We can deny Christ if our thoughts are not pure, true and honorable; we can deny our Lord by our conduct and actions toward the brethren. If we neglect to obey the Royal Law, "I command thee that ye love one another," we most assuredly deny our Saviour.

2 Corinthians 5: 17, 20.

The class which God is selecting from mankind to reign with our Lord at His second presence is represented in the Scriptures as a new creation, its members being specifically mentioned as new creatures in Christ Jesus in this verse 17. See also Eph. 2: 10.

Read Rom. 12: 1, 2. We cast all we have and all we ever hoped for down before the Lord, because, as the Scriptures point out, in order to be counted a "new creature in Christ," it is necessary that the old things or earthly things,—ambitions, hopes, vanities and follies,—shall have passed from the will, even though to some extent they may harass us, because in a measure attractive to our flesh. But we are to make no provision for the flesh to fulfil the lusts thereof. See Gal. 5: 16, 17, 24, 25; Rom. 8: 5.

Our whole aim in life is for the progress and development of the new mind, because it is the new mind which the Lord recognises as the "new creature."—Epli. 4: 22-24. In Col. 3: 3, we read, that "our life is hid with Christ in God." These new creatures are actuated by a hope which entereth within the veil,— "Whither the forerunner is for us entered, even Jesus"—Heb. 6: 19, 20. See also. Psa. 45: 10, 11, 13.

Verse 20.

Following on Horn the Apostle's statement that we have committed to us the word of reconciliation, he leads us to see what a great responsibility and privilege the possession of this message is.

There are, as we all know, earthly ambassadors whose position is recognised as being one of responsibility and dignity. How much more then is this so, in the case of the ambassadors for Christ.

In this connection. see John 1:45 Phillip findeth Nathanael; "We have found Him." in effect this is how the

ambassadorship is carried out ; only those can represent Christ who have themselves already found Him. Read Rom. 5: 10, 11; Phil. 1: 20, 21,—”For me to live is Christ.”

This invitation extended through the faithful ones as members of Christ’s Body will, we know, be appreciated only by the few at the present time, and so the statement speaking prophetically of our Lord would apply also to us,—”The reproaches of them that reproached Thee have fallen upon me” (Psa. 69:9.) Nevertheless, the work of witnessing must continue, for it is only by proving ourselves worthy as ambassadors at the present time, that we shall attain to the privilege of being associated with the Lord in the full work of reconciliation in the next age, when “in the dispensation of the fulness of times He will gather together in one all things in Christ,”—Eph. 1: 10.

Ephesians 1:9.10

God has, indeed, most generously made known to us the mystery of His will. Not a mystery in the sense of being unintelligible, or incomprehensible, but a mystery in the sense of it being kept secret for an appointed time, as in Col. 1: 26,—”The mystery which had been hid from ages and generations, but now is made known to His saints.”

In God’s plan, the Gospel Age was the time for revealing this secret unto “us,” which He had previously purposed in Himself, or that which had originated in His own mind. At an appointed time (the Millennial Age) all would see the end or consummation of this plan, which God had purposed even “before the foundation of the world,” and since then has gradually been unfolding and progressing toward its glorious completion, when all things, both things in heaven (spiritual) and things in earth (natural) shall be brought into complete harmony with the Head,—the anointed One, the embodiment of God’s righteous law of love.

This pictures the unity which is to exist in the whole universe when all things, both animate and inanimate, shall resound to the beauty of perfection, making one harmonious whole.

John 15:20, 21.

Jesus was reminding His disciples that they must expect reproaches, as he had received for preaching the \Toni of God. In an unfriendly world we can only expect to receive the reproaches that fell on our Master, for the servant is not greater than his Lord. Christ bore the taunts and persecutions of the world patiently, while His great loving heart was full of pity and loving concern for others, and if we are His followers we should bear the persecutions as He bore them,—with pity and prayer for those who persecute us. We should endure persecutions as good soldiers for the truth’s sake and in our efforts to do the Lord’s will. All those who live godly lives during the present evil day will suffer Persecution, because they are not of the world, therefore, the world cannot endure the clear, searching light of the true Gospel.

“Those who endure joyfully for the Lord’s sake the greatest trials and persecutions in this present life, and have experiences most like our Lord, will, in proportion to their faithfulness, have a future high reward. As the Apostle declared, he counted the sufferings of the present time not worthy to be compared with the glory hereafter. See John 13: 16; Matt. 5: 10-12, 44.; 1 Thes. 2: 15; 2 Tim. 3: 12.

Determining the Will of the Lord.

The following is the rule which George Mueller followed when seeking to determine the Lord’s will:—

“I seek in the beginning to get my heart in such a state that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord’s will, whatever it may be. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to a great delusion. I seek the will or spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone, without the Word, I lay myself open to great delusions also. If the Holy

Spirit guides us at it will do it according to the Scriptures, and never contrary to them. Next, I take into account providential circumstances. These often plainly indicate God’s will, in connection with His Word and His Spirit. I ask •God in prayer to reveal His will to me aright. Thus, by prayer to God, the study of the Word, and reflection, I come to deliberate judgment according to the best of my knowledge and opportunity, and, if my mind is thus at peace, I proceed, accordingly.”

The Canary and the Sparrow.

“A story is told of a gentleman who had a beautiful singing canary. A friend wanted to try if he could teach his sparrows to sing by keeping the canary with them. He ‘borrowed it, and placed it in the cage with his sparrows. Instead, however, of teaching them to sing, the poor bird got so timid among the strange birds that it stopped singing altogether, and did nothing but chirp like the sparrows. The owner then took it back, but still it would not sing. It then occurred to him to put it beside another canary, which sang well. This had the desired effect, and, regaining the old note, it sang as beautifully as ever. Many Christians go, like the canary, into the strange company and atmosphere of the worldlings, and consequently they not only do not teach the world to sing their happy, ‘glorious note of praise, but they cannot sing the old songs of praise in a strange land themselves, and soon they learn the sorrowful note of the world. The best thing for such is to go back again into the more genial society of happy, rejoicing -Christian saints, among whom they will soon learn to sing the ‘glorious notes of praise again, making melody in their hearts.”

## Memorial Service.

On Wednesday evening, March 28th, the brethren in Melbourne assembled together on the occasion of another Memorial season, in remembrance of Christ,—”our Passover Lamb.” “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”

The few visiting members in attendance on this solemn occasion were ‘gladly welcomed, and in the singing of appropriate hymns, the prayers of various brethren, and the remarks directing their thoughts of all to the deep

significance of partaking of the emblems,— representing as they do our Lord's body broken for us, and life (blood) poured out on our account—a very helpful and spiritual time was experienced.

As each Memorial comes round we feel more and more grateful to our loving Heavenly Father for the gift of His dear Son, and additionally, for revealing to our hearts and minds the wondrous privilege of following in the footsteps of our Lord during our short earthly sojourn, being broken with Him, and drinking of His cup, so that we may eventually live and reign with Him and co-operate in the further joy of blessing the families of the earth, in due time.

We assure the dear brethren everywhere, including the ones and twos in the isolated places, of our prayers on their account, and sincerely trust that the passing of the Memorial season once again may stimulate and encourage each and all to faithfully fulfil their covenant of sacrifice in the days that lie ahead, by the grace and strength from above. "For Christ our passover is sacrificed for us: therefore, let us keep the feast, with the unleavened bread of sincerity and truth."

The following is gladly received from our brethren in Sydney :—"We of the Rawson Chambers Class, Sydney, held our Memorial on Sunday, the 1st inst. Previously, we have held the Memorial on the due date, but some of the friends expressed the wish to be present with us, but could not make it convenient or possible to be present on the correct date, so we thought it wise to put the matter off for a few days to meet the wish of the brethren. The Lord knows all things and looked) at the heart's intentions, does He not?

Our numbers were somewhat smaller than usual, several of the friends having moved too far away, to whom we forwarded the Emblems. The small class held at Sutherland celebrated by themselves, being more convenient, and several others met with the St. Peter's class, nevertheless, we had twenty present. The spirit of the Lord was manifest throughout, hence the meeting was very profitable spiritually to all. We know not how many more we shall celebrate this side the veil, my prayer is that we may keep our hearts and minds La the same attitude towards our Master continually.

Another Brother in N.S.W. writes in the same connection :—"I hope you had a good and profitable time at Melbourne and Adelaide, and experienced His presence at the Memorial and the Convention. It is another milestone in the Christian journey and each one brings us nearer home, and nearer to Him who loved us and gave Himself for us.

We did not celebrate the Memorial on the 29th, hut on the following Sunday. There were six of us, and we considered the institution of Passover in Egypt, where the sprinkled blood protected the first-borns, who sheltered under it, and reminded ourselves of its typical significance in our case, and how we too need trust in His shed blood, which is our protection. How we rejoice as we think of the time of which Jesus spoke, when He would drink of the fruit of the vine anew in the Kingdom, and further to think that He prayed for us in that memorable prayer, "Nor do I entreat for these only, but also for those believing into Me through their word: so that all may be one, etc." (John 17: 20-22.) Well could the writer of the song, "Oh, that will be glory for me" say—"that will he glory for me."

## Question Box.

- Question :—Is it possible to incur the second death without being begotten of the Holy Spirit?

Answer :—The second death does not mean that one must have personally died previously. It rather refers to the fact that all mankind were included in the first sentence and "all die in Adam:" then all are redeemed or purchased from that death sentence 'by 'Christ, so that as all in Adam die, so all in Christ shall be made alive again. That is, all will have an opportunity of choosing good and life, or evil and death, i.e., the second death, from which there is no recovery, for "Christ dieth no more." All were in mercy included in one man's sin, so that all could be included in the one man's righteousness (Rom. 5: 12-21) and have the opportunity of going up the highway of holiness unto perfect human life. The prophet, Isaiah, 65 : 17-25, speaking of that time, states that any one who refuses to make progress towards righteousness will die "as a sinner, being 100 years old, being accursed." Such an one would never have been "begotten" of the Holy Spirit, although he shall have received "the knowledge of the truth, which will be the result of the Holy Spirit being "poured upon all flesh," for God will have all men to be saved (from the Adamic condemnation) and come to the knowledge of the truth (1 Tim. 2 : 3, 4.) To wilfully resist the influences of truth and righteousness would be sinning against the Holy Spirit. This would be corroborated by our Lord's words to the Pharisees, who had never been begotten of the Holy Spirit for "the Spirit was not then given,"—"How can ye escape the damnation (or condemnation) of gehenna" (Matt. 23 : 33.) Gehenna always signifies death, from which there is no ransom--the second death.

In Matt. 12 : 31, 32, it is stated that sin against the Spirit shall not be forgiven, neither in this Age nor in the Age to come, that is in the Kingdom Age, when all mankind are to have the opportunity of life. This privilege of being "begotten" of the Holy Spirit belongs only to the Gospel Age. Those who become members in Christ are begotten of the Spirit, because they are to be no longer human, but spiritual beings in the resurrection.

In Heb. 6:4-6, the Apostle says that those who have been enlightened and tasted of the heavenly gift and made partakers of the Holy Spirit and tasted the good word of God and the powers of the world to come, if they should fall away it would be impossible to renew them unto repentance. He does not say that it would be impossible to sin the sin unto death unless all these conditions had been attained.

In John 9:41. Jesus said unto them, "If ye were blind ye should have no sin, but now ye say we see, therefore, your sin remained]." So these Pharisees were sinning against light and knowledge, and thus their sin was towards the second death, although they had not been begotten of the Holy Spirit.

The "sin unto death" would then appear to be wilful sin against light and knowledge of righteousness or the Divine

will, whether by the Christian in this Age, or by mankind in the next Age.

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#### NOTICE.

Enquiries for the booklet, “Voice from Switzerland” continue to be received, and we would remind those friends who now have the copies on loan that they can help greatly by making use of them, and then passing on, or returning to this office, as may have been requested, as promptly as possible,

## Correspondence.

New Zealand,

13th April, 1934. Dear Brother.

A few (lays ago, I received a letter from a Bro. in the Lord which contained some thoughts on “The alabaster box of ointment,” as recorded in Matt. 26; Mark 14; and John 12.

These thoughts appealed to me, so I herewith copy the portion and so pass it on, maybe helping thereby to fulfil Matt. 26: 13.

“When we were studying John, a long time ago, we noticed that our Lord mentioned that what the woman with the alabaster box of ointment did to Him was to be told for a memorial of her wherever the gospel would be proclaimed in the whole world. Matt. 26: 13.

“I have never been satisfied with the thoughts we got then, but now I seem to see a parallel between this and what He was actually doing Himself. In Matt. 26, the one follows the other.

“Briefly—‘The Woman’ represents ‘Love’;—The love of God that provided the sacrifice. ‘The Box’—The body of Christ;—‘This is My body broken for you.’ ‘The Ointment’;—The result of this breaking—The outpouring of the spirit. In no other way could this ever be possible. The box had to be broken.. Mark 14 (possibly made so that its contents could not be released till then) and so with our Lord. He, the Head, was anointed at Jordan, and only after He gave His body a living sacrifice, and so it is with the whole Body down to the feet. Now note the result of this: ‘What waste, etc.’ Even then, many thought that Jesus would have been far better to remain with them and continue to heal the sick and feed the poor, etc. If, as Jesus said, it was a ‘good work’ that this woman had done, how much more His wonderful work of love. Yet there are many to-day who do not see that it was the only way, costly as it seemed to be. He did not condemn helping the poor, and little did they think that He was giving His all, in order that this problem might be solved.

“In the words, ‘She hath done this for my burial’ or ‘embalming’ as the Diaglott says, we get the thought of an effort to preserve from or counteract the effect of death. This seems to me to be the key to this parallel. Was not this just what He was doing, ‘Giving His life, that we might live, etc.’ “

I have not seen the above expressed elsewhere, particularly regarding the problem of the poor, and the “embalming.”  
With Christian love,  
Your’ Brother by His Grace, N.G.

Dear Brother.

I am very pleased to be able to write to you again. Every day since my return I think of that wonderful long journey I had to Adelaide and Gawler, and the happy days I had with the friends there during the four (lays’ Convention.

It seemed to be the Lord’s will that I should go so far away to assemble with those of like precious faith. It was really good to be with the friends there and dwelling together in spirit and in truth, and to have the eyes of one’s understanding enlightened all the more. Truly, it makes one’s heart feel glad to meet with the Lord’s people wherever we go, for we can all see the beautiful spirit of the Master, and all speaking and studying the same things which He taught, “The Scriptures,” which is a boon most sacred from the Lord. Here my thoughts remind me of a few beautiful lines which some friend wrote:

“What majesty and grace  
Through all the Gospel shines,  
‘Tis God that speaks and we confess  
That doctrine most Divine”

How good it was to meet with friends of like precious faith at Melbourne, to celebrate the Memorial Supper which our Lord desires us to keep in remembrance of Him,—All who have accepted His invitation to drink of His cup, and be broken together with Him as the one “Loaf.” How sweet His name sounds to them that believe and know the truth

“No voice can sing, no heart can frame,  
Nor can the memory find  
A sweeter sound than Jesus’ name,  
The Saviour of mankind.”

I also think of the little study we hail in Melbourne; this study—Acts 8: 26-40, is much deeper than one would think at first glance. I intend to study it again. Well, brother, I was sorry to have to leave all the kind friends at Adelaide, Gawler and Melbourne. I felt it very much, and was too full for words as I was leaving them all. I felt a big tear or two well up in my eyes as the train drew out from Melbourne, for realised I was leaving behind very great friends all along the way. How thankful I am to you all, for your kindness to me, and I pray the Lord will bless you all and that His spirit will always dwell within you.

I had a wonderful experience in the train after we crossed the Victorian border; it happened that as I took my seat at Albury, I sat next to a man who was one of the Plymouth Brethren. I offered him a tract, “Why Sorrow, Sin, Death and Evil are Permitted.” He said, “I saw one of these you gave out on the Victorian side.” “Some things in it are beautiful,” he said, “but I don’t hold with it all.” I asked, “What part do you disagree with?” But he could not give a satisfactory answer; he spoke of salvation, then I handed him another Tract, “Two Distinct Salvations.” Then he handed me his tract, “Found Written,” and which I find according to Scripture is a thousand years ahead of its time. He said how the world will see Jesus again; I said, “Not with their natural, sight, for our Lord tells His people—that the world will see Him no more, for He gave His’ flesh for the life of the world.” After a while the man went to sleep, and in the same seat was a lady of the I.B.S.A. I gave her a tract and she promised to read it later. She seemed nice and friendly to me, and the man was, also.

On arrival at Goulburn I broke my journey for two days—Saturday and Sunday. I put out tracts from house to house on Saturday, and only three people refused to accept them. On the Sunday I took the ‘bus to the General Cemetery, where I gave out quite a number of tracts—”Why Sorrow, Sin, Death and Evil are Permitted”—and most people seemed pleased to accept them, and I found it quite a pleasure to give them out.

On the Monday, at 7 a.m., I caught the train for Sydney to see the doctor about my eyes, etc. I have had a very bad cold since my return, and it is not right yet. I will close now, dear Brother, with warm Christian love to yourself and all the friends.

I remain,  
Your Brother by His Grace, B.J.

Lord Jesus, make Thyself to me  
A living, bright reality;  
More present to faith’s vision keen  
Than any outward object seen;  
More dear, more intimately nigh,  
Than e’ven the closest earthly tie.  
Ruby Leaflet.

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## **Death and the Resurrection.**

DEATH is not a sleep destruction. ; it is destruction Dead bodies decay because the work of destruction is progressing in them. We say that mortification sets in; that is, the destruction of the tissues goes on until everything that had life in that body has perished. This process of decay is common to both man and beast, and also goes on in the vegetable world. As the Scriptures say, "That which befallerth the sons of men befallerth the beasts; even one thing befallerth them; as the one dieth, so dieth the other ; yea, they have all one breath ; so that a man hath no pre-eminence above a beast. all go unto one place; all are of the dust, and all turn to dust again."—Eccl. 3: 19, 20.

Very few people seem to realise what is meant by the term "soul." The Scriptural teaching is that man is a soul, not that he has a soul. In Gen. 2:7 we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the 'breath of life; and man became a living soul.'" The Word of God speaks of both man and beasts as souls. (See Num. 31:28).

A dog has a body; a dog has a life—a vitalising principle; and aside from this life-principle and organism, a dog has a personality. One dog differs from another ; one may be a bulldog, another, a lap-dog in a fashionable family. Each animal has his own joys and sorrows, 'but whatever he is, these things go to make up the experiences by which a dog would recognise himself.

So it is with a human being. There is a body and . a life principle, the union of which makes the soul. His experiences—his home-life, his education, his environment, his travels, his finances, his private affairs—all go to make up his personality. It is not his body, but his soul that has these experiences. As two dogs under different experiences would have very different personalities, so with human beings. All the different experiences of life help to make them happy or unhappy, learned or ignorant, wise or unwise.

### **In Death, What Pre-eminence Hath a Man?**

What is the difference between a brute soul and a human soul? The human soul has a. higher organisation of body and brain, which constitutes him an individual of a higher order ; and not only has he a better brain by Divine appointment, hut he was not made like the brute beast to die after a brief period of years. Man was made to live forever.

In Eden, man came under the sentence of death, as the penalty for disobedience. The entire race has been born in a dying condition. Each human being receives a spark of life from his parents, without which the body would return to dust. When man dies, his personality, which is the result of his hereditary and pre-natal influences combined with his experiences, perishes, for it cannot exist without a body. As the Scriptures declare, "In that day his thoughts perish" ; for "the dead know not anything"; "there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."—Psa. 146:4; Eccl. 9 : 5, 10.

The question then arises: Does man die in the same sense that the brute creation does? We answer that so far as man himself is concerned, he would be as dead as is the beast, if God had not made an arrangement by which humanity

will have a future life. God intends to restore to life, not the body, but the soul that died. The soul that went into death is the soul that was redeemed by Jesus.—Psa. 49: 15.

Through the resurrection, God has arranged to show His love for the world. It is written, “When the fullness of time was come, God sent forth His Son” (Gal. 4: 4) ; “Who gave Himself a Ransom for all” (1 Tim. 2: 6)—“for every man.” (Heb. 2: 9.) Every man has gone into death or is going there; and unless a redemption had been ‘provided, there could be no resurrection. So the Apostle Paul explains that, “since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order.”-1 Cor. 15:21-23.

This making alive will be the resurrection of the dead—not of those particles of matter which have gone to fertilise a tree and then through its fruit become a part of another organism, but the resurrection of the being—the soul. In the resurrection, “God giveth it a body as it hath pleased Him.” (1 Cor. 15 : 38.) To the individual, it does not matter what particles compose his new body. What he is interested in is the resurrection of his soul—his being—his personality. That restoration is the all-important part of the resurrection.

God has given the assurance that He is able to restore mankind ; and we who believe His Word do not think of man as dead in the same sense as is the brute. On the contrary, we allow the beast to pass into oblivion, but we think of man. For our dead we raise a memorial, a remembrance, of the body which represented the personality dear to us. Our faith assures us that the personality is not extinct, but that it will have a resurrection. The respect which we show to our friends and loved ones in their sepulchres indicates our faith in their future life through a resurrection of the dead

### **Adamic Death Scripturally Called Sleep.**

In the Scriptures, ‘God sets forth the thought that the dead are asleep. Since He is the One who has the power and the purpose to raise the dead, He can speak of them in this way. Their bodies have indeed gone to dust, but they as individuals are known to God. To raise men from the dead and to give them back the very thoughts which they had before death will be a stupendous work, which only the wisdom and power of the Almighty God can accomplish. These alone who have confidence in the promises of God can speak of their loved ones as asleep in death.

The Scriptures speak of the Ancient Worthies as asleep. We read that “David slept with his fathers.” (1 Kings 2 : 1.0.) The same statement is made of all of the kings of Israel, whether good or bad. St. Stephen, stoned to death, “fell asleep.” (Acts 7:60.) St. Paul says, “Them also which sleep in Jesus will God bring with Him . . . . We which are alive and remain unto the coming of the Lord shall not prevent (precede—go before) them which sleep and the dead in Christ shall rise first.”-1 Thes. 4: 14-16.

In the morning of that glorious Day when the Sun of Righteousness shall rise with healing in His beams, all that God has promised for that blessed time will come to pass. (Mal. 4 : 2.) Meantime, the dead are awaiting that Day during which “all that are in the graves shall hear His voice (the voice of the ‘Son of Man) and shall come forth.” ( John 5 : 28, 29.) In this sense of the word, therefore, we speak of the dead as asleep. ‘Our Lord Himself used this word in speaking of Lazarus. He said, “Lazarus sleepeth.” When by their reply the disciples showed that they did not understand, Jesus said unto them plainly, “Lazarus is dead.”—John 1.1: 11-14.

### **Heavenly Phase of the Resurrection.**

From one standpoint all mankind fall asleep to wait for the morning of the great Millennial Day; when the Sun of Righteousness shall arise. The resurrection will come - to every member of the human race; but as no two individuals have been in the same degree of degradation, some will rise more rapidly than will others. The Scriptures seem to indicate that there will be several classes in the resurrection. ‘One of these is designated the “First Resurrection,” that is, the chief, or most important ; and it will consist of those who are to be associated with our Lord in His Throne. “Blessed and holy is he that bath part in the First Resurrection; on such the Second Death bath no power, but they shall be Priests of God and of ‘Christ, and shall reign with Him a thousand years.”—Rev. 20:6.

This description excludes the Great Company and applies merely to the Little Flock, “partakers of the Divine nature.” (2 Pet. 1: 4.) Other Scriptures seem to show us that the Great Company class will attain to spirit perfection in their resurrection; and therefore we might think of theirs as a second resurrection—second in order, ill glory and in preference. These two classes compose the “Church of the First-borns, which are written in Heaven.” (Heb. 12 : 23.) The difference between them is that the Little Flock were zealous to go forward and perform what duties and privileges they saw, while the Great Company were. less zealous and less loyal in sacrifice, although they would suffer death rather than deny the Lord or His Truth.

‘Phis distinction is set forth in the typical arrangement of the Law Covenant. As the tribe of Levi was called out from among Israel for a special work, so the Church of the Firstborns are called out from among mankind, as the antitypical Levites. The priestly tribe of Israel was divided into two classes, the priests and the Levites, and likewise the Church is composed of two classes. Of these, only the “more than conquerors” (Rom. 8 : 37) will ‘become “partakers of the Divine nature” and have the pre-eminence. The Great Company will not attain to this honour.

We are not able to distinguish who are the “more than conquerors.” The Great Company are identified with the Little Flock both here on earth and also in heaven. Both classes are of the “First-borns.” As the Apostle James says, we are “a kind of first-fruits of His creatures.” ( James 1 : 18.)

### **Earthly Phase of the Resurrection.**

In the Scriptures, a third class of faithful servants of God is mentioned. Many of these are called by name in the Epistle to the Hebrews. We refer to the Ancient Worthies, who lived and were found faithful before the coming of our Saviour. These did not have the opportunity of walking in the footsteps of our Lord and so did not have the “high

calling.” These are said to receive a “better resurrection” than will the rest of mankind (Heb. 11 : 35)—better, not in the sense of belonging to the spirit plane, but in that it will ‘be instantaneous raising to human perfection, whereas the remainder of the race will require a thousand years during which to come back gradually to the original condition lost by Adam.

At the beginning of the reign of Christ, the Ancient Worthies will come forth almost perfect human beings — mentally and physically—that their bodies may correspond with their moral development. If they had scars, these will be theirs no longer ; if they had blemishes, these will have disappeared. It is not easy for us to picture to ourselves a perfect man, for we have never seen one, and all around us are various degrees of imperfection. But we know that ‘a perfect human being will be perfect in form, feature, voice, sight, hearing, taste, and in all other organs, as well as in mind.

Last of all, “the residue of men” will come forth, “every man in his own order.” (1 Con 15 : 23.) Their awakening will merely bring them forth from the tomb in the condition in which they entered it ; for in the grave “there is no work, nor device, nor knowledge, nor wisdom.” (Eccl. 9: 10.) This awakening is not the resurrection, but merely the preliminary step toward it. The Greek word rendered “resurrection” is anastasis, and means literally “a standing up again.” Adam fell, and ever since “the whole world lieth in wickedness”—

literally, “in the wicked one.” (1 John 5 : 19.) The standing up again is, therefore, a return to the perfection lost in Eden; for the world of mankind the resurrection is the Restitution.—Acts 3: 20, 21.

During the thousand years of Messiah’s reign, the resurrection of the world will be in progress. The work will not be done by the Father directly, but will be committed to the Lord Jesus (John 5:28, 29), and will require the whole thousand years for its completion. At the end of that Millennial reign the world of mankind will be perfect, as was Adam in his creation. All God’s work is perfect.—Deut. 32: 4 ; Gen. 1 : 31.

As previously stated, the Ancient Worthies, as a reward for their faith in God, will come forth to a better resurrection than will other men. The remainder of the race will come forth in practically the same condition in which they went into death. They will know nothing more, nothing less than when they died; their personality will be the same. As for their bodies, we cannot suppose that these will be perfect, for if mankind were thus brought back from death, they would not know each other. If all should be brought forth of one colour, or if all should have the same style of features, they would not be recognised. On the other hand, they will come forth, neither gasping for breath, nor in fragments, as if blown to pieces by an explosion or eaten by an animal, but in what formerly was their usual health.

Mankind recognise each other by certain physical traits as well as by mental and moral characteristics. If in the awakening a man were given a perfect form or a properly balanced brain, he would not know himself on coming forth from the tomb. His very thoughts would be different ; there would be nothing by which memory could identify him. Humanity will be raised from the tomb in the condition suggested by our Lord when He said to the man with a withered hand, “ ‘Stretch forth thine hand !’ And he did so; and his hand was restored whole as the other” (Luke 6: 10)— complete—not in the full sense of the word, but enough so to have a new start in the new life.

### **Shame and Contempt will be Purged Away During the Millennium.**

The Saviour makes an atonement for the sins of mankind for the very purpose of giving them a trial for life, all opportunity to demonstrate whether, under the favourable conditions of the Messianic Kingdom, they will choose righteousness and life or unrighteousness and everlasting death. The Scriptures seem to imply that there will be a great deal of shame and contempt properly attaching to those who will not have come into full accord with God.—Dan. 12: 2.

During the thousand years of trial, very many will purge themselves of this shame and contempt. Thus we may suppose that, as the years go by, the shame will gradually cease and the contempt will die away. We see this point illustrated in the case of Saul of Tarsus. When he learned that he was fighting against God, he was very much ashamed of the course which he had taken. As gradually he manifested his loyalty to God, he purged himself of this shame and contempt. St. Paul’s valour and zeal in the service of the Lord offset the things which he did ignorantly as Saul of Tarsus. His shame, therefore, has passed away.

The world will awake from the dead in this condition of shame and contempt. But gradually the obedient will arise from this state to the original perfection of the image of God. The wilfully disobedient, on the contrary, will not rise. They will sink lower, until finally they will go into everlasting destruction, or as St. Peter says, “As natural brute beasts shall utterly perish in their own corruption.”—2 Pet. 2:12.

At the First Advent our Lord did most of His healing on the Sabbath Day, thus foreshadowing the work of healing which He will do. for the world in the great anti-typical Sabbath—the Millennium. Mankind will come forth from the tomb free from their previous condemnation, with human bodies in proper condition, so that their friends will recognise them as formerly; but they will have weaknesses—physical, mental and moral.

God has provided everything necessary for the resurrection of mankind—not only the Ransom-price, but also Christ’s Mediatorial Kingdom. The uplifting influences of the incoming Age will be open to every member of the race, whether great or small, rich or poor. But their acceptance or rejection and the rapidity of their progress will depend upon their personal interest in the matter. Those who refuse to advance and who show no desire for their own development, will be cut off in Second Death.

There is no reason why those who will not make progress should be allowed to live on indefinitely. The same Justice which declares that only those who are in perfect accord with God shall have everlasting life, will not permit those to live forever who continue to be imperfect. Such will indicate by their attitude that they are not in harmony with

righteousness, and will be justly classed as wicked. Of these it is written, "All the wicked will He destroy."—Psa. 145: 20.

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

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

## **Miracle in Palestine.**

New Era of Things. Development of Holy Land.

THE following newspaper report of an interesting lecture by Mr. A. J. Reedman, of Newcastle, N.S.W., has been received from one of our brethren in Queensland, where the address was given recently:

"At the Town Hall last night, Mr. A. J. Reedman, in an illustrated lecture, vividly depicted what he described as the marvellous changes of the last decade in the Holy Land. He declared that the Land, which was approximately one three-hundredth part of the size of Australia., had played a part in history out of proportion to its size.

Three thousand years ago, declared the lecturer, it was the centre of a kingdom of magnificence and 'glory, but on account of the idolatry of the people it was reduced to a land of tombs and ruins.. For 2000 years it had remained waste and desolate, but the scattered people of Israel prayed for a return to Zion with undying hope.

Weary centuries had passed, but every attempt at colonisation failed until in 1877, when Dr. Herzl called representatives of the Jewish people to a. great conference and founded Zionism.

Mr. Reedman pointed out that for many years it was not clear how a Jewish State could be created in Palestine, but Dr. Herzl expressed the opinion that only a great European war could liberate the land from the Turks. He advised his people to prepare for the day, and at length the Great War came. While it brought havoc, carnage and ruin to many countries it caused the opening of the gates of Palestine.

### **British Mandate.**

The League of Nations granted a mandate in 1921 to Great Britain. Four years earlier, under the Balfour declaration, England had given a pledge to facilitate the rebuilding of Palestine as a national home for the Jewish people and the altered conditions made it possible for the Jews to have a legal status in the land.

Hundreds of thousands knocked at the door, but the policy of the Government was to admit only as many as it could be proved the country had an economic capacity to absorb.

The lecturer continued that already about 250,000 had gained entrance, while at the present time refugees, chiefly from Germany, were entering the country at the astonishing rate of 1000 per week.

Striking pictures were shown by Mr. Reedman to illustrate the marvellous building of cities, the reclamation of the soil, the transformation of swamps to agricultural lands and the development of industry. It could not be denied, he said, that the events were miraculous.

A great city had been built in the sandhills north of Jaffa. It was called Tel Aviv. and was looked upon as the wonder city of the East. Twelve years ago it was a desert. To-day more than 70,000 Jews were living within the municipality. Altogether the old land throbbed with new life.

### **'A New Control.'**

Mr. Reedman told his audience that such mighty things were happening at a time of universal disturbance and perplexity of gloom and darkness to all lands. In view of the prophetic writings in the Scriptures, they were not of mere chance or circumstance, he declared, but they must have some special significance. The deafening thunders of tumult and revolution sounded throughout the earth and the signs of the times pointed to a great collapse of governments and the establishment of a new control, he added.

The lecturer outlined what he described as the plan of God, as revealed in the Bible, to create a great world state, a divine political kingdom on the earth, with the universal centre at Jerusalem and the Lord Jesus Christ enthroned as King of Kings and Lord of Lords. Then, he said, would come peace on earth and goodwill among men. All of those beautiful prospects of the future were embraced in the general term 'the hope of Israel,' said Mr. Reedman.

The lecturer, concluded, 'Theology has perhaps obscured the literality of biblical predictions, but now as we see the events coming to pass, we should face the facts and adjust ourselves to return to the faith of the first century Christians.'"

The above account supports the reports that appear from time to time in connection with the return of God's favour to the Jewish people in fulfilment of our Lord's prophecy concerning the "budding of the fig tree"—Matt. 24: 32. Compare also Jer. 8: 13., with Jer. 24 : 5-7. We rejoice with Mr. Reedman that so much is taking place to-day along this line, indicating the near approach of the Kingdom Age.

It would seem, however, that the manner in which Christ will reign over the world, after the establishment of His kingdom on earth with the centre of control at Jerusalem, is not generally understood. In the past, the general thought amongst those who have considered the matter has been that 'Christ's Kingdom. would be completely of a

heavenly nature. Now, however, there are many holding the view that our Lord's Kingdom will be totally of an earthly nature—that 'Christ will descend from heaven in human form in full sight of mankind, and be enthroned as King to reign over all the earth from Jerusalem, along with His elect who have proved faithful unto death. If the statements of Mr. Reedman are correctly understood it would seem that he supports this latter view. Both the above views, however, will 'be seen to be unscriptural when examined in the light of God's Word. We cannot do better than quote from "The Divine Plan of the Ages," under the heading :

### **Two Phases of the Kingdom of God.**

"While it is true, as stated by our Lord, that the Kingdom of God cometh not—does not make' its first appearance—with outward show, in due time it is to be made manifest to all 'by outward, visible and unmistakable signs. When fully set up, the Kingdom of God will 'be of two parts—a spiritual or heavenly phase and an earthly or human phase. The spiritual will always be invisible to men, as those composing it will be of the divine, spiritual nature, which no man hath seen nor can see (I Tim. 6: 16; John 1: 18) ; yet its presence and power will be mightily manifested, chiefly through its human representatives, who will constitute the earthly phase of the Kingdom of God.

"Those who will constitute the spiritual phase of the kingdom are the overcoming saints of the Gospel age—the Christ, head and body—glorified. Their resurrection and exaltation to power precedes that of all others, because through this class all others are to be blessed. (Heb. 11: 39, 40). Theirs is the first resurrection (Rev. 20: 6). The great work before this glorious anointed company—the Christ—necessitates their exaltation to the divine nature: no other than divine power could accomplish it. Theirs is a work pertaining not only to this world, but to all things "in heaven and in earth"—among spiritual as well as among human beings. Matt. 28: 18; Col. 1: 20; Eph. 1: 10; 2: 10; 1 Cor. 6: 3.

"The -work of the earthly phase of the Kingdom of God will be confined to this world and to humanity. And those so highly honoured as to have a share in it will be the most exalted and honoured of God among men. These are the class referred to as Ancient Worthies, described in Heb. 11, whose judgment day was previous to the Gospel age. Having been tried and found faithful, in the awakening they will not be brought forth to judgment again, but will at once receive the reward of their faithfulness—an instantaneous resurrection to perfection as men. (Others than these and the spiritual class will be gradually raised to perfection during that Millennial age). Thus this class will be ready at once for the great work before it as the human agents of the Christ in restoring and blessing the remainder of mankind. As the spiritual nature is necessary to the accomplishment of the work of Christ, so perfect human nature is appropriate for the future accomplishment of the work to be done among men. These will minister among and be seen of men, while the glory of their perfection will be a constant example and an incentive to other men to strive to attain the same perfection. And that these ancient worthies will be in the human phase of the kingdom and seen of mankind is fully attested by Jesus' words to the unbelieving Jews who were rejecting Him.

He said, "Ye shall see Abraham, Isaac and Jacob, and all the prophets, in the Kingdom of God." It should be noticed also, that the Master does not mention that He or the Apostles will be visible with Abraham. As a matter of fact, men will see and mingle with the earthly phase of the kingdom, 'but not with the spiritual; and some will, no doubt, be sorely vexed to find that they rejected so great an honour.

"To gain a place in the earthly phase of the Kingdom of God will be to find the gratification of every desire and ambition of the perfect human heart. . . And when, at the end of a thousand years, the great work of restitution is accomplished by the Christ (in great measure through the agency of these noble human coworkers) ; when the whole human race (except the incorrigible—Matt. 25: 46; Rev. 20: 9) stand approved, without spot, or wrinkle, or any such thing, in the presence of Jehovah, these who were instrumental in the work will shine among their fellow-men and before God and Christ and the angels as "the stars forever and ever." (Dan. 12: 3). 'Their work and labour of love will never be forgotten by their grateful fellow-men. They will be held in everlasting remembrance. Psalm 112: 6.

"But great as will be the accumulating glory of those perfect men who will- constitute the earthly phase of the kingdom, the glory of the heavenly will be the glory that excelleth. While the former will shine as the stars forever, the latter will shine as the brightness of the firmament—as the sun (Dan. 12: 3). The honours of heaven as well as of earth, shall be laid at the feet of Christ. The human mind can approximate, but cannot clearly conceive, the glory to 'be revealed in the Christ through the countless ages of eternity.—Rom. 8: 18; Eph. 2: 7-12."

Let it not 'be understood that this happy condition of affairs will gradually come about from the present existing order of things; there is yet to be the necessary, very severe time of trouble upon the whole world (Matt. 24: 21; Zeph. 3: 8), including the Jewish people (Jacob's trouble, Jer. 30: 7), for the removal of the present "heavens" (spiritual controlling powers) and "earth," (earthly order of society). which are out of accord with God and His righteousness (2 Pet. 3: 10). Then will be established the "new heavens and new earth wherein dwelleth righteousness" (2 Pet. 3: 13)—the above mentioned two phases of the kingdom of God. It is through these two 'phases of the kingdom that the promise to Abraham is to be verified: "In thee and in thy seed shall all the families of the earth be blessed." "Thy seed shall 'be as the sand of the sea, and as the stars of heaven"—an earthly and a heavenly seed, both God's instruments of blessing to the world. "Thy kingdom come. Thy will be done on earth as it is in heaven."

Wherever in the world I am,  
In whatsoever state,  
I have a fellowship with hearts  
To keep and cultivate;  
A work of lowly love to do

For Him on whom I wait.

A. L. Waring.

## Faith.

(Convention Address),

FAITH is a beautiful quality, and forms a base or foundation for the superstructure of love and hope. All have it in some degree; it enters into the affairs and arrangements of daily life to a far greater extent, perhaps, than we realise. We do things because we expect certain results to follow. The farmer sows his seed in expectation of reaping a harvest. The earth is the natural place for the seed to grow, but rain and sunshine also are necessary, and he believes that both will come at the right time and a harvest more or less abundant will follow. He cannot tell how the rain is produced or the day and hour when it will come, but that it will come he has no doubts; it has come before, therefore he does not doubt that it will come again.

Men have faith in each other. Our social system is built and maintained upon trust and confidence in the integrity of each other. We know the nature and character of our neighbour and trust him; occasionally our confidence is misplaced, but the man who abuses the confidence of his fellowman falls in the estimation of those who know of his delinquency, and is regarded with suspicion because of his lack of moral principle.

To have faith in that which is seen and can be handled is easy. An old saying is, that seeing is believing and feeling is the naked truth. The things that come into our daily lives and experiences we believe in, and being well based, our belief is quite reasonable.

In spiritual matters faith is of a higher order; it is exercised in things that are not seen. No man hath seen God at any time, yet we believe in Him with just as good reason as we believe in temporal matters. He that has eyes to see has the evidence of his senses. God's handiwork is everywhere around him. There is another evidence, not so easily defined; it is within, and responds to the drawing of the spirit of God and finds satisfaction in Him. Man has always been conscious of a power higher than his own. He realises his own weakness and impotence in the face of nature. He cannot stay the storm; the wind blows with hurricane force; the rain may descend in torrents, the lightning flash and the thunder roll, but however much damage may be done, he is helpless. He must bow his head and wait with what patience he may until it passes. He cannot even stay the fierce passions that rage within his own breast, neither can he guide, his own destiny or way.

The Apostle says, "Faith cometh by hearing and hearing by the Word of God." Hearing is a very important means of gaining knowledge. We are very much influenced by what we hear; an impression is made on the mind; truth is recognised and received by those who have ears to hear. As truth is better understood, light increases and darkness is dispelled, faith comes into existence, takes root and begins to grow. "Without faith it is impossible to please God; he that cometh to God must believe that He is, and is a rewarder of them that diligently seek Him."

He who comes to God must do so in spirit and in truth; there must be no doubts. For want of understanding, there may be some grasping in the dark, but with sincerity and searching, which is a test of faith, light will be found, for God is not far off, and is pleased to reveal Himself to those who search for Him with a true and honest heart. The purpose of seeking is to know God, His nature and attributes; to come into harmony with Him and do His will. God accepts and justifies us through the merit of Christ's sacrifice, because we have no merit of our own. Justification is maintained by a continuation of faith, and leads on to sanctification, a setting apart of ourselves for the service of our heavenly Father. So we are led on step by step and shown what is required of us. We learn that the work to be done in us is a purifying one, for every man that hath the Christian hope in him, purifieth himself by renouncing those things that are not in conformity with the character or will of God. A transformation by the renewing of the mind takes place after the forsaking of old ways and things, and we 'become new creatures by the begetting of the spirit and putting on of the mind of Christ.

We are in the world but not of it. We must of necessity take some part in its activities, for it is by the sweat of our face that we earn our daily bread. Success may attend our efforts in worldly matters, but our chief aim is to seek those things which are above. Worldly pleasures and enjoyments would lead us away from consecration and weaken devotion to God if permitted to come in. Seeking 'first the kingdom of God and His righteousness should have the uppermost place in our hearts. The things of the world, its activities, pleasures and enjoyments are our temptations, 'because they appeal to our former desires and appetites, and for that reason diligent watchfulness is necessary lest their indulgence lead us into wrong paths. Other trials are affliction and adversity; all these have their uses and purposes. 'Could we be proved without a test? Without temptations, difficulties and perplexities, what would there be to overcome? The testing is very searching, but to the watchful the weak places are revealed. The knowledge of weakness induces humility and shows the necessity for perfect trust in God, who has promised that with every temptation He will also 'provide a way of escape—His grace is sufficient.

So that His disciples should not be anxious about their material requirements, Jesus told them that God knew they had need of such things and did not forget them. The fowls of the air, He said, sowed not, neither did they reap or gather into barns, yet they were fed. The lilies of the field toiled not, neither did they spin, yet Solomon in all his glory was not arrayed like one of these. Not even a sparrow fell without His knowledge. . This is a simple yet most beautiful lesson in faith, and also shows the benevolence of God in providing for His creatures. Man is gifted with reason, and by the exercise of this faculty can see the truth of this quite clearly. Eating, drinking and wearing rich clothing is not the purpose in life for God's children. Whatever God may see fit to send us of these things should be appreciated and accepted in all humility, knowing that He can withhold as well as give. We must live and walk by faith, knowing

that our heavenly Father who knows the end from the beginning is choosing the way, and His spirit is teaching and instructing us how to follow. All that happens and every experience that comes is by His permission; having this knowledge we can trust Him. And whatsoever things ye shall ask in prayer, believing, ye shall receive. This is faith sublime. This is the attitude in which we should come to God, sincerely believing in Him and His goodness—perfect trust and confidence without a trace or shadow of doubt. To come in any other spirit would be wavering; “Let not that man think that he will receive anything of the Lord.” “The effectual fervent prayer of a righteous man availeth much.”

How many failures can be attributed to coming to God in a wrong attitude of heart and mind—insufficient faith. He will withhold no good thing from us; every good and perfect gift cometh from above and He is without variableness or shadow of turning. “If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the roots. . . and it should obey you.”—nothing shall be impossible. A grain of mustard seed is but a small thing, a mere speck, but it contains great possibilities. Within its small dimensions there is something vital, which, given the tight conditions, will develop and bring forth a plant of considerable size and reproduce its own kind. So with our faith; if it is vital and rightly exercised it will accomplish much. Faced in the right spirit, difficulties which appear overwhelming will be overcome, things that hinder our progress will be removed, and that which appears to be insurmountable will be conquered. The Apostle Paul says, “I can do all things through Christ which strengtheneth me.” The thought that it was for the Master inspired him; the love of Christ constrained him. He was willing to sacrifice all and count it but loss and dross that he might win Christ. He counted even his life not dear, indeed, it was in danger often; he endured all things, having in mind one thing only, the keeping of the faith. Being convinced that this was right, he allowed nothing to turn him from his purpose. Wealth, and the honour of men were not to (be compared with the crown of righteousness. At the close of his life he wrote to Timothy those beautiful words which are an inspiration to every child of God ;—“I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also who love

His appearing.” To keep the faith was what the Apostle fought for, and in the face of all opposition he succeeded through Christ who strengthened him,. In the Apostle Paul we have a magnificent example of faith, showing what may be accomplished :by determination and endurance.

Weak though we may be at the beginning of our Christian way, yet if our faith be of the right kind, if it has vitality and life, the every day affairs of life afford scope and opportunity for its growth and development. Growth must continue and development go on; there is always some weak spot to strengthen or rough place to smooth; self-examination is necessary. Thoughts are important, and those which are not good should be dismissed and never be allowed to develop into action; every thought should be brought into captivity to Christ.

From trust and confidence in God there comes a feeling of security, there is a realisation that underneath are the everlasting arms, and, therefore, there is no cause for fear. Though the mountains be removed and be cast into the depths of the sea, yet will we not be afraid. We are enabled to look into the future and behold a new order of things; the problems and perplexities that vex the children of men will be taken away. With righteousness established, it shall cover the earth as the waters cover the face of the deep, for God has promised, “Behold I make all things new.”

### Study Aids.

The following helps to Bible study are now on hand in addition to our usual list

“The Plan of God—in Brief..” This booklet of 96 pages, published recently ‘by the Bible Students Committee, England, is a digest of Volume 1, Scripture Studies,---”The Divine Plan of the Ages,”—and is a fine little work for encouraging new interest in the truth. Price 6d.

Berean Bibles, containing Teachers’ Manual bound in. Price 15/6.

Berean Teachers’ Manual, keratol, same as in Berean Bible. Price 4/9.

“What Pastor Russell Taught” (on the Covenants, Mediator, Ransom, Sin-Offering). Cloth binding. Price 5/9.

“Daily Manna for the Church,” a new Manna Book, paper cover. Price 1/6.

Christian Hymns, words only, cloth binding. Price 10d.

(Exchange rates have had to be added to the above, thus making them dearer than in former years.)

We vex our own with look and tone  
We might never take back again,  
And hearts have been broken for harsh words spoken  
That sorrow can ne’er set right.  
He did it unto one of Christ’s  
He did it unto Christ.  
Sarah H. Palfrey.

Each thought resentful from thy mind be driven,  
And cherish love by sweet forgiveness bought;  
Thou soon wilt need the pitying love of Heaven

The time, the time is short. H.B.

## Correspondence,

New South Wales. Dear Brother,

I received the book, "A Voice from Switzerland," forwarded by Bro. — and have to-day forwarded same on to Mr. --, as requested in your letter. It is very good, and the events in France and Austria during the last few weeks go far to prove that Dr. Hodler is right in his interpretation. The stage is almost set. One can see events marshalling themselves for the final scene. Let us work while it is yet day, for soon the words will be fulfilled, "The night cometh when no man can work." Did you notice Mr. Baldwin's remark recently—"England is now almost the only country where liberty of speech and of conscience are permitted," and how long will this, last?

I am still away from home, but having food and raiment I have learned therewith to be content. I have been disappointed here; no one wants to hear of Christ, or at best they merely want Him to be an adjunct to their own lives; but the Apostle says, "When Christ, who is our life, shall appear; . . . we shall be like Him, for we shall see Him as He is." Thank God "The night is far spent, the day is at hand." If you should eventually get a supply of the books, "A Voice from Switzerland," I should still like to have one for reference.

Kindest regards from yours very sincerely, N.W.

New South Wales. Dear Brother,

Just a few lines to thank you for all your kindness. Thank you for the cheery words and kind exhortations to continue in His service. I am very thankful to work for the interest and advancement of the truth. Your little "Paper" takes along some help and encouragement in its pages, as it seeks to point all to a knowledge of the truth and a closer walk with the only true God and Jesus Christ. With the love of the truth the individual scorns to do a mean thing.

Dear Brother, may the Lord continue to bless you abundantly as His blessings are distributed to others. I pray that the Lord will watch over His little ones and strengthen them.

With much Christian love to yourself and all of like precious faith, yours in the one hope, L.H.J.  
P.S.—Please find notes for —; pay subs, for "P.P." and "Herald" and please send two copies "God's Best Gift" for children to —. Please put balance to Tract Fund.

New Zealand, 3/3/34. Dear Friend,

I must apologise for not writing to you before this; I received your book, "The Divine Plan of the Ages," and have read once through it. It is a very simple story of the Bible and explains passages which seemed to be hard to follow. I am busy again going through the last chapters—"The Kingdoms of this World," and "The Kingdom of God." May I lend this book to a friend of mine who is interested and will take care of it?

• I have not heard yet re the book "Voice from Switzerland. There is no doubt that if we could only get people to read and understand the Bible we would be living a better life, and there would be more of the brotherly spirit about which is lacking very much just now. It seems a peculiar thing that to everybody one speaks they seem to be up against a brick wall—no outlook ahead. Men have been used to getting anything from £8 to £10 per week, and even this class are being very hard hit with the depression. It seems to be God's way to bring them back to Him and to look for Divine guidance. Man has appeared to have gone as far as he can go, and "I can hope that the Lord's prayer will be answered soon "Thy Kingdom Come," and may it come soon.

Yours truly, Your Christian friend, B.J.W.

## Dwelling in the Lord.

TO dwell in Christ means to be in the closest relationship with Him; there must be agreement, harmony, and a unity of purpose, producing a feeling of confidence and goodwill. • The closeness of this relationship is shown clearly in that beautiful illustration of the vine and its branches. The vine is the stem or trunk that produces and supports the branches which bear the fruit. The branch is part of the vine with which it must remain connected. "Abide in me and I in you. As the branch cannot bear fruit except it abide in the vine no more can ye, except ye abide in me." John 15: 4. Here the word "abide" has the same meaning as the word "dwelleth" in 1 John 3: 24, for we surely dwell in God as we continue to abide in Christ.

We dwell or abide in Him by doing His will, keeping His commandments, and He abides or dwells in us. 'This: union is a double one we in Him and He in us. To establish and maintain this union it is necessary to keep His commandments; God cannot dwell in us unless we dwell in Him. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23.

In Psalm 37: 3, we read, "Trust in the Lord, and, do good; so shalt thou dwell in the land, and verily thou shalt be fed." Here also is implied a spirit of concord without which God's bounty could not be enjoyed. His commandments must be kept, then the promise of peace and plenty would be fulfilled.

Further, the prophet says, "He that walketh righteously and speaketh uprightly; he that despiseth the gain of

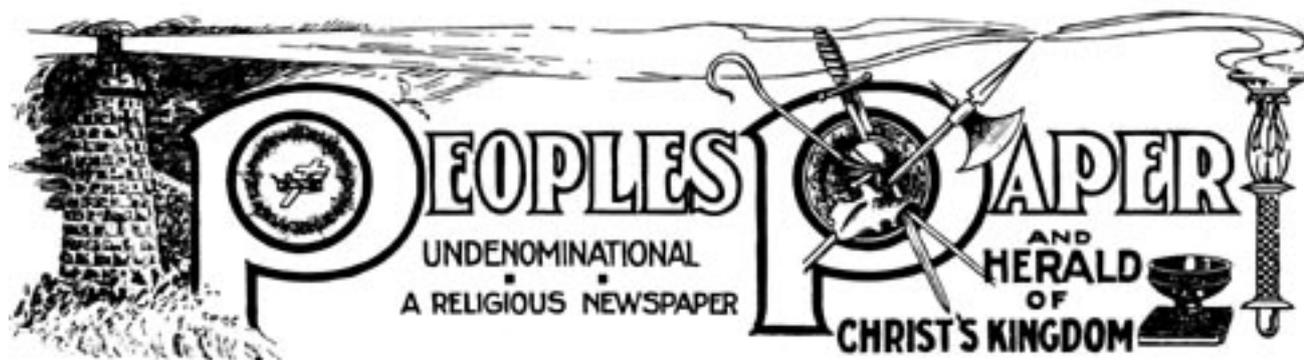
oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high : his place of defence shall be the munitions of rocks : bread shall be given him; his water shall be sure.” Isa. 33: 15, 1.6. Again the condition attached to the promise is righteousness, and he who does righteously has the spirit of God and dwelleth in Him. Under the dispensation existing at the time of the Psalmist and Prophet, the promises were earthly, and to enjoy God’s favour it was necessary to keep His commandments, just as it is now, if we would receive His spiritual favours.

“And hereby we know that He abideth in us by the spirit which He hath given us.” In Rom. 8: 9 and 14, we read :—”But ye are not in the flesh; but in the spirit if so be that the spirit of God dwell in you; for as many as are led by the spirit of God, they are the sons of God.” Being led by the spirit of God is abundant evidence of the inward presence of God’s spirit which leads us to seek those things which are above rather than mind the things of the earth.

What we want is, in one word, that graceful tact and Christian art which can bear and forbear.

—F. W. Robertson.

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## **The Lord’s Supper.**

THE thoughts of the Lord’s consecrated people being X of His death at this time of year, we cannot—more particularly directed toward the Memorial fail to be benefitted by a review of ‘the institution of this Supper, which our Lord established shortly before the close of His sacrificial life on earth. It was celebrated on the day before the Passover proper began—on the fourteenth of Nisan, the first month of the Jewish sacred year.

The Law respecting the Passover was very exact. The lamb was to be taken on the tenth day of Nisan, was to ‘be killed on the fourteenth, and was to be eaten during the night ‘before the dawn of the fifteenth. In the antitype Jesus offered Himself at Jordan and was killed 3½ years later, on the fourteenth: of Nisan, after all except His faithful few neglected to receive Him. It was in the same Jewish day in which He was crucified that He ate the Passover and later on was betrayed. (The day with the Jew began at sundown and lasted until the next evening.)

One Evangelist records that our Lord said to His disciples, “With desire have I desired to eat this Passover with you before I suffer.” It was His last commemoration of the Jewish rite, which as a Jew He was bound to observe legally, fully. We may not know the particular hour of the fourteenth day at which our Lord and the disciples partook of the Lord’s Supper, but probably it was near midnight, after the Passover had been eaten, that our Lord instituted the new memorial of His own death, substituting it for the Passover supper of the Law, and intimating this in His words, “Henceforth, as oft as ye do this, do it in remembrance of Me.” “This” represented the antitypical Lamb, “the Lamb of God, which taketh away the sin of the world,” and doing this—breaking the bread and drinking of the fruit of the vine—showed forth our Lord’s death and not any longer the death of the type, ‘because the anti-type had now come, and in this same day, a few hours later, He would be killed, crucified. Our Lord was thus laying a deep and broad basis for the New Creation,—His Church, and separating it from the Jewish type by pointing out to the ‘believers Himself as the antitype, and the higher meaning connected therewith—the deliverance of all the true Israelites, not from Pharaoh, but from Pharaoh’s antitype, Satan, the deliverance of all the first-born of God’s people from death into life more abundant, eternal life.

It was while the Lord and His apostles were eating the Passover Supper, the typical roast lamb, that our Lord said to them, “One of you shall betray Me.” John tells us ‘that our Lord was “troubled in spirit,” manifested emotion, at the time He said this. His emotion was not caused, we may be sure, by the matter of His betrayal, for He evidently foreknew the particulars as well as the fact of His death. The cause of His sorrow, we may reasonably suppose, was the thought that one of those whom He had so tenderly kept and cared for should now prove so ungrateful, unthankful,

unholy—evidently His sorrow was for Judas. His statement drew forth inquiries from the disciples, “Lord, is it I?” Or rather, as the Greek word would seem to indicate, the question signified, Lord, do you mean to accuse me? I am not the one, am I? And the disciples in general were sorrowful, too. It was well, perhaps, that they should pass through this experience at this time, as they evidently needed it all, in order to prepare their’ for the trying times just before them.

Judas asked the same question with the rest, for riot to have asked it would have implied that he admitted his guilt. Our Lord’s answer was that it was one who supped with them, and dipping the sop He gave it to Judas, who forthwith went out. (John 13: 25-30.) So far from these incidents melting the heart of Judas and leading him to change his course before it was too late, they seem to have aroused in him a malevolent spirit, just as Divine mercy toward Pharaoh, in the stopping of the plagues, hardened his heart. Instead of resisting the Adversary’s suggestions, Judas entertained them more and more, until he was filled with the Satanic spirit. “Satan entered into him,” fully, completely—took possession of his heart as an instrument of evil, and it was doubtless because he felt out of place in such-society that he went out. -

It thus Seems that Judas was not with the others when our -Cord” instituted with the bread and the., fruit of the vine,,the Memorial of His death. It was better that he should be absent ; and so it would be preferable, where possible, that only the true, loyal, devoted disciples of Christ should meet together to celebrate His death on its anniversary. Nevertheless, let us remember that...We are not competent to judge the heart, and hence in coming to the memorial table all should be invited to come who trust in the precious blood of Christ for redemption and who profess a full consecration to the Lord. Let us leave it to Divine providence to scrutinise those who profess to be fellow-disciples.

### **Primary Signification of the Bread and Cup.**

In presenting to the disciples the unleavened bread, as a memorial, our Lord gave a general explanation, saying, “Take, eat ; this is my body.” The evident meaning of the words is: This symbolises or represents My body. It was not actually His body, because in no sense of the word had His body yet been ‘broken; in no sense would it have been possible for any to have partaken of Him actually or antitypically then, the sacrifice not being as yet finished. But the picture is complete when we recognise that the unleavened bread represented our Lord’s sinless flesh—leaven being a symbol of sin under the Law, and specially commanded to be put away at this time. On another occasion our Lord gave a lesson which interprets to us this symbol. He said, “The bread of God is He that came down from . heaven and giveth His life for the world. I am the bread of life.”—John 6: 33, 35.

In order to appreciate how we are to eat or appropriate this living bread, it is necessary for us to understand just what it was. According to our Lord’s explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, that He might take our human nature. It was the fact that ;our Lord Jesus was holy, harmless, undefiled, separate from sinners, and without any contamination from father Adam, and hence free from sin—it was this fact that permitted Him to be the Redeemer of Adam and his race—which permitted Him to give His life a ransom for all, to be testified in due time. And when we see that it was the pure, spotless human :nature of our Lord Jesus that was laid down on behalf of sinners, sacrificed for us, we see what it is that we are privileged to appropriate. The very thing which He laid down for us we are to “eat,” appropriate to ourselves: that is to say, His perfect human nature was given for us and re-, deemed Adam and all his race from condemnation to death—to a right to return to human perfection and everlasting life if they could. The Scriptures show us, . however, that if God would consider all of past sins cancelled and should recognise us as having a right to return to human perfection, this still would not make us perfect nor give us, therefore, the right to everlasting life. In order for the race of Adam to profit: by the redemption accomplished by our Lord’s sacrifice, it is necessary that He should make a second advent, and then to be to the whole world a Mediator and King, to assist back to perfection and to harmony With God all who will avail themselves of the privileges .then to be offered.

It is this same ‘blessing which the Gospel Church in this age receives by faith from the Redeemer, viz., justification by faith—not justification to a spiritual nature, which we never had and never lost, and which Christ did not redeem ; but justification to human nature, Which father Adam did possess and lose, and which Christ did redeem by giving His own sinless flesh as our ransom-sacrifice. The partaking of the bread, then, means to us primarily acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord’s sacrifice of these.

Likewise, the fruit of the vine symbolised our Lord’s life given for us—His human life, His being, His soul, poured out unto death on our behalf ; and the appropriating of this by us signifies primarily our acceptance of restitution rights and privileges which our Lord has thus, at His own cost, secured for us.

### **The Secondary and Deeper Significance of the Loaf and the Cup.**

As we have already seen, God’s object in justifying by faith the Church during this Gospel Age in advance of the justification of the world through works of obedience, in the Millennial Age, is for the very purpose of permitting those who now see and hear and appreciate the great sacrifice which Love has made on their behalf, to present their bodies living sacrifices, and thus to have part with our Lord in His sacrifice—as members of His Body. This additional and deep meaning of the memorial our Lord did not refer to directly.’ It was doubtless one of the things to which He referred, saying, “I have many things to tell you, but ye cannot bear them now ; howbeit, when he, the spirit of truth is come, he will guide you into all truth, and show you things to come.”

The spirit of truth, speaking through the Apostle Paul, clearly explains the matter of this secondary and very high import of the memorial, for he says, writing to the consecrated Church : “The cup of blessing which we bless, is it

not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ?"—to share with Christ as joint-sacrificers even unto death, that thereby they may be counted in with Him also as sharers of the glory which He has received as a reward for His faithfulness. "For we being many are one loaf and one body." ( I Cor. 10; 16, 17.) Both views of this impressive ordinance are important : it is necessary that we should see, first of all, our justification through the

Lord's sacrifice. It is proper, then, that we should realise that the entire Christ is, from the divine standpoint, a composite 'body of many members, of which Jesus is the Head, and that this Church as a whole must 'be broken, and that in this respect each member of it must be a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by giving our lives, "laying down our lives on behalf of the brethren," as Christ laid down His life for all. It is not our spiritual life that we lay down, even as it was not our Lord's spiritual life that He laid down in sacrifice ; but as He sacrificed His actually perfect being, so we must sacrifice our justified selves, reckoned, perfect but not actually so. Likewise, the cup represents suffering. It is one cup, though it be the juice of many grapes, even as it is one loaf, though it be from many grains. The grains cannot maintain their individuality and their own life if they would become bread for others; the grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit; and thus we see the beauty of the Apostle's statement, that the Lord's people are participants in the one loaf and one cup.

Our Lord distinctly declares that the cup, the fruit of the vine, represents blood, hence life; not life retained, but life shed or given, yielded up, sacrificed life. He tells us that it was for the remission of sins, and that all who would be His must drink of it—must accept His sacrifice and appropriate it by faith. All who would be justified through faith' must accept life from this one source. It will not do to claim an immortality outside of Christ; it will not do to declare that life is the result of obedience to the Law ; it will not do to claim that faith in and obedience to any great teacher will amount to the same thing and bring eternal life. There is no other way to attain eternal life except through accepting the blood once shed as the ransom price for the sins of the whole world. "There is no other name given under heaven or amongst men whereby we must be saved." Likewise, there is no other way that we can attain to the new nature than by accepting the Lord's invitation to drink of His cup, and be broken with Him as members of the one loaf, and to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honour and immortality.—Rom. 6:3-5; 8-17.

### **The Celebration in the Kingdom.**

As usual, our Lord had something to say about the Kingdom. It seems to have been associated in His every discourse; and so on this occasion He reminds those to whom He had already given the promise to share in the Kingdom if faithful, of His declaration that He would go away to receive a Kingdom and to Come again to receive them to share it. He now adds that this memorial which He instituted would find its fulfilment in the Kingdom. Just what our Lord meant by this might be difficult to positively determine, but it seems not inconsistent to understand Him to mean that as a result of the trials and sufferings symbolised there will be a jubilation in the Kingdom. "He will see of the travail of His soul and be satisfied." He will look back over trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as He shall see the grand outcome in the Kingdom blessings which will come to all mankind. And the same jubilation will be shared by all His disciples Who drink of this wine, first in justification and secondly in consecration, and who suffer with Him. They are promised that they shall reign with Him, and when the reign is begun and when the Kingdom work 'has been established, looking back, they, as well as He, will praise the way that God has led them, even though it 'be a "narrow way," a way of sacrifice, a way of self-denial. Our Lord's faith stood the test of all these trying hours which He knew to be so near to the time of His apprehension and death. The fact that He, rendered thanks to God for the bread and for the cup are indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. He was satisfied already with the Father's arrangement, and could give thanks, as by and by He will greatly rejoice. In line with this was the singing of a hymn as they parted, a hymn of praise, no doubt, thanksgiving to the Father that His course was so nearly finished, and that He had found thus far grace. sufficient for every time of need.

### **The Memorial Supper this Year.**

The anniversary of our Lord's death will this year fall, according to Jewish reckoning, on Friday, March 30th. Consequently, the appropriate time for all consecrated followers of the Master desiring to celebrate His memorial on its anniversary would be at the time corresponding to the "same night in which He was betrayed"—the night of Thursday, March 29th.

Let us come together, orderly and quietly, full of precious thoughts respecting the great transaction we celebrate, rather than with our attention much taken up with forms and ceremonies. Let us in this, as in all things, seek to do that which would be pleasing to our Lord, and then we will be sure that it will be profitable to all who participate.

In mem'ry of the Saviour's love  
We keep this simple feast,  
Where ev'ry consecrated heart  
Is made a welcome guest.

By faith we take the bread of life  
Which this doth symbolise;  
This cup in token of His blood,  
Our costly sacrifice.

This cup shall e'er recall the hour  
When thou d'idst set us free;  
Soon with new joy in Kingdom power  
We'll drink it, Lord, with Thee.

What rapturous joy shall then be ours,  
Forever, Lord, with Thee!  
Clothed with our resurrection powers,  
Thine endless praise shall be.

### **Memorial Service in Melbourne.**

The Memorial Service in commemoration of our Lord's great sacrifice, and embracing the solemn testimony of complete consecration to God on the part of all participants, has been arranged for Wednesday evening, March 28th, by the members of the \* Melbourne Class. All consecrated members in Christ will be welcome at this service, to be held at the usual meeting rooms—Molesworth Chambers, 450 Little' Collins Street, Melbourne. It is requested that all endeavour to be in attendance in good time, at 7.30 p.m.

PEOPLES PAPER.

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## **The Greatest Revolution in Human History.**

AND so the story goes. Machines displacing men and ever more men ! In fact, it is understood that a factory for the production of rayon yarn is nearly completed which will 'be entirely automatic, with production carried on twenty-four hours per day without a worker in the plant!

We are in the midst of what is the greatest revolution in all human -history. The machine has become so efficient that it is rapidly tending to reduce the economic need for human labour to zero.

Technology can make goods almost as free as the air we breathe, but this will mean fundamental changes which will go far beyond the 'new ideal' of any of our politicians. Unless we make these changes, and fairly soon, human society will be caught and torn to pieces by the very wheels it has created."

Thus is brought to view the possible ending of extreme 'sweat of face' which was part of the curse imposed on man when sin entered. Now is seen the possibility of removing that feature of the curse if sin were abolished. However, while sin still reigns, selfish greed and ambition for riches and power will prevent the blessing which machinery might be to mankind and make a great cause of present unemployment and distress. Only when the great task-master, well represented in Pharaoh of Egypt, has been overthrown and his evil influences have -been restrained, and instead earth's new ruler—the Prince of Peace—takes control and His spirit of love, sympathy, peace and joy pervades the hearts of men, will the curse of sin and death be rolled back and the world be a happy family—no more labour and sorrow, no more burdened souls, no more weeping nor sighing, no more curse, and "there shall 'be no more death."

The following excerpt from an address by Professor Miles Walker, of the British Association, is interesting

"This failure of civilisation to attain its purpose is not surprising when we remember that the chief principle in operation has 'been 'every man for himself and the devil take the hindmost.' This is supposed by some economists to be the only principle which will work satisfactorily and automatically. It certainly does automatically give the hindmost to the devil."

"The main business of the world, to-day, is buying and selling. Things are .manufactured to be sold at a profit. When prices are low, business is said to be had. This shows how invested is the position under our ridiculous system. It ought to, be just the other way. Buying and selling should be a mere unavoidable incident in the distribution of wealth. When prices are low, it should be evidence of economical manufacture and distribution, and the standard of life should accordingly be higher. The main business of the world should not be to buy and to sell, but to make the things that men want and distribute them in the simplest way without adding any more to the cost than is absolutely necessary. . . Many attempts are made to justify the prices at which things are sold, but the real reason for high prices is that in a so-called civilised country there are only about 15 per cent. of the inhabitants making a real contribution to wealth; the remainder are hangers-on, such as landlords, merchants, retailers, servants of the rich and retainers of all sorts. . . I suggest that the engineers and economists of this association should urge upon the Government the necessity of organising a wealth-producing community in which the voluntary work of thousands of young men might be directed to making things for themselves—houses, clothing, fuel, food, and most of the things they want. . . The abject in view would be to ascertain how far it is possible with our present knowledge and the best methods of manufacture and distribution for a group of, say, 100,000 persons to maintain themselves and continually to increase their wealth when

freed from the restraints and social errors of modern civilisation. Such an experiment might do more to enlighten the world as to the possibility of modern logical methods than an experiment carried out on a continent thousands of miles across, where unforeseen difficulties might easily defeat the best intentions.”

## Adelaide Convention.

Word is to hand from the secretary of the Adelaide Ecclesia, directing attention to the Annual Convention that has been arranged for Easter in that city. It is understood that the usual four days—Good Friday to Easter Monday, March 30th to April 2nd—will be taken up with the gatherings, and a hearty invitation is extended by the Adelaide brethren to all who may be able to join them in this season of fellowship and praise before the Lord. Our prayers are to the end that the assemblies may bring much blessing and encouragement to all able to attend.

The gatherings will be held in the usual meeting rooms in Liverpool Buildings, Flinders Street, Adelaide, and visiting friends not supplied with programmes, or desiring further information are advised to communicate with the secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, S.A.

*Chose so heartily the Lord's will concerning yourself and all other things, that to know that shall be your only, question. Claim His promise, "I will guide thee with Mine eye."*

## “Old Paths “ Publications.

Enquiries have been received in recent months for copies of literature supplied by Old Paths Publishers, 70 Ilford Lane, Ilford, Essex, England, and on procuring these for our readers the brethren in England suggested that we keep a small collection of their publications on hand which would be easily available for those who desire them. This suggestion is gladly accepted, and we have a limited supply of booklets and tracts already on hand. These publications are supplied free from our English brethren, so the only cost will be the postage on same.

## Study Aids.

The following helps to Bible study are now on hand in addition to our usual list:

“The Plan of God—in Brief.” This booklet of 96 pages, published recently by the Bible Students Committee, England, is a digest of Volume 1, Scripture Studies,—“The Divine Plan of the Ages,”—and is a fine little work for encouraging new interest in the truth. Price 6d.

Berean Bibles, containing Teachers' Manual bound in. Price 15/6.

Berean Teachers' Manual, keratol, same as in Berean Bible. Price 4/9.

“What Pastor Russell Taught” (on the Covenants, Mediator, Ransom, Sin-Offering). Cloth binding. Price 5/9.

“Daily Manna for the Church,” a new Manna Book, paper cover. Price 1/6.

Christian Hymns, words only, cloth binding. Price 10d.

(Exchange rates have had to be added to the above, thus making them dearer than in former years.)

Ancient Bible for State.

## Gift from London Bookseller.

A copy of the Geneva version of the Bible, believed to have been published in 1589, has been presented as a Centenary gift to the State of Victoria by Mr. W. A. Foyle, the head of a London bookselling firm. The Premier (Sir Stanley Argyle) was informed of the gift in a letter which he received recently from the Agent-General for Victoria in London (Mr. R. Linton) who said that it was due entirely to the initiative of Miss Mary Chomley that this ancient and historically valuable Bible had been acquired by the State. Head arranged for Miss Chomley to bring the Bible with her, and to present it personally. Miss Chomley arrived in Melbourne recently by the “Mongolia.”

According to authorities, the Geneva version of the Bible was regarded by scholars of the 16th century as of great distinction for its accuracy. With other versions, however, it was supplanted by the Authorised Version, which was published in 1611.—News Cutting.

*“Be useful when thou livest, that they may Both want and wish thy pleasing presence still.” George Herbert.*

## Not Holding the Head.

THE Apostle warns us all against a wrong attitude which at all times has more or less threatened the body of Christ, in its larger gatherings as well as in its little handfuls ;—he warns us against the danger of looking too much to ourselves or to other men in the Church and not enough toward the Lord, who is indeed “the Head of the Church, which is His Body.” Some members he represents as taking a head position, forgetful of the fact that “one is the Head of the Church, even Christ,” and inclined, in consequence of this forgetfulness, to think too highly of themselves, to imagine that the whole weight and importance of the Lord's cause devolves upon them, and to assume too much leadership.

The Apostle warns other less prominent members of the Church against a recognition and support of such a wrong position, assuring them that their condescension is extreme, prejudicial to themselves and to the interests they would serve; that the angels, that is the messengers, the representatives of the Church (Rev. 1: 20; 2: 1) are not to

be worshipped, though they are to be highly esteemed in proportion to their faithfulness, good works and humility. He warns other members that such a humiliation as would ignore themselves entirely and cast all the weight and responsibility and influence upon these angels or elders would be improper, and would indicate an unfaithfulness to Christ and a failure to rightly appreciate His arrangements.

### **Dangers in Opposite Extremes.**

Thus, reproving two classes because of taking opposite extremes, the Apostle proceeds to explain that the difficulty with both parties is a failure to hold the Head in proper esteem—Christ, the only true Head of the Church. Whether by exalting ourselves, usurping our Lord's place in the Church, and ignoring His words and arrangements and being puffed up as His servants, or whether, on the other hand, quietly submitting to such things and doing reverence to those who usurp the Lord's place in His body, in either case the difficulty is the same—a failure to rightly recognise the true Head.

If we accept the fact that Christ is the Head of the Church, let us rest every argument on that basis; let us not feel for a moment that everything will go to pieces unless we steady the ark—that we are main spokes in the divine programme in any little quarter of Zion (1 Chron. 13: 10). All such self-conceited ideas are traitorous as respects the Captain of our salvation, for He has told us, and we believe His word—"Without Me, ye can do nothing." Every member of the body of Christ, whom the Lord has in any sense of the word set in the Church to serve His cause, should realise that he is not at all essential to the development of the divine plan, that it is a favour, pure and simple, that he has been granted a share in connection with it, that His blessings, day by day, more than compensate any little Service and sacrifice he may be able to render. So far from feeling heady he should feel humbled by the thought that he is permitted to have any part in the great plan of God as a servant amongst his brethren, and he should realise distinctly that, so surely as the Lord is the Head of His Church, any who cease to occupy positions of trust in a humble manner will be debased, will lose the privileges and opportunities, perhaps with injury to themselves and to others.

### **Self First, God Second.**

In 2 Tim. 2: 3, the Apostle assures us that, in the last days, grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents (and higher authority in general), unthankful, unholy . . . traducers, heady, high-minded . . . having a form of godliness, but ignoring the power thereof.

This picture certainly fits well to our day throughout nominal Christendom, and it is not strange, therefore, that something of the same general spirit at times seeks to invade the camp of the saints—the little companies of the consecrated who are striving to be overcomers of the world and its spirit. The fact that the Apostle writes thus forcefully on this question does not prove any lack of sympathy on his part, but the trouble is a grievous one and especially injurious to the brethren who may yield to such headiness: nothing is surer to sap spiritual vitality and to lead us into darkness, both doctrinal and spiritual.

It would be well for all whom the Lord hath set in the body, either in a humble position or in a conspicuous place, to have the Apostle's words well in mind—that as our Lord humbled Himself and was subsequently exalted, it demonstrates a principle at work in the Father's programme under which all of His Royal Priesthood must humble themselves if they would in due time be exalted. The Apostle Peter's argument also is, "Humble yourselves, therefore, brethren, under the mighty hand of God, that He may exalt you in due time." Now is not the proper time for exaltation; to elevate ourselves or others under present conditions is to incur the greater danger of a fall. Hence, all who are earnest and of bumble heart, should both watch and pray lest they enter into temptation along this line, which, from the very beginning of the Gospel Age, has been the most serious stumbling block in the pathway of this class. We remember that it was amongst the apostles themselves that the argument took place as to which would be greatest in the Kingdom. Let us all remember our Lord's words of reproof to them, "Except ye humble yourselves and become as little children, ye can in no wise enter into the Kingdom."

### **Only the Humble are Safe.**

Thus our Lord marks humility as one of the prime essentials of a place in the Kingdom. It will not be very long—let us have patience. Let us have faith, too, not be doubters. Which of the endeavour to grasp and wield authority in the Church is at first undertaken with the best of intentions, with the desire to do and be in the highest interests of the Church. In such cases, faith is not strong enough to realise how unnecessary we are to the divine plan and how able the Lord is to overrule every incident and circumstance according to the divine will. More faith in the Lord's power to regulate the affairs of the Church will counteract largely the efforts of some of His people to run the Church's interests along lines of their own wisdom and ability. Let us remember that He is able, He is willing, to work all things according to the counsel of His own will. Let us remember that our highest place is lying low, that the greatest mastery is self-mastery, and that whatever success we might have in usurping the place and authority of our Lord and His Word would undoubtedly react unfavourably to us in the end. Hence, in self-preservation, as well as in the interest of the Church and in honor of the Lord, we need to keep self under. Let us remember the words of the poet and apply them daily :—

"O! to be nothing, nothing,  
Painful the humbling may be;  
Yet low in the dust I'd lay me  
That the world my Saviour might see.  
Rather be nothing, nothing  
To Him let their voices be raised

He is the fountain of blessing,  
Yes, worthy is He to be praised.”

Let us keep ever in memory the Apostles’ example and words: “We preach not ourselves, but Christ Jesus, our Lord, and ourselves your servants for Jesus’ sake.” 2. Cor. 4 : 5.

## **The Nemesis of anti-Semitism.**

“There are things worse than physical violence,” says the Chief Rabbi (Dr. J. H. Hertz) in “In Ancient Egypt and Present-day Germany,” a Passover sermon published as a pamphlet in connection with the anti-Jew movement in Germany, “and among these things is the unbelievable trampling underfoot of the human dignity of the Jewish population. Jews as a body are constantly branded in the Nazi Press, and by means of every form of Government propaganda, as ‘traitors’ and ‘criminals,’ and are spoken of as ‘vermin’ and ‘monsters’ who forever plot the ruin of their fellow-men.”

“In various German towns, public placards have been, posted broadcasting the foul and Satanic lie of Jewish ritual murder, warning Christian mothers to guard their children well, as the Jewish Passover is approaching and ‘the Jews require blood.’ To such low depths does a Government descend in order to infuriate the mob against the Jew, to make him loathsomely hateful in the eyes of his fellow-men, to ‘embitter his life,’ and crush his spirit. . . But one need be neither Rabbi nor even religionist to see that the world is built somehow on moral foundations, and that no nation which chooses anti-Semitism, i.e., the will to hate, as the basis of its national life, can have a future. ‘The study of European history during the past centuries,’ wrote Olive Schreiner in connection with the Tsarist pogroms of a generation ago, ‘teaches us one uniform lesson: that the nations which have received and in any way dealt fairly and mercifully with the Jew have prospered ; and that the nations that have tortured and oppressed him have written out their own curse.’ “—”Christian World.”

## **The Call of the Church, the Bride of Christ.**

(Convention Address.)

“Hearken, O daughter, and consider, and incline thine ear ; forget also thine own people, and thy Father’s house; so shall the King greatly desire thy beauty; for He is thy Lord and worship thou Him.”—Psa. 45: 10, 11.

We recognise these words of the Psalmist as prophetic—referring to the Church of Christ. God has been calling out of the world a peculiar people during the present age, to be the Bride of Christ. The Prophet here pictures the call of this class, the terms of the call, and the preparation of the Bride for her marriage to the King’s Son. The exhortation is that those who have taken upon themselves the covenant of faithfulness are to separate from the world. Hear the injunction, “Forget thine own people and thy father’s house.”

Our own people are the human family. Our father’s house is Adam’s house. By nature we belong to his house; we have natural interests in his inheritance. Whatever we have as human beings we have received from Adam. Those who are now the Lord’s people, were by nature children of wrath even as others. But we have been called out of this condition and invited to become “the Bride, the Lamb’s wife.” Rev. 21: 2, 9-11; Psa. 45: 9.

None of the human family could claim to be worthy of this high exaltation—to be the Bride—nor even to life on the earthly plane, for neither Jew nor Gentile could keep the Divine Law. Our Lord Jesus was the only ‘One who could keep that law, for it is the full measure of a perfect man’s ability. Our Lord Jesus being a perfect man, kept the law, and additionally laid down His life according to the Father’s will, thus becoming heir of all things. Just as a wealthy man might take a beggar for a wife, lifting her up from her de graded condition and making her joint-heir in his inheritance, his name, his honour and his property, so the Lord Jesus is taking a Bride from the fallen human family to make her joint-heir with Himself.

We had nothing that would ever entitle us to be taken into God’s family, but God made this way for us through His plan of redemption. What a wonderful thing for us that God should choose some, a little flock, to be associated with our Lord in blessing all the families of the earth. This is indeed a heavenly calling.

This choice is being made in harmony with the custom of olden times, as in the case of Abraham and Isaac. Abraham typified Jehovah, Isaac our Lord Jesus Christ, and Isaac’s bride (Rebecca) the Church. As Abraham sent his servant to seek a bride for his son Isaac, so God has sent through this Gospel Age the message of His grace by His holy spirit, His servant, to seek a Bride for His only begotten Son.

The promises of God have gone here and there through the world and acted like a magnet upon certain individuals. The magnet of God’s truth has been a power that has drawn a certain class, but does not attract others so much. Is God making a discrimination? Yes, there are many whom He does not want at all for ‘His present purpose. He is not calling the world now, but a people for His name to have Jesus as their King, by whom He intends to bless all the families of the earth in due time. Whosoever will may then come and take of the water of life freely, as Jesus Himself said, “I if I be lifted up will draw all men unto Me.” These statements would have seethed very strange to us once, for we had in mind the idea, handed down from the errors of the past, that whoever did not understand and accept spiritual truths, thus becoming a saint during this present life, would have to burn for all eternity. Now we see that God is gathering out a special class that have special characteristics. God uses measures to drive others off, as many are called hut few chosen. The Lord is also using means to cause any who do not enter into His fold by the strait gate, the narrow way, to fall out from’ fellowship with His chosen ones, that He may separate the tares from the wheat. This is in order that any of the worldly who have attached themselves to the Church may be separated from His chosen ones, but those who are

of the true Church class will adhere the closer.

In the parable of the wheat and tares, Jesus shows that in the harvest time of the Gospel Age He will completely separate the wheat from the tares. Matt. 13: 36-43. Not a grain of wheat is to be left among the tares and not a tare is to be left among the wheat. The wheat class will be taken out by the Lord and gathered into the garner; the tares will be uprooted from the wheat field and burned. In other words, in the time of trouble the tares will be shown to be of the world as they have been all along. There is only one class desired for the Bride—true Christians. Millions of people are associated together and calling themselves Christians who have not the slightest relationship to God—they are tares. They have not come into harmony with God through the door, Jesus Christ. (John 10: 1-7.) Some assemble together because their parents or friends do, and some have the thought that unless they are baptised they would go to eternal torment.

In the end of this age now present, there is to be a great burning time; not the people, but their religious conceptions and affiliations are to be burned up. The fire of that day will try every man's work of what sort it is. (1 Cor. 3 : 13.) Those who have 'built with the stubble of human traditions will suffer loss—their works and professions will perish. These are they who build on the sand—their systems and doctrines will be consumed by fire. The great church systems will suffer complete collapse in the day of the Lord—they will fall to rise no more. Jer. 51: 58.

The special ones whom God has been gathering out for eighteen centuries to be the Bride of Christ, have accepted God's terms and entered into a special covenant with Him. These terms are very positive and definite. Our Heavenly Father, in making the arrangement by which we may come into His family, drew up an unchangeable contract more binding than any earthly marriage contract. It is a condition of full surrender to Him, for we give up our own wills and accept the will of our God. Those who have become betrothed to the Lord Jesus Christ have given all to Him. They do not have very much to be sure; most of us have very little, for "not many great, not many wise, not many noble are called." (1 'Cor. 1-123-29.) However, association with the One to whom they are betrothed gives them a noble character. The spirit of God begins immediately to work in them "to will and to do of His good pleasure"; it is a transforming work. The Apostle Paul tells us that we are "transformed by the renewing of our minds." (Rom. 12 : 2.) Our body is the same body that we had before, but we have a new mind; we are new creatures. All things appear in a new light. This makes a great change in us. We know that if we are of this class the things we once loved we now hate. Now we love the things pure, noble and beautiful. Many of the things which we once loved were things which we cannot now approve. We have received the begetting of the spirit, and as God's spirit abounds in us more and more, we become copies of. His dear Son, our Redeemer, our Head, our Bridegroom.

In the case of the Hebrew marriage contract, if the bride-elect was guilty of infidelity to her betrothed bridegroom, the unfaithfulness was punished by death. So, should any of us who have made a contract with our Lord violate that vow and be untrue to the Bridegroom, we would lose all. "If any man draw back My soul shall have no pleasure in him," says the Lord. The Apostle Paul says that these draw back to perdition.

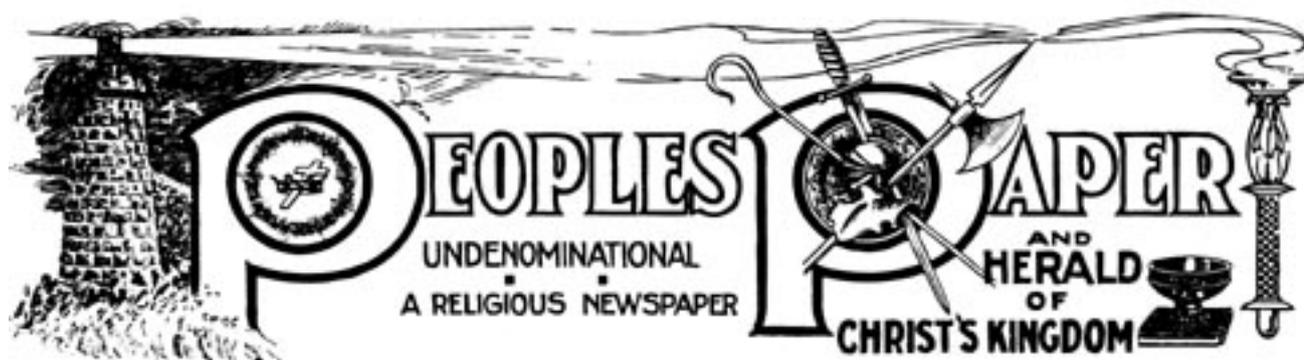
We are espoused to a Husband, having taken upon us certain obligations. We must go on now and make our calling and election sure if we want to gain the prize of the high calling of God. One may make unintentional slips of various kinds; probably there is no child of God who has not made such slips. Our imperfections are hindrances to our doing perfectly; but our great Redeemer, who is our prospective Bridegroom, has made satisfaction for our imperfections. Therefore, when we err we are to go to the throne of heavenly grace to obtain mercy with God through Jesus Christ our Lord. If we were perfect we would not need to go to the throne of grace to find mercy and grace to help in every time of need. (Heb. 4: 16.) But as we become developed as Christians we shall not need to go so often to obtain mercy. As we grow stronger we grow wiser, but we shall need mercy as long as we are in the imperfect flesh. The Lord knows our blemishes and unsuccessful strivings to overcome, and He has provided us a covering—the precious robe of Christ's righteousness. The spotless robe given us is the wedding garment mentioned in our Lord's parable in Matt. 22: 11-14. Clad in this precious robe we may come in and be participators at the great marriage as members of the Bride of Christ. We are exhorted to keep our garments unspotted from the world, yet it seems that no one can pass through the world and always remain absolutely spotless. But if those who are in the right attitude of heart should get a spot on their robe it will be so grievous to them that they will hasten to remove it. There is only one way to get a spot from that robe: we must take the matter to the throne of grace, and whatever our sin, when our lapse has been acknowledged, the cleansing merit of Jesus' blood is applied and our robe is spotless again. (1 John 1: 7-9.) In this way our robe is kept white. The blood of Jesus Christ—the atoning merit of His sacrifice—cleanses us if we come to Him with a contrite heart.

There are some who do not take these steps and who do not have these spots removed. When first we came to the Lord full of earnest desire to keep ourselves unspotted from the world we were careful about our robe, but how shocked you were at the first spot. You said, "I am a child of God, and oh, what a mistake I have made." But as time passed and you realised more and more keenly your infirmities of the flesh, you found that you were often overtaken by these weaknesses. But if you were a true child of God, you conquered this feeling and went to the Lord to have the spots removed. A great many Christian people, however, have not been faithful in this respect; they are deceived, but a reckoning time is at hand. They have failed to make their calling and election sure. Their lives are unsatisfactory to themselves and to God; they will not be of the Bride class. Nobody whose robe is covered with spots will be received into the wedding as a member of the Bride of Christ, for the Bride is to be without spot or wrinkle or any such thing. (Eph. 5: 25-27.) Only thus could she be presentable to the heavenly Bridegroom. There will be weeping and gnashing of teeth among the foolish virgins when the door to the wedding is shut. (Matt. 25: 10-12.) Many will be disappointed in that day.

Let us hope that we shall be among those who make their calling and election sure, that knowing the terms we shall keep our garments unspotted from the world, from everything that is contaminating. "So shall the King greatly desire thy beauty." It is a beauty that dwells in the heart, a beauty of character. Every Christian should see to it that he is growing daily in grace. In all the members of the true Body of Christ, there is a growth in the Lord's spirit, a growth in love. This is the beauty that our Bridegroom desires in His Bride—this beauty of character likeness to Himself. We desire this ourselves; we wish to see our hearts and minds opening more and more widely to take in the welfare of others, especially our brethren of the Body of Christ, Those who prove faithful unto death shall receive glory, honour and immortality. "They shall walk with Me in white," says our Lord, "for they are worthy."

*There is one reason which should make us highly esteem our daily small temptations. They are a far better discipline of humility than sublimer trials. We get no credit for meeting them well.*

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## **Beware of Deception.**

(Convention Address).

*"This know also, that in the last days perilous times shall come. Evil men and seducers shall wax worse and worse, deceiving, and being deceived. Having a form of godliness, but denying the power thereof: from such turn away."-2 Tim.. 3: 1, 13, 5.*

HOW many times are we exhorted in the Scriptures to beware of various dispositions of character, to be not deceived, to take heed unto ourselves, to watch and be sober, to examine ourselves, to walk worthy of God and to fight the good fight? What a contract we have before us to do all these things properly; our hands would be so fully occupied that there would be very little time left to reprove others. With what carefulness we need to beware of deceptions in ourselves. The Scriptures reveal that there is grave danger of some of the Lord's people being deceived unless they are very humble minded and able to realise their own deficiencies.

Considering the vast multitude of professed Christians, how few realise to what extent they form their own characters, to what extent their minds, their affections are gardens in which they may plant either thorns and thistles of sin, or the merely moral and practical qualities corresponding to the useful vegetation, or those seeds which produce the fragrant and beautiful flowers and fruit 'which more particularly represent the heavenly and spiritual graces. "Whatsoever a man soweth he shall also reap," whether he sow to the flesh or the spirit.

Whoever, therefore, seeks for the heavenly things, joint-heirship in the kingdom, must plant, or set out in his mind, in his affections, those qualities and graces which the Lord, marks out as essential to the development of characters such as will be "meet for the inherit-alike of the saints in light." Thus the Father throws upon '41 those whom He calls to this "high calling"— chose" who accept the call and make a covenant thereunder—the responsibility of their success or failure in attaining the prize. Through His Word He tells them of their own natural Weaknesses and imperfections and shows them how He has provided full offset or counter-balance for their imperfections 'in the merit and sacrifice of the Redeemer: He shows also what are the fruits and graces of the 'spirit which they 'must possess, in heart at least, if they would be joint-heirs with Christ, Our heavenly Father reveals also in the Redeemer's life as well as in His teachings, the copy which all must follow who would reach the same glorious station. We might look at this

matter from the standpoint merely of the responsibility which it throws upon us, and might well feel overawed thereby ; rather; however, we should view it from the standpoint of Divine grace and consider what , a blessed privilege has been granted us of being transformed by the •renewing. of our minds that we may come, more and more .to know and to strive .for the good and acceptable and perfect will of God. In addition to all this, God has set before us the grandest reward imaginable for that which is.. merely our duty. and ‘our reasonable service, the doing :of that ‘which would bring us the largest measure of joy and peace aside from a future reward. 2. Pet., 1.: 3, 4.

For all mankind there is a. natural attraction, toward earthly things, even though the earthly things are blemished and in many respects distasteful ‘to those who love righteousness and hate . evil. Like weeds, earthly affections and desires spring spontaneously from seeds which come we know not whence. The. Christian who would keep his heart in the love of , God, must, therefore, not only keep planting good seeds, keep setting his affections on heavenly things, but he must keep rooting out the weeds of. earthly attraction.

Our new .life is not manifest to all; this the Apostle intimates when he says, “Your life is hid with Christ in God.” Even the brethren may not be able to appreciate, the progress of the new life, in us, and we ourselves may be perplexed at times respecting the rapidity and strength of its growth. We may need to look back over months or years perhaps in order to determine unquestionably that it is growing. Our new life represented ‘by our endeavours to follow the will of God is thus hidden in Christ.

In harmony with this thought the Apostle in one place declares that neither the world nor the brethren were capable of judging him, that only the Lord who could read the heart and know all the conditions, testings and weaknesses to be striven against, could properly -judge him. He even declares, “Yea, I judge not mine own self.” It is no doubt a good thing neither to

- condemn others who claim to be walking conscientiously, or ourselves if we are sincerely striving to do the Lord’s will. We need to beware of the deception of the Adversary that we be not discouraged when not measuring up to what we would wish. We must simply press along, doing the best we can to cultivate the heavenly graces, leaving all the results with the Lord. He careth for us, and so long as our hopes and aims and objects of life are centred in the heavenly things and our lives hid with Christ in God we need fear no evil, present or future.

Coming down to a description of the change which. takes place in those who have consecrated themselves wholly to the Lord, the Apostle enumerates certain alterations of disposition which should be attempted, and so far as possible accomplished; namely, the putting away of all the following—anger, wrath, malice, evil-speaking, impurity of language and falsehood in its every form. To mention such correction of life, might, at first thought seem to ‘be unnecessary, such evil traits ‘being coarse and entirely opposed to every true Christian principle. As we scrutinise the matter, however, we find that the Apostle has really taken into his list nearly all the weaknesses of the flesh which beset those who have become “new creatures in Christ.” How many Christian people there are who may become angry? How many there are who have named the name of Christ, but have malicious or at least unkind thoughts respecting others and who harbour them, permitting them at times to influence their conduct. How many are there who indulge in -evil speaking that is slander. This is often done in such a manner as to deceive not only the hearer but the speaker himself as to his real intention in speaking of others discreditably, unkindly. Every Christian should see to it that, henceforth, every word which proceeds from his mouth shall be such as will minister grace to the hearers, such words as will do only good and ‘be edifying. How much need there is not only of having good intentions in the heart, but also a expressing them truthfully one to another without deception. The heart must be very pure and full of love, otherwise it would lead to trouble continually. If the unloving and ungenerous hearts imbued with evil surmisings were to express such thoughts it would add immensely to the trouble in the world. The Apostle, therefore, urges first the purifying of the heart and then general candor.

With the thought in mind of the oneness and spiritual development of those who have been accepted into the body of Christ, the Apostle shows the necessity of putting off the evil dispositions of our fallen flesh, and the putting on and cultivating of the various graces of the spirit. These are specified in Col. 3: 12-14:—(1) Compassionate sentiments; a disposition of largeness and generosity of heart toward everybody and everything, toward the saints, toward our neighbors, toward our enemies and toward the brute creation. (2) Humbleness of mind; the reverse of boastfulness, headiness and arrogance. (3) Meekness or gentleness of disposition. (4) Long suffering or patient-endurance with the faults and weaknesses of others. These imply that we should hear with one another’s peculiarities of temperament, freely forgiving one another if there he found: cause of offense, learning the meanwhile to correct ourselves as we see our blemishes mirrored in others. And the standard for all this course of conduct is found in the Lord’s course toward us.

The Apostle Paul says in Gal. 6 : 7, “Be not deceived” ; and the question is suggested : Is there danger that some may not know whether they are sowing to the spirit or the flesh? There certainly is a danger of being deceived along this line. The Scriptures indicate that the flesh is very crafty, that the natural mind is deceitful above all things and desperately wicked, and that the new mind needs to be on guard continually lest it fall into a trap of the old nature. If one is living according to the flesh he may expect to reap accordingly. Though others may he deceived, God cannot be mocked ‘by any outward service of Him and His truth, while we inwardly live according to the flesh. Whatever seed we plant we must realise that we shall reap the same kind. In all the affairs of our lives we are either building up the old nature that we agreed should ‘be destroyed, or faithfully seeing to it that the deeds of the flesh are mortified or killed that we may prosper as new creatures.

How then is the Christian to guard against the deceptions prevailing in this period of darkness? It is for such to put off everything that would ‘be displeasing to the Lord, everything that is contrary to the light of the new day; the

light, which, though unperceived by the world, is seen and appreciated by the Lord's people. An important factor in guarding against deception is to walk honestly. As we look about us we find that dishonesty is very prevalent not only in the world where we expect a certain amount of misrepresentation, deception and hypocrisy, but even among professing Christians. Everyone naming the name of Christ should see to it that he is honest in his treatment of all. Honesty is a basis of character, a very valuable foundation for character. Where there is little honesty there is little character, so we see that this quality embraces the thoughts and intents of, our hearts as well as our words. Many deceive themselves in thinking they are honest when they may be still a long way from the real mark. How subtle is the depth of deception! How deceiving is the depth of selfishness! How many do not really realise how much selfishness is still ingrained in themselves while observing the selfishness of others! It would seem that we need to be more careful in not deceiving ourselves than in being deceived by others. We are reminded of the saying—take care of the minutes and the hours will take care of themselves; take care of the pence and the pounds will take care of themselves. Give attention to those small deceptions in ourselves, then we shall be in a better position to discern the deceptions from without.

How careful we need to be in our opinions of others, that we are not deceived by misjudgment and wrong surmisings; how many times we may be deceived in our thoughts though these may not be expressed. The more we have of the spirit of a sound mind the more able we are to exercise sound judgment; on the other hand if we allow any stubborn, self-opinions to come in, we shall be hindered from discerning the true and correct understanding. How much need there is for a sincerely humble mind in each and all; to fully appreciate the Apostle's words, "When I am weak, then am I strong." Further, we may imagine that we have a humble mind; but have we? Are we sure that we are not here deceived by the inherited trait of lurking pride, which waits for the least opportunity of manifesting itself when there is an unguarded moment. How necessary is the Apostle's injunction, "Be not deceived." These words are very short in expression, but very long in meaning. Though we may deceive ourselves and others, we cannot deceive God, for everything is manifest and open before Him. We should truly always endeavour to do to others as we would that they should do to us.

At the first advent of our Lord the principal charge which He made against the religious teachers of His day was that they made great professions of holiness, when, as a matter of fact, they were not holy. Probably our Lord would denounce a great deal of the wisdom of to-day as He did then, but we have not the ability to read the heart, and, therefore, cannot speak as He did. All this is to be left to Him who judges righteously. With respect to the religious teachers of to-day, it would seem that many hold their positions under false pretences, but to give some the benefit of the doubt we would say that they are deceived in thinking they are doing God service while fighting against His Word.

The Apostle says, "Let us walk honestly." What meaning is contained in these words. Let us take a proper stand for truth. While we should always speak the truth in love, whether it be to our friends or enemies, and should always have consideration for the opinions of others, yet we should take our stand firmly. Some who have high positions are "deceiving and being deceived." There is such a thing, as deceiving one's self by repeating a sentiment until one believes it himself—an imaginative force, propelled by the power of Satan to deceive. Let us remember that God has promised to keep and guide the minds of those whose hearts are loyal and true to Him. We must co-operate, however, giving heed unto ourselves—our first responsibility. Then, having a sound footing on which to stand, we shall probably be able to lend a help to others. None are able to sound forth the right notes upon the trumpet if they have not taken heed to learn them themselves.

Let us remember the words of Scripture: "A thousand shall fall at thy side," and why? Because they have not made the Lord their habitation, but have been deceived with the theories of man. We should, therefore, conclude that if the Lord is thrusting any out of the light as unworthy of it; if He is permitting unfaithful ones to be seduced by the great enemy, it is not our mission to follow them into the outer darkness and converse and read their error. We are to remain with the Lord and those who are walking in the light. Neither are we to waste sympathy on those who depart, after having done our best to help them. We can neither persuade nor pull them out of the fire, we must let them go and should turn and render aid to others more worthy. We would not here refer to slight differences of understanding which should be patiently dealt with, and explained, or overlooked, as all children in the school of Christ have not attained to the same step or degree of knowledge, but would refer to more radical differences which do not square with the Word. Let us more and more be of one mind with the Lord; His friends must be our friends; His enemies our enemies. If any affiliate with the Lord's enemies, they shall at least get into a luke-warm condition with Him and His friends, and the Lord will restrain their mouth, that is, He will not speak through them.

As regards self-deception we need to remember that the mind of the flesh will seek to enter into partnership with the new mind, and will be very ready to accept love as the rule of life under certain conditions. The mind of the flesh would prefer to recognise love in words, in profession, in manners only, a form of godliness without the power. Gentle manners such as love would manifest may be exercised by a selfish heart, deceiving itself and seeking to deceive others. 'On the lips may be the smile, the word of praise, of kindness, of gentleness, while in the heart may be feelings of selfishness, of grudge or bitterness. Under favourable conditions these hidden motions of sin in the flesh may manifest themselves in more or less carefully worded reproaches. Or these continuing to rankle in the heart, may, when opportunity affords, bring forth words of the flesh and the devil, contrary to the course of a pure heart and at variance with the commandment of the law of the new creation. The Apostle says, "Walk in the spirit and ye shall not fulfil the lust of the flesh." This admonition means that we should guard all the actions of life as well as our words, for these are a source of either blessing or ill to ourselves and to others. 'As a man thinketh in his heart so is he.'—Prov. 23 : 7. Some may deceive others for a time, some may deceive themselves, but the Lord knows whether

we are seeking to please Him. We must endeavour to please the Lord in all things, and to watch the outward conduct so that our walk in life may lie circumspect. Even though we know that the world will take our very best thoughts and endeavours for hypocrisy, nevertheless, our way is clearly marked out, and the way of the Lord is the way of wisdom.

Further, in guarding against deception, we need to take heed to the Apostle's words to the Ephesians, chap. 5, verse 6: "Let no man deceive you with vain words." Those of good understanding realise that there is a vast difference between the principles of faith and superstition, but this is not always clearly discerned even among the children of God. A superstition based upon an error of doctrine often passes in some for superior and wonderful faith. Such persons may be highly esteemed among their brethren as Saints' of remarkable attainment, while the more logical and thoughtful who exercise a more real faith are often far less esteemed among the brethren, though, doubtless, more approved of God. Real faith always has a good, sound, reasonable basis. It is simply an established confidence. Take an illustration: You have faith in a friend because you say you have known him for Many years; you have observed and mentally noted his principles of action, and have found them uniformly the same; he has always been just, true, benevolent and kind for Many years, and under many tests you have observed his steady faithfulness to these principles; and so your confidence or faith has been so established that you never think of doubting him. Just so it is with those who have become acquainted with God through His Word and His providences. From year to year their confidence or faith has grown and taken deeper and deeper root until every promise of God is now to them yea and amen in Christ Jesus. 'They know that what He has promised He is able to perform, and that He Will do it. So these make all calculations accordingly, and live in this confident hope. Such a faith is a real faith, without deception; it has been real from the beginning, and has matured and strengthened with the proofs of passing years. Such a faith is not mere surmise, imagination, or guesswork; it has a sound logical basis. You have drawn positive conclusions from a logical argument based upon an infallible and undeniable promise, and consequently you have full faith in those conclusions. Superstition, however, unlike faith, has no substantial basis, nor are its conclusions reached by logical deductions. Superstitions originate in the minds of fallible men, and are more prevalent upon religious subjects than any others. Superstition is in direct opposition to faith, and should be carefully avoided by every sincere child of God.

May we always take heed and not be led away thinking that the Lord or spirit deals with any independently of His Word. "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." The careful Christian who has a true faith and is carefully instructed in the Word, sees this supposed or claimed teaching of the Lord or the Holy Spirit, put forth with the stamp of divinity upon it, to be a dangerous deception. Let us not be so sure that the Lord has shown us this or that item of doctrine or course of conduct unless we are able to put our finger on the testimony of His Word, which has borne this witness to us, so that our faith and that of our friends may stand; not in the questionable wisdom of fallible humanity, but in the power of God's own sure testimony.

Let us do all things with a view to edifying and not in a manner, to darken counsel by words without knowledge (Job 38: 2). And, further, let us not aspire to be a Man or woman of so-called wonderful faith; let us just be content with a simple, childlike faith that believes everything God says and refuses to believe what

He does not say on matters of Divine revelation. On the common principles of reasoning, we ought to have full confidence in every item of God's Word, and should continually act upon it. Let the rejoicing be in the testimony of our conscience, that with the greatest simplicity and sincerity (not with, fleshly wisdom but by the grace of God) we have spent our lives in this world. Especially should we be sincere toward the household of faith whose development and perfecting should be our deepest concern.

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## CONVENTION NEWS.

WITH the passing of the recent Christmas Convention in Melbourne, we render heartfelt praise and grateful thanks to our loving heavenly Father for the many blessings bestowed throughout the gatherings at that time especially, and send out this brief report trusting that, it may be of interest and some encouragement to our dear friends in other parts.

Those who have attended similar gatherings of the Lord's People, realise to the full just how helpful and refreshing such occasions are when the Lord's spirit dwells richly in the hearts of all assembled, and they are "seated together in heavenly places in Christ Jesus." We agree with the numerous expressions of the brethren, that the Christmas Convention, 1933, was no exception in this respect; at the same time much sympathy was felt by all in attendance for a dear Sister who was seriously ill throughout the Convention days, and who has since finished her earthly course.

It was a pleasure indeed to have the visiting (brethren with us, for though fewer in numbers than on previous occasions, there was the same zeal and earnestness manifest that is always characteristic of the true child of God. We thank the clear brethren who so willingly sacrifice time and means to attend in Convention whenever possible, and so ably assist in the program for the benefit of all. Others would have attended had the way been open, and in their absence sent along loving greetings with the intimation that they would be present in spirit and these were much appreciated.

Sunday afternoon, December 24th, found all assembled together in oneness of spirit for the opening of the three-

day season of 'praise, prayer, study and fellowship before the Lord, 'and each session seemed to pass all too quickly with the feast of good things derived from the selected studies and addresses given by the brethren. The following passages of Scripture proved very helpful studies for ' the three days :—Rev. ' 3: 14-22; 1 Cor. 1 : 1-9 ; Phil. 2 : 1-5; and will give some idea of the lessons brought to mind and the encouragement received from the sure Word of Truth. The addresses by various brethren were on the subjects :—"Beware of Deception," "The Bride of -Christ," "Gladness in Heart (Psa. 4: 7), "Faith," "Trustful Endurance"- (Dan. 3: 16-18), "Working 'Out Our Salvation," and "The Gospel of Peace" - (Rom. 10: 15). Each in turn brought' out many timely and necessary truths, exhorting the 'brethren to fully appreciate their' privilege of sonship to 'be glad in the Lord, and press on in full faith and patient endurance, working out their salvation through a knowledge of the gospel of glad tidings and all dependent upon the loving sacrifice of Christ.

In addition to the profitable sessions at the meeting rooms, there was a further very helpful service on the Tuesday morning as the friends gathered to witness the beautiful symbol of baptism performed by two Sisters and one Brother as they thus outwardly manifested their previous consecration to the Lord, to be dead with Christ. (Rom. 6 : 3). All were reminded of the deep significance of Christian Baptism, and exhorted to give all diligence to make their calling and 'election sure. We rejoice with the dear Sisters and Brother, and pray that they may daily seek and thus find the necessary grace and strength from the Lord to fulfil their vow of consecration faithful unto death.

The greetings contained in some very fine and encouraging. Scriptures, together with Christian love from various classes and individual brethren were appreciated very much, and the message chosen by the Convention assembly as' a general greeting is found in 1 Cor. 1 : 4-9. The thoughts contained in these verses, along with sincere Christian love, were sent by the visiting members to their own classes and homes, and it is desired that all dear friends accept the same to themselves from the Melbourne Class.

The closing scenes came on the Tuesday evening, with the pleasing Love Feast and singing of the beautiful hymn, "God be With You Till We Meet Again," and concluding in prayer for God's blessing to attend each and all of His people throughout the days ahead.

I T is a great pleasure also to report having heard of a very profitable 'Convention being held at Rulla, Tasmania, on December 26th, and we truly rejoice with our dear brethren there, in the many blessings received. A message to hand is as follows :—"You will rejoice to know that we had a very happy time of fellowship together, and I am sure by the messages- since received from the other friends, all received much blessing from our gathering together, which we' count a great privilege. I understand that this was the first Convention gathering in Tasmania, but we trust that if it is God's will it may not be the last. 'There were thirteen Brethren and Sisters present, all of whom professed consecration, and at the testimony meeting at 5.30 p.m. each one gave testimony of God's wonderful love .and care, and a very noticeable feature of each was the feeling of greater faith as the end of the year approached, thus fulfilling the Scripture that we should grow in grace and the knowledge of our Lord and Saviour Jests Christ. It is pleasing, too, to 'be able to report that each of the Brothers present took advantage of the privilege of giving us a little talk, and some very fine thoughts were expressed. 'Oh, what a privileged people we are, to be able to thus gather together in the liberty of our Lord and Saviour, free from all bondage of sectarian creeds."

## Correspondence.

Victoria, 11/1/34. Dear Friend.

I am writing to thank you for sending the books I ordered at Christmas, namely, "The Divine Plan of the Ages" and "Some of the Parables."

Being a farmer, this is a very busy period of the year for me, and 'I have ,not yet read "The Divine Plan of the Ages," but "Some of the Parables" I am reading now a second time. I have never had the Parables taught so before, and it is with great wonder that I read.

I hope at some future time to read more of the pamphlets you offer in "People's 'Paper:"

Please accept the thanks of one who, by the grace of God, earnestly desires to be His disciple.—Yours faithfully,  
S.A.W.

N.S. Wales, 15/1/34. Dear Brother.

Allow me to wish you much blessing from the Lord during the year we have entered. I trust what is past of it has brought gladness to your heart, and that the Xmas season also brought you its own special cheer.

I am writing you now with regard to the "Herald" and "P.P." and renewal of subscriptions for the year. Meantime, I do not find myself in a position to renew these subscriptions, as with increasing age and heavy expenditure of my resources recently, I have to curtail every possible outlay. It is hard' to do so, as both in coming to me have often brought me comfort and encouragement, and will miss them. Times are difficult, and no doubt you and the "Herald" people are finding the burden of things very trying. So, rather than add to their and your troubles, I think it wise to ask' that they cease coming. I have the old issues to fall back upon, and they are always interesting and helpful. With

kindest' Christian love.—Yours in Him, M.W.

[From time to time expressions such as above are received from one and another of our brethren, and we assure all that the "People's Paper" is gladly' forwarded free, when its visits are desired and the subscription cannot be provided on account of, difficult circumstances. A word informing us of the desire and position is all that is necessary.]

N.S.W., 26/1/34. Dear Brother in the Lord.

In answer to your kind letter of 2nd January, you might put the amount to Tract Fund. I trust will be in a better position when the' year is up, should I still be in the flesh;. 1935 seems such a long way' off.

I was pleased to hear you had such a time of refreshing. Yes, God is good indeed. I do enjoy reading the "People's Paper," and hope to pass them on to others. I have not been able to get among folks lately where I can give them away, and posting is slow work at the best of times for, me. It is marvellous to see and know how God is working in our midst, and I trust I shall be thankful and grateful to Him. May God bless you in His works always.-

Queensland, 24/1/34.

Dear Brother.

I received the booklet, "Voice from Switzerland," and thank you very much for sending' it; it is going on to Bro. — tomorrow, as directed. The amount — you may use according to your discretion.' This little book contains a very great deal in few words, and it would seem as if the truth on the matter lies in that direction. That the Lord will make manifest the true character of the present governments and their religious systems before the great millstone falls, there is no doubt.

by God's grace.

Berean Biblical Institute. The Manager,—

Dear Sir,—I am enclosing postal note for , 2/6 for a year's subscription to the Christian "Peoples Paper," also a copy of the booklet, "Some of the Parables." With the remainder of the nioney please send any small booklets of interest to Christian student, and oblige,

Yours P.P.R.

The Berean Institute.

Dear Sir,

Would you please send me the little "Paper." I think it was called "The Voice"; you sent two or three to me;' 2/6 a year. They are very good.

Enclosing 2/6 'postal note for same.

"Yours truly, G.W.G.

## What Mankind Needs Most To-day.

"If now," said Dr. H. E. Fosdick, in a recent sermon in New York, "the desperate need of being saved from an utter breakdown of our social order can weigh heavily upon our consciences, so that our intelligence is conscripted for social uses, so that the same kind of scientific and business brain power which solved the problem of production is set to solve the problem of distribution, until wealth becomes common wealth and all the people share in the goods which they help to create, then a hundred years from now there will be no economic problem."

"Yet, this does not finish the matter unless we add a final thing. If we are going to be saved from our present humiliating and perilous estate, we must as persons and as a nation be borne again into a better spirit. You may confront us with all the new science, the new philosophy, the modern world's changing circumstances, but we know that mankind still needs nothing quite so much as to be saved into the spirit of Christ."

—"Christian World."

SAYING.

*"One personal struggle and conquest over self will be of more 'benefit than listening to a hundred sermons or singing a hundred hymns. It is not so much what we learn as what we practice that benefits us."*

*"Love is a great thing, yea, a great and thorough good; by itself it makes everything that is bitter, sweet and tasteful; and it bears evenly all that' is uneven. For it carries a burden which is no burden."*—Thomas A. Kempis.

## Close of the Pilgrim Way.

WHEN we realise that the full that the earthly life ,of God's people,, since their consecration to Him, is for the development of character like unto our Lord's in preparation for the glorious inheritance and privileges of service with Him in His heavenly Kingdom, we are then enabled to view matters from the Divine standpoint- and are comforted

when one or another of our dear members complete the pilgrim journey in full faith and confidence. It was from this viewpoint that the Apostle wrote the words of comfort and hope in 1 Thess. 4:13-18, would not have you to be ignorant, brethren; concerning them which are asleep, that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even, so them also which sleep in Jesus will God bring with Him." And not only so, for the Apostle goes on to show that at the second presence of our Lord (the time in which we believe we are now living) after the sleeping saints were raised, the faithful, "feet" members of His Body do not sleep in death when the earthly life is closed, but are changed in a moment to be with their Lord and Head, and are so soon to enter upon the grand work of the Millennial Age when the last-member has been glorified and 'the Marriage of the Lamb has taken place.

With these thoughts in mind we refer to the passing of a very dear member of the Lord's people, Mrs. J. H. Clayton, of Brunswick, Victoria. Since being blessed with a knowledge of the wondrous plan of redemption quite a number of years ago, our Sister Clayton has walked the narrow way in service of her Lord and His cause continually. For some years past our dear Sister has been closely associated with the Melbourne Ecclesia, and was dearly loved by all the friends, particularly those who were in closer touch in recent times, and during the last trying illness. Loyal to the truth, of a quiet disposition, and, yet with zealous care for the highest welfare of others, never sparing herself when very often so weak and frail, our dear member was a fine example in our midst of a true disciple of the Master.

Our sincere sympathy goes out to the bereaved ones in the home circle where the dear wife and mother will be sadly missed, but the influence of her life will remain with them, and we trust may lead them to endeavour to follow her faith and life. Our own grief at the loss of one so dear is great, but we thank God for the faithful and loving sacrificial life, and rejoice to know that, "precious in the sight of the Lord is the death of His saints."

The end came at about 6 a.m. on New Year's morning, after some "days of almost unconsciousness, during which the words of some beautiful hymns were repeated, and such sayings as, "Dare to be a Daniel" could be heard, indicating that though the body was so weak and worn out, the mind was on heavenly things.

On Wednesday morning, January 3rd, "after a short service in the home of Our departed Sister, the earthly tabernacle was laid to rest in the quietness of Fawkner, in the presence of a goodly number of relatives, friends and members of the Melbourne Class. The gospel message of hope in Christ for the redemption of the elect, and also for the world of mankind in due time, in which our dear Sister rejoiced was reviewed, the service closing with prayer to our heavenly Father for His blessing on the bereaved, and that the solemn occasion may be a further incentive to all His dear people to be faithful to their covenant of sacrifice, even unto death.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

"Though earth-born shadows now may shroud  
Thy thorny path awhile,  
God's blessed Word can part each cloud,  
And bid the sunshine smile.

"Only believe, in living faith,  
His love and power divine,  
And in each trial, e'en in death,  
His light shall round thee shine.

"I-Told on thy way, with hope unchilled  
By faith and not by sight,  
And thou shalt own His Word fulfilled—  
'At eve it shall be light.'

## What Mankind Needs Most To-day.

"If now," said Dr. H. E. Fosdick, in a recent sermon in New York, "the desperate need of being saved from an utter breakdown of our social order can weigh heavily upon our consciences, so that our intelligence is conscripted for social uses, so that the same kind of scientific and business brain power which solved the problem of production is set to solve the problem of distribution, until wealth becomes common wealth and all the people share in the goods which they help to create, then a hundred years from now there will lie no economic problem."

"Yet, this does not finish the matter unless we add a final thing. If we are going to be saved from our present humiliating and perilous estate, we must as persons and as a nation be borne again into a better spirit. You may confront us with all the new science, the new philosophy, the modern world's changing circumstances, but we know that mankind still needs nothing quite so much as to be saved into the spirit of Christ."

—"Christian World."

SAYING.

"One personal struggle and conquest over self will be of more benefit than listening to a hundred sermons or singing

a hundred hymns. It is, not so much what we learn as what we practice that benefits us.”

*“Love is a great thing, yea, a great and thorough good; by itself it makes everything that is bitter, sweet and tasteful; and it bears evenly all that is uneven. For it carries a burden which is no burden.”—Thomas A. Kempis.*

## Manuscript of Bible.

Britain. to Buy From Soviet.  
- Price, £100,000.

THE British Museum Trust will pay £100,000 to the Soviet for a fourth century manuscript of the Bible. This is the largest price ever paid by the Museum for a manuscript.

The manuscript is the Codex Sinaiticus, which formerly was in the possession of the Czar of Russia. It is one of the oldest manuscripts of the Bible, and is regarded as of paramount importance to the establishment of its text.

The Prime Minister (Mr. MacDonald) stated in the House of Commons that the Government had undertaken to make a special contribution toward the purchase price of one pound for every 1:1 subscribed by the public.

Mr. R. Flower, Deputy Keeper of Manuscripts at the British Museum, says that the purchase is the most important that the Museum has ever made.

### Monks Ignorant of Value.

The Codex, which is written in Greek, is one of the most important manuscripts in the world. Forty-three leaves of it were discovered in 1844 by the German Biblical scholar, Tischendorf, in a rubbish basket at the monastery of St. Catherine, on Mount Sinai. These were presented to the Leipzig Library.

Tischendorf, in 1853, returned to Mount Sinai, and was shown additional manuscripts which he recognised as the main bulk of that formerly obtained, and which were sent to the Czar Alexander.

The Codex consists of a very large portion of the Old Testament a translation of the Hebrew Septuagint, although some books are fragmentary, and also a complete: New Testament Epistle of Barnabas and a treatise known as “The Shepherd of Hennes,” which was so popular in the early Church that it was nearly included in the Canon of Scripture.

This Codex, dating from the second half of the fourth century, and the Codex Vaticanus at Rome, constitute the two earliest, great Biblical manuscripts.

The third is the Codex Alexandrinus, dating from the second half of the fifth-century, which is already in the British Museum.

### Wrapped in a Napkin.

#### (Published in “The Times”),

The announcement that the British Museum has an opportunity of acquiring the Codex will thrill everybody interested in the history of the Bible, writes Sir Frederick Kenyon, Director and Principal Librarian of the British Museum, in “The Times.”

Its intrinsic value is heightened by the glamor of its romantic discovery.

Tischendorf, in 1844, found several leaves of the Codex that had been, consigned to the furnace. He was informed that much similar material had already been destroyed,

Inquiry elicited that other portions of the manuscript existed.

Tischendorf's eagerness was aroused, but he was not permitted to take more although he warned the monks that such treasures were too valuable to feed to the furnaces.

When he returned to the monastery in 1853, his enquiries met with blank negatives, but these were changed later because he was under the powerful patronage, of Alexander II., Protector Of the Greek Church.

On his last evening visit he showed a steward of the monastery his recently published Septuagint version of the Old Testament whereupon the steward produced, the remainder of the Codex, wrapped in a napkin.

### Written on Vellum:

The Codex was written by four scribes on fine vellum leaves, measuring 15in. by 13½in. The text is arranged four columns to a page, except for the poetical books of the Old Testament, which are given in two columns to a page. Thus it recalls the papyrus scrolls from which the text was copied. Generally, it is more impressive than the Codex Vaticanus.—(Melbourne “Herald.”)

### Archbishop of Sinai Demands Its Return.

Cairo, 29th January.

The Archbishop of Sinai has telegraphed to the authorities of the British Museum requesting the return of the Codex Sinaiticus. He says the British public must know that the manuscript belongs to the monastery of Mount Sinai.

[The Codex Sinaiticus, the oldest Biblical manuscript in the world, was bought from the Soviet Government in December for the British Museum, the price paid being £100,000. The Archbishop's claim raises an interesting situation.—(Melbourne “Age.”)]

## **“Go Ye Out to Meet. Him.”**

Out of the past, with its death-haunting shadows,  
Out of the dread what to-morrow may bring;  
Out of the doubt that has hindered our service,  
Out of self's winter and into His spring.

Out of the keenness that notes others' failure,  
Blind to the pain of the path they have trod:  
Out of ourselves and our own fancied goodness,  
Into the life that is hidden in God.

Out of the fear of what others will think of us,  
Out of the longing that others should praise:  
Out of all questioning why He thus deals with us,  
Into the life of content with His ways.

Out of the life that is always expecting  
Sympathy, love, all that' friendship can' give:  
Into the life where the joy is in sharing,  
Poured out in service that others may live.

Out of all giving that lacks love's. sweet graciousness,  
Out of all judging with earth-eyes so dim;  
Out of the Natural into the Heavenly,  
Church of the living God rise to meet him!  
Minnie Hardwick.

“While outwardly busy, let us be more occupied with God than with everything else.”—Fenelon.

## **Prayer Brings Peace.**

“Being in an agony, He prayed,” is the record of our Saviour's Gethsemane experience. The lesson stands for all time. Like a bright lamp, the little sentence shines amid the olive trees of the garden. It shows us the path to comfort in our, time of sorrow. Never before or since was there such grief as the Redeemer's that night, but in His prayer He found comfort. As we watch Him the hour through, we see the agony changing as He prayed, until at last its 'bitterness was all gone, and sweet, blessed peace took its place. The gate of prayer is always the gate to comfort. There is no other place to go. We may learn also from our Lord's Gethsemane how to pray in our Gethsemanes. God will never blame us for asking to have the cup removed nor for the intensity of our supplication; but we must pray with submission. It is when we say in our deepest intensity, “Not my will, but Thine,” that comfort comes, that peace comes.

Perfect loyalty to Christ brings perfect peace into the heart. The secret of Christ's own peace was His absolute devotion to His Father's will. We can find peace in no other way. Any resistance to God's will, any disobedience of His law, any wrenching of our lives out of His hand must break the peace of our hearts. No lesson that He gives ever mars our peace, if we receive it with willing, teachable spirit, and strive to learn it just as He has written it out for us. If we take the lessons just as they are given to us, we shall make our life music, and we shall find peace.—T. R. Miller, H.D.

## **“A Voice From Switzerland.”**

In last November's issue of the “People's Paper” extracts were given from the above-mentioned booklet with the intimation that a supply was expected to be available for all desiring them. We are sorry to say that only five could be procured. These are now being loaned around amongst the good number of brethren who ordered copies, and we ask those who have not had Word to that effect, to accept this notice that they have not been overlooked, but shall receive a copy as soon as possible. It has been impossible to write all personally about the matter. Should a further edition be printed all will be supplied as originally intended. It is to be understood that we are not necessarily endorsing all that is stated in this booklet, but think many of the thoughts very interesting and probable.

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## **Pressing Towards The Mark.**

*“Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.--” Phil. 3: 13, 14.*

IN the epistle to the Philippians, St. Paul expresses his full appreciation of his opportunity to gain a prize, something worthy of laying hold upon, of grasping fully, of getting possession of. What was that - for which the great Apostle was striving and which he had not yet attained? He spoke of this thing as a prize, which he was pressing along to win.

We may view “the mark for the prize of the high calling” from two standpoints, both of which are correct. From one standpoint, this mark is that of heart-likeness to God’s dear Son, of perfection of intention, of love for righteousness, for God, for the brethren of Christ, and for the world, even our enemies. This degree of character-development should be attained as early as possible in our Christain experience, and should be such that, were we to die at any time after its attainment, God would count us worthy of a share in the First Resurrection.

From the other, standpoint, this “mark for the prize of the high calling” is that of crystallisation of character in the likeness of our Lord. After having attained a heart-likeness to Christ, we must hold it fast, and see that in all the testings which the Lord permits to come upon us, we are counted by Him as overcomers, not in our own strength, hut in that of our Redeemer. This mark of crystallised character is not attained so early in our Christain experience as is the mark of character-development. But by fighting the good fight until the end of our course, we crystallise our characters in love for the principles of righteousness, for God, for the brethren and even for our enemies. If thus faithful, we shall win the prize of glory, honour and immortality.

There is no reason to think that our consecration is the mark; for our testing, our proving, comes after our consecration, and not before it. No one would be at the mark merely because he is consecrated, but because he had endured the testing, thus proving that his consecration was from the heart and that he was sincere in the devotion of his every power to the service of God. We cannot suppose that the mark is reached the next moment after consecration. Some degree of character-development must be possessed; there must be some mark of character, in order that God may count that person worthy of everlasting life.

God’s standard of character is perfection, which must be manifested by loyalty and obedience under whatever tests He permits to come to individuals upon any plane of life. No one will get the prize of everlasting life unless he successfully passes those tests. We realise that the Church has been under trial throughout the ‘Gospel Age, as to her worthiness to obtain “glory, honour and immortality”—Joint-heirship with her Lord. Rom. 8:17.

From the Scriptures, we learn that throughout the Messianic Age the world will be tried by The Christ, and that even after passing that test they will not receive the reward of everlasting life until God shall have proved them at the end of Christ’s reign by loosing Satan ‘for a “little season” (1 Cor. 15:24; Rev. 20:7-10.) The fact that the world is thus to be tried by both The Christ and God confirms the thought that God has a standard, or mark of character to be attained by ‘all those who are loyal and obedient to Him—on any plane of existence.

While this mark of character to be attained by the world during Messiah’s reign is not the one to which St. Paul refers in this epistle, nevertheless there is such a character-mark to be reached by mankind. Those who then attain the mark will have everlasting life on the human plane. But those who attain the mark to which the Apostle refers will be given eternal life on the divine plane.

### **The Mark of Character-Crystallisation.**

The Apostle was a noble example of one who had reached the mark. So far as we know, he was ready to die at any time; hence it was not this mark of character-development to which he had not attained. He had not yet attained to the prize itself, and could not do so until his change should come. He was constantly pressing along, trusting that God would give him all the things that are in reservation for “them that love Him.” (1 Cor. 2:9) We could not think the Apostle to mean that he would reach this mark of character-development just at the moment before death. This would be an absurdity of thought.

Our Lord Jesus was at the mark of perfect character at the time of His consecration; and He maintained Himself at the mark. As a sacrifice He would have been acceptable at any time. It was His part to consecrate His life and not to hold it back. It was the Father's part so to arrange matters that the Jews might not take our Lord until the Father's hour for Him had come. In everything that He did He submitted Himself to the Father's will. Our Lord spoke of His "cup" as the one which the Father had prepared for Him.—John 18: 11.

If our Lord had determined for Himself the time and the manner of His death, then He was pouring the cup. If the Jews had determined these points, then they were pouring the cup. But neither our Lord nor the Jews did so, for both time and manner were foretold by the Prophets. Our Lord took the cup and accepted it as the Father's providence for Him. If the Father's providence had led to His death a year sooner or two years sooner, if the Father's will had been expressed in our Lord's crucifixion at an earlier time, even then it would have been well with Him. But He "learned obedience by the things which He suffered."—Heb. 5: 8; 2: 10.

At Jordan, our Lord was shown to be perfect and to have made a perfect consecration, both by the descent of the holy Spirit and by the voice of Jehovah. (Matt. 3: 16, 17.) He had also a perfect body—though it was earthly—in which the New Creature operated. But His obedience must be tested—His loyalty even unto death. Whatever the degree of testing to which our Lord might have been subjected, it was just the right amount, according to the Father's wisdom. Our Lord would have been just as much an overcomer had He died at any time after His consecration. But if He had died sooner than He did, it would merely have proved that the Father did not require as much evidence of our Lord's faithfulness and loyalty as He did require.

### **Our Lord an Overcomer at Consecration.**

Here some one may ask, "Is it proper to say that our Lord was an overcomer as a New Creature at the time when He made His consecration?"

Our answer is, Yes. An overcomer is a victor. The word does not imply that a man has completed the victory, however; for we sometimes say, He will lead them from victory to victory. So with our Lord. He con-

hinted faithful as an overcomer down until death; but He was not counted as an overcomer until death, 'Between the Father and our Lord as a human being there was no Mediator, and as a New Creature there was neither Robe to cover nor Advocate to represent in case of any deviation from, the will of God; and the slightest deflection therefrom would have meant the Second Death.

The Scriptures give us two pictures of our Lord as an overcomer at His consecration, where He gained the first great victory over His flesh. The first of these pictures (Lev. 16: 11), the killing of the bullock on the Day of Atonement, represents the death of our Lord's humanity at the moment when He consecrated Himself at Jordan. There He gained a victory and continued victorious until the end of His course.

The second picture is found in Rev. 5: 2-7. Here our Lord is represented by a newly slain lamb. He was not this newly slain lamb at His death when He had finished His course, but at His consecration, when He began His course. The proclamation which the Revelator heard was, "Who is worthy to open the Book, and to loose the seals thereof?" We read that John wept much. "And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book and to loose the seven seals thereof . . . And lie came and took the Book out of the right hand of Him that sat upon the Throne." Our Lord alone was worthy of the honour of receiving the Divine Plan into His care. We also read that John looked and saw the newly slain Lamb open the Book.—2 Rev. 6.

After our Lord had entered upon His consecration He was the newly slain Lamb. Then the Father gave into His hand the scroll of the great Divine Plan of the Ages—the scroll written on both inside and outside. The outside He was already able to read. But the inside, which contained information on spiritual things, remained sealed.

As soon as our Lord came up out of the water after His baptism, He was begotten of the holy spirit and began to understand spiritual things. "The heavens (higher things) were opened unto Him." The time when He began to be considered the slain Lamb, the time when the scroll was delivered to Him, was the time of His consecration.

### **Submission the First Requisite—Patient Endurance the Second.**

A good illustration of the process of character-development and crystallisation is afforded by the work of a potter. First, he must select the right kind of clay, for some clays would produce very coarse ware, others would crack or warp in the drying, and still others would not stand the intense heat. Having selected the proper clay, the potter subjects it to very many processes of grinding, mixing and wetting until it comes from the mill a soft, plastic mass of the consistency of tough dough, ready for the potter's use. Then comes the moulding into the article desired. The dish is formed, or shaped, with care and dried. Next it is placed in the kiln and fired with an intense heat for two or three days and nights.

Then it requires a long time to cool before it can be removed' from the kiln. But even then it is only a porous, leaky vessel, altogether unfit for use until it has been dipped into a liquid glaze, or slip, which it readily absorbs.

Again it is subjected to the heat of the glaze kiln, which not only melts the glaze, but converts it into a perfectly transparent glaze all over the surface, making the article beautifully smooth and comely. But if the vessel is of very choice porcelain, to be made still more attractive to the eye by decorations, the ornamentation and gilding must be done at this stage, and the vessel must again be placed in the kiln for the third firing. Some vessels, which have stood all the other tests, fail at this point and are cast into the waste heap. But if the vessel passes successfully the last test, it is ready for the service for which it was designed.

So in our Lord's case. Not only was He perfect as a man, but His own will was in complete subjection to the Father's will. When trials came, there was no swerving, no twisting, no 'bending. He was of the proper material. His

heart (applying this word to the mind), was of the proper character. So must it be with us. Those who will be accepted and found worthy of the great reward will be of His character-likeness in this respect; they will 'be loyal to God's will. Not only will they endeavour both to ascertain and to do the Father's will, but they will be in heart submission to that will in every degree. The "cup" they will be required to drink is the same that our Lord drank—and "all of it!"

To follow in His steps, we must first reach this mark of character-development ; and having done all, we must stand there. It is well to repeat the thought that it will not do for us to think that one reaches the mark of proper character-development just at the moment of death. Character should be attained as soon as possible. But having reached this character-development called the "mark," it is for us to stand faithful, and not be thrust away from it 'by the opposition of the world, the flesh and the Devil. All such opposition must be endured before we can win the prize. Some of the noblest characters, who have been in an acceptable condition, and used of the Lord, did not get to the mark until they had passed through certain severe experiences.

### **"We Have they Mind of Christ."**

The thought of the Apostle seems to be: Here is a certain line of conduct and character-development which God has marked out ; and it is the same for all who are in the race. The life of Christ is the rule. if we would attain the mark, obtain the prize, we must follow this line, or rule, or mark.

The Apostle Paul had but one mind or will. "This one thing I do," he said. He was not a double-minded man, at one time thinking he would like to serve the Lord, at another time himself, and then again the Adversary, etc. He had accepted the Divine proposition to give all his talents to the service of the Lord. He had before his mind the great promise that God had made. For him there was but one thing in life.

The Scriptures tell us that during the Gospel Age God has sent out a special call, or invitation, and" that those who have accepted that call have "exceeding great and precious promises" of wonderful things to look forward to. All who accept the call should practically forget all the trifling things of life in order to attain these promises. There is but one, way to win the prize—'by manifesting to God faithfulness, 'obedience and loyalty. Character, not talent, makes us acceptable. God could give any one intellectual powers as good as ours or better. He will not grant any one a place in the Kingdom on account of physical strength or endurance. He will not admit any one to the Kingdom because of worldly prosperity or honour of men, or because of riches.

### **Conditions Required in the Race.**

What' then is God seeking? To what has He called us? The Apostle Peter says that God has "called us to glory and virtue." (2 Peter 1: 3.) Certain conditions God requires of those who will run in the race. He requires that none be proud, but that they possess humility. And 'He will have no one in the Kingdom of His Elect who is weak, vacillating, so far as his mind is concerned. He may not have a strong intellect; but he must manifest to God that he has a strong will and firm determination, and that he has cut off everything in life in order to win the prize. He must also demonstrate his loyalty to God. He must not merely seek glory, but he must recognise and appreciate his responsibilities to God.

Loyalty is one of the great tests of character—loyalty to God,, to His Word, loyalty to principle. Whatever follows, the Christian must be submissive to God, trustful and faithful. To such alone could we expect God to give the great blessings promised to overcomers. Hence we see that the Apostle was quite right in giving up all that he might serve God, that he might please the Father, and thus attain to this glorious reward of joint-heirship with His Son.

Finally, it is important that we should keep in mind the fact that since true love on our part will manifest itself in obedience, then disobedience is an evidence of a loss of love, as viewed from the Lord's standpoint, a deflection from loyalty, a failure to endure the tests. We must agree that the Lord's standpoint of judgment is a reasonable one. Should one ask: How would it be if we should disobey through ignorance? The answer is, that the Lord has made provision against our ignorance; first, He has given us the Word of Truth, "that the man of God may be perfect (perfectly informed), thoroughly furnished unto all good works"; and second, He has promised to supply such helps to the spirit of holiness and the understanding of His Word, as will enable us to do what is pleasing in His sight.-2 Tim. 3 : 17; John 16: 13, 14.

Love is the crown of all graces, "the fulfilling of the.' Law." Without a fervent, glowing love, it will be impossible to render obedience or to ,stand the tests for development and crystallisation of character arranged for by Divine Love. Our Lord tells us that He was beloved of the Father; and the Father Himself declared, "This is My beloved Son." We can readily see why our Lord Jesus was greatly beloved, for He expressed and fully manifested the Father's love. But it astounds us to know that this same love is exercised by the Father toward us! "Behold what manner of love the Father Kath bestowed upon us, that we should be called the sons of God!" "The Father Himself loveth you !" -1 John 3: 1; John 16:27..

### **Loving- Obedience Brings Joy and Peace.**

Let us, dear brethren, be more than ever careful respecting the Word of the Lord; let us not by negligence give evidence of =a decay of love. Our Lord points out that His,continuance in the Father's love, as the well-beloved Son, with all which this implies, was because of His--obedience to the Father's will; and that following the same-line, He must require that we should be obedient to Him if we would abide in His love and share His Throne and glory.—John 15: 10.

Our Lord's instructions and commandments are not intended to terrify us, nor to deprive us of happiness. On the contrary; "These things have I spoken unto you that My joy may be in you, and that your joy might be filled Troll:." (John 15: 11.) Those who give surest evidence of living nearest the Lord well know that obedience to the Lord's

words, together with the privilege thus obtained of abiding in Him and His love, is the greatest joy, a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace which “passeth all understanding,” which rules in the heart, and which brings with it the promise, the assurance, “not only of the life which now is, but also of that which is to come.”-1 Tim. 4: 8.

Tho' disappointments, keenly felt,  
Have traced care on thy brow;  
Tho' hopes have perished..that have caused  
Thy heart in grief to bow;  
Tho' friends have failed thee whom thou loved,  
And fees with wicked dart  
Have drawn the cruel bow of scorn  
To\_ pierce thy. breaking heart.

Be vigilant, be strong, be true,  
And, quit thee like a man;  
Be, diligent God's will to know—  
Submissive to His plan;  
Heed not the counselling of men,  
E'en- the' in love 'tis given.  
(Shortsighted it is apt to be  
And.. lead thee far from heaven).

But ready, be to follow Christ,  
Wherever He may lead;  
To voice of stranger hearken not,  
But :to His voice give heed.  
Though evil or through good report  
Undaunted follow on;  
Your feet will never find a path  
But . there your Lord has gone.

And what if men may look askance  
And sneer and laugh and scorn ?  
You'll never feel a pang of pain,  
But that your Lord has borne;  
The trials of ' this present life  
Are not to be compared  
To glory we shall share with Him,  
Whose sufferings we have shared. —H.H.

*“For I have given you an example, that ye should do as I 'have done.”—John 13: 15. If, before we say or do anything, we would always consider whether it was agreeable to the pattern of Christ, a multitude of sins would be avoided.*

PEOPLES PAPER.

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

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

## “SONGS IN THE NIGHT.”

WHILE the perplexities and difficulties of recent. years are deepening the world over, causing much travail of mind amongst 'statesmen of all lands, and with mankind in general greatly concerned as to the outcome of this period of gloom, it may be asked how the Lord's people can at this time truly sing “songs in the night.” .

The year just closed has surely witnessed a continuation of the night of weeping. Sickness, sorrow, sighing and dying continue, but those who have been brought to know the Lord and His plan of salvation realise that these conditions, under the reign of “the prince of this world,” exist only for a limited time—until the glorious morning

of Messiah's Kingdom—and so they have great cause to rejoice that while, “Weeping may endure for the night, joy cometh in the morning.” (Psa. 30:5.) How glad we are that we have learned from God's Word that, then, the glorious change will come to earth! St. Paul confirms this truth when he declares, “The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God.” (Rom. 8: 22.)

At present these sons of God are comparatively little known or recognised amongst men; frequently they are considered “peculiar people,” because of their zeal for righteousness and truth and for God. “Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is.” Soon the Lord will establish His kingdom under the whole heaven. Soon the Church class, the saintly, “the elect,” will be glorified, and then the time will come for the blessing of the non-elect—for their restitution to human perfection and to a world-wide Paradise which Messiah's kingdom and power will produce. “He must reign until He hath put all enemies under His feet; the last enemy that shall be destroyed is death.” Death will be destroyed; sheol, hades, the grave, will be destroyed, by the resurrection of the dead therefrom—“Every one in his own order.”

### **“Songs in the Night He Giveth.”**

While the whole creation groans under its load of sin and sorrow, the saintly few may sing, may rejoice, even in the midst of all the sorrows of life, and even though they share the results of sin as fully or even more fully than do others. The secret of their joy is two-fold: (1) They have experienced reconciliation to God. (2)

They have submitted their wills to His will. They obtained this new relationship by the way of faith in the Redeemer—faith in His blood of Atonement. They entered by the “strait gate” and “narrow way” of consecration to God—surrendering their own wills and covenanting to do the Divine will to the best of their ability.

This submission of the will to God and the realisation that all their life's affairs are in God's keeping and under His supervision gives rest to the heart. They have a rest and peace in this surrendered condition which they never knew when they sought to gratify self-will and ignored the right of their Creator to the homage of their hearts and the obedience of their lives.

Similarly, these have joy and peace and songs of thankfulness to God ‘because to them He grants a knowledge of His Divine purposes, and shows them things to come. These see beyond the trials and tribulations of the present time—they see the glories that will follow the present time of suffering. These see that the Church, the saintly few from all denominations and of all nationalities, are prospective heirs of God—heirs of glory, honour and immortality and association with: the Redeemer in His glorious Kingdom. This encourages them. They see also the outlines of the Divine Programme for the blessing of all the families of the earth. When they thus perceive that God is interested in their dear ones who are not saints, and interested in the whole human family, very few of whom are saints, it causes them rejoicing. When they perceive that God has arranged that through Christ and the glorified Church all the families of the earth shall be blessed, it makes them “joyful in the house of their pilgrimage”—while pressing on in the narrow way, and fully realising how light are their own afflictions in comparison with the “far more exceeding and eternal weight of glory.”

## **VARIOUS ITEMS. BIBLE STUDY MEETINGS.**

The friends of the Adelaide Class extend a hearty invitation to each and all in those parts who may desire to join them in their Bible Studies.

The meetings are quite unsectarian, and are held each Sunday afternoon and evening, also mid-week, in Liverpool Buildings, Flinders Street, Adelaide.

For further information address the Class Secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

A suggestion has come forward that our readers may like to obtain extra copies of this year's “People's Paper,” either for filing for their own use or passing on to friends who may be helped thereby. Those so desiring may have the twelve copies covering the past year sent to them for 1/3, post paid. Previous years' issues are also on hand and may be procured at the rate of 1/- for each year, or three years' numbers for 2/6, post paid.

A variety of post cards with suitable verses that appeal to the Lord's people are now in stock; also bookmarks, and various kinds of wall texts. The cards may be procured mixed, for 1/4 per doz., or 9d. per half-dozen; the bookmarks and wall texts from 3d. upwards.

A request was received recently for copies of the picture in fulfilment of Isaiah 11: 6; with which many of our friends will be familiar, and these are now in stock in three sizes for all who may desire them.

The prints are well worth framing; the picture itself being in the following sizes:-5 x 3; 7 x 41; ari (1 9 x 5.k The prices are 6d., 9d. and 1/- each, posted.

## Correspondence.

New South Wales, 26/11/33.

Dear Brother,—

I noticed in the last “P.P.” that “A Voice from Switzerland” was to arrive soon. As I would like to receive a copy of this I am enclosing \_\_\_\_\_, out of which you can take payment for this work, and the rest can go to the Tract Fund.

The extracts from the “V.F.S.” you published seem profitable reading, and as prophecy is being fulfilled before our eyes so rapidly, it behoves us to take full advantage of our opportunities, for it has been promised that “Ye shall not be in darkness, etc.”

The “P.P.” is still a source of comfort to me, and I’m sure to many others of the isolated. “The Gospel of Hope” message is very helpful, and reminds one of the great joy we should ever be telling to others—the joy of sins forgiven—and leave the wiping of all tears away to God Himself, who is so able to accomplish this great work in its due time. The Gospel is indeed good news unto all people.

Hoping that your class is enjoying real Christian fellowship, and rearresting your united prayers.

I remain, your Brother in Christ,

F.A.

Tasmania,

Nov. 28th, 1933. Dear Brother,

Loving Christian greetings in our dear Saviour’s name. I trust our God is still blessing you richly in your “labour of love.” Isn’t it encouraging, dear Brother, for we who are watching, to see the signs of the approaching end of the age and to know that we can “lift up our heads, for our redemption draweth nigh?”

How much we need to keep our eyes upon Jesus in these troublous times through which the last members of His Body must pass. The dear Lord has been near Brother \_\_\_\_\_ and myself in spite of our being away so much from fellowship with the little class. We hope,

D.V., to meet there next Sunday with Bro. \_\_\_\_\_. It is not until one gets right away from others who are in the truth and consecrated to Him, that one realises what a great help the little class meetings are.

Will you please send me the two Books of Studies in the Scriptures; namely, “Thy Kingdom Come” and “The New Creation.” I hope to get one of the books, “A Voice from Switzerland,” from Bro. \_\_\_\_\_ as soon as he gets them. The messages in “Peoples Paper” from time to time are helpful and encouraging.

Now, dear Brother, I must draw this letter to a close, hoping you and yours and the members of your little Class are well and still holding firmly to the glorious truths of the Bible. I am your Brother by His grace and with much Christian love,

M.R.N.

I would be true, for there are those who trust me,  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare;  
I would be friend of all—the foe, the friendless;  
I would be giving and forget the gift;  
I would be humble, for I know my weakness;  
I would look up (to God) and laugh and love and lift.

## Prepare Ye for the Kingdom

JOHN THE BAPTIST was the last of the Prophets and Jesus declared that none of them was his superior—“There hath not arisen a greater Prophet than John the Baptist—and yet I say unto you that the least in the Kingdom of Heaven is greater than he.” (Matt. 11 : 11 : ) Every member of the Kingdom of Heaven class must be higher than John because begotten of the holy Spirit. They are reckoned as members of the House of Sons, while the Prophets belong to the preceding House of Servants : “Moses verily was faithful in all his House as a servant, but Christ as a Son over His own House, whose House are we.”—Heb. 3: 5, 6: John 1:13.

God proposed. from ‘before the foundation of the world that He would redeem man and that He would establish His Kingdom for their restoration from sin and death conditions.- The Redeemer of the world was to be the King by whose reign of a thousand years the work of Satan; would be undone; the-head of the Serpent would be’ crushed-and humanity would be uplifted out of sin and’ death and be brought back to the condition in which Adam was at first—”very good.” The obedient would, learn through experience a great lesson, valuable to all eternity ; the wilful rejectors would be destroyed without hope or remedy. But previously, from amongst the redeemed would ‘be selected a little company to be associated with the Redeemer in His great work. These would be called the Kingdom—the Kingdom class —the Royal Family-Sons of God.

God promised Abraham, “the friend of God,” that this great blessing would come to humanity through his posterity, and indeed all of the saved ones should be known as his posterity in that they would become proselyte members

of Israel. Messiah was promised to be of Abraham's seed also, and it was to be through this Messiah : "that Abraham's natural posterity would be blessed, and "Would be made a channel of blessing to all nations. One thing not explained to Abraham was that Messiah would -have a company of joint-heirs selected from amongst men and, counted the "Body of -Christ," or "The Bride," the Lamb's Wife." ..

### **Necessarily to the Jew First.**

Although God had not mentioned this elect class ,which He purposed should be members of the Messiah, 'or His Bride, nevertheless God determined that the opportunity to become members of this elect, special class 'I should first of all' go to Abraham's natural seed. For the three and a half years of Jesus' ministry and for "a ' further three and a half years after His death the privilege \_of becoming His Bride and joint-heir was limited to Israel after the flesh.

Latex it was sent on equal terms also to the Gentiles. Saint Paul tells us that it was necessary that the -Gospel Message should go first to the Jews because this was the Divine arrangement. But he adds, "Israel bath not Obtained that which he seeketh for (the best of God's gifts, the privilege of becoming members of the spiritual Israel), but the election bath obtained it and the rest were blinded." (Rom. 11: 7.) The blindness' 'is not to be forever, but merely until the completion of the elect, spiritual class—then the blindness is to pass away and Israel is to be saved or recovered to the Divine favour lost eighteen centuries ago. (See Romans 11 : 25-33.)

Meantime the dealing with natural Israel proceeded just as though Jesus in the flesh were about to- take the Throne; and just as though His disciples in the flesh were to be His Bride; and just as though the Jewish nation would then be exalted and used as the Divine channel ; and just as though the promise would there have fulfilment: "In thy -Seed shall all the families of the earth be blessed."

### **"My Kingdom, is Not of This World."**

It was in harmony with this offer, which God knew would not be accepted by a sufficient number, that- He sent John the Baptist to announce Jesus as though He would be King of the Jews in the flesh and to announce His Kingdom as though it would be immediately established. However, all along God .knew that His Son would be crucified, and that merely a beginning would be then made in the selecting of the elect Church, and that it would require more than eighteen centuries to complete it—and therefore require a tarrying of the Kingdom for more than eighteen centuries, until the Kingdom class should -be ready in God's name and power to take the dominion of the earth—under the whole heavens.

Jesus declared, "My Kingdom is not of this world (Age)," and as He did not establish His Kingdom at His 'first advent, but merely began the work of calling the "elect," so- the work of John the Baptist was merely to the Jew and proportionately only was he the anti-type of Elijah. A larger antitype of Elijah and John as forerunners, we may now see. The faithful members of Jesus in the flesh for eighteen centuries have constituted the antitype of John the Baptist. Their message all the way down these centuries has been to all who hear it, "Repent, for the Kingdom of Heaven is at hand." The King whose Kingdom they announce is composed of the glorified Jesus and His glorified Bride, beyond the veil, These soon shall take the Kingdom and reign gloriously as Abraham's Seed for the blessing of all the 'families of the earth.

The Church has cried in "the wilderness" in the sense that she has been alienated and separated from the world. She has called upon all who would hear to prepare for Messiah's Kingdom. She has told more fully than did John the Baptist of the effect of Messiah's Kingdom—the levelling up of the valleys (the lifting up of the poor), the straightening out of the crooked things and the smoothing of the rough things, that thus all flesh might see, appreciate, understand, experience the salvation of God. Both John and the Church declare that this salvation is to be brought through Jesus and His glorified Bride in Kingdom power. The point we are making is that while John the Baptist was an antitype of Elijah, and was forerunner or herald of Jesus, so, only more particularly, the Church in the flesh is a higher antitype of Elijah, and still more particularly a herald of the Messianic Kingdom.

### **"Generation of Vipers."**

In John's day multitudes desired to be of the Kingdom class, but while still holding on to their gross sins. And so it has been throughout this Age. The only ones who can truly claim to belong to Abraham's spiritual Seed are such as show their repentance from sin and their loyalty to God by a full consecration to oppose sin and to walk in the footsteps of the Master, even unto death—even an ignominious death, if need be.

John declared that the "ax" was about to be applied to that nation. Pruning would no longer do. Each individual must either bring forth good fruit or be cut down and be cast into the "fire"—the great time of trouble with which the Age ended. The people asked John what they should do following their repentance. His answer was, that those who had a surplus of coats should be ready to give or lend to those who had none, and those who had a sufficiency of food should likewise give to the needy. Thus would they show their repentance from the selfishness and hard-heartedness which evidenced them as sinful—thus would they show a condition of heart necessary to an acceptance of Jesus.

### **"Art Thou The Messiah?"**

When the tax-gatherers came to John repenting they asked, "How shall we conduct our lives?" He answered, "Extort no more than that to which you are entitled by the Law." Soldiers also repented and asked John respecting their course: "What shall we do?" He answered, "Do violence to no man; neither exact anything wrongfully; and be content with your wages"—thus will you show that you have repented and that you are seeking to do the Divine will, for such a course will be very different from the one to which you have been -accustomed. But notwithstanding John's preaching of contentment he was apprehended as a disturber of the peace and beheaded. '

The spirit of expectation was in the air and some of the people, wondering at John's teaching, asked if he were the

Messiah. He promptly replied, "No; my baptism is merely that of water." Messiah's baptism will be that of "the holy Spirit and of fire"; "His fan is in His hand and He will thoroughly purge His threshing floor; He will gather the wheat into His garner, and will burn up the chaff with fire unquenchable."—Matt. 3: 1 1-1 2.

### **"Wrath- is Come Upon This People."**

These things which John prophesied of Jesus were partially fulfilled more than eighteen centuries ago, but in another sense they are yet to be fulfilled. They were fulfilled so far as the Jewish nation was concerned. Jesus did baptise some of them with the holy Spirit at Pentecost, and subsequently—all the faithful "Israelites indeed" ; and He did, later on, baptise the unfaithful with fire—a time of trouble. Writing of that trouble St. Paul says, "Wrath is come upon this people to the uttermost; that all things written in the Law and in the Prophets concerning them might be fulfilled." Jesus did a harvesting work there for the Jewish nation only. He gathered their wheat into the garner of the Gospel Age by begetting them of the holy Spirit at Pentecost and onward, and "burned up" the nation in a time of trouble with which their Age ended, in A.D. 70.

But now for the larger, fulfilment—world-wide. In the end of this Age all the "wheat" class are to be gathered into the heavenly garner by the change of the First Resurrection, and in the time of trouble coming all others than the true Church will be cut off from association with the Church and from all opportunity of membership in it—as "tares" they will be burned—reduced to the level of the rest of humanity. But, thank God! at that time will begin the work of blessing the masses of mankind ; all the families of the earth are to be blest by the glorious, Messianic Kingdom!

### **" In Due Time."**

In Thy due time, our heavenly Father, shall be known  
Thy gracious plan, which now is hid  
Except unto Thy saints alone.  
O glorious day, when Thine All-wisdom, justice, power and love,  
The whole creation shall approve!

In His due time, O blessed Jesus, Thou shalt see  
The travail of Thy soul, and shalt  
Be satisfied eternally;  
Thine agony on Calvary, the price that thou didst give,  
Shall cause the dead again to live!

In God's due time, O pilgrim- on the "narrow way,"  
Thy painful journey ended, darkest  
Night shall turn to brightest day;  
Thine every trial, then, thine every tear, shall prove a gem  
To beautify thy diadem!

In His due time, O weary, groaning, sin-cursed earth,  
The Lord will wipe away your tears,  
And bring the promised "second birth,"  
And there shall be no pain, nor any death in that blest day,  
When sin and sorrow pass away!

In His due time angelic choirs shall sing again  
In grander strain that heavenly message,  
"Peace on earth, goodwill toward man!"  
And every knee shall bow, and every loving heart confess  
The Christ who comes to reign and bless !—G.W.S.

## **Making the New Year Beautiful.**

A young girl was hanging up a new calendar on New Year's Day, and as she did so she remarked in a confident voice: "It is going to be a beautiful year."

A friend who overheard her remark was curious to know what was passing in her mind, and asked: "How do you know passing it is going to be a beautiful year? A year is a long time."

"Well," she said, "a day isn't a long time, and I know it is going to be beautiful because I am going to take a day at a time to make it so. Years are only days, when you get right down to it, and I am going to see that every one of these three hundred and sixty-five days gets at least one beautiful thing into it."

We have a New Year given to us, and it can be a beautiful year, a year of abundant success, if we live each day at our best and serve at our highest to help others who are needing our help and comfort.

## Blameless and Harmless, Without Rebuke.

TO be blameless is to be devoid of any disposition . to do evil; not controlled by anger, malice, hatred, strife; but, on the contrary, to be disposed to do all the good possible to all with whom we have contact. We should be harmless, not merely so far as God would see, or so far as the brethren would see, but, so far as possible, harmless in the sight of the world, before whom we are to shine.

Blamelessness does not necessarily mean perfection. One might be blameless and yet imperfect on account of natural weaknesses. To be blameless in the sight of God is to live so that He may see one's intentions always to be just, loving, kind. The world will speak evil of us even as they spoke evil of our Lord, and will hate us ; for the darkness always hates the light. If we have the friendship of the world, we are not in accord with God. The Apostle James asks, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." ( James 4 : 4.) But if we are friends of God, the world will seek to do us injury as evil-doers—"as deceivers, and yet true." While not "friends of the world," we must endeavour to be at peace with them, so far as lies in us.

We cannot, however, expect to please everybody. We are to be blameless in the sight of those of mankind who are recognised as having the best judgment amongst the people. Thus it was with our Lord. While the world blamed Him, yet in their private councils they recognised the fact that He was harmless. Pilate, who. put Him to death, was honest enough to state, "What evil hath He done? I find no cause of death in this man" ; "I am innocent of the blood of this just person."—Luke 23 : 22 ; Matt. 27: 24.

The thought of the Apostle is that whatever charges may be made against us, our course of conduct before the world should be such that only the perverse of mind will think wrongly of us; that the better minds would think justly and note that the lives of the Lord's people are indeed blameless, not blameworthy.

The disciples were dwelling in the midst of a perverse generation, their own Jewish nation, among whom they were so to conduct themselves that their lives would be a light to their fellowmen. Perverseness implies unwillingness to be guided by the Lord; crookedness seems to apply to their course of life, not always a way of open wickedness, but a crookedness, doing both right and wrong. On the one hand was an evil heart of unbelief ; on the other were forms and ceremonies.

For more than eighteen hundred years these conditions have followed the Lord's people. Everywhere there is a great deal of crookedness and self-will. Many things are done which are known to be contrary to the will of the Lord. Amidst these conditions the Lord's people are to shine as lights; they are to seek to walk in the Lord's ways, that they may "show forth the praises of Him who has called them out of darkness into His marvellous light."

## Portrait of -Christ.

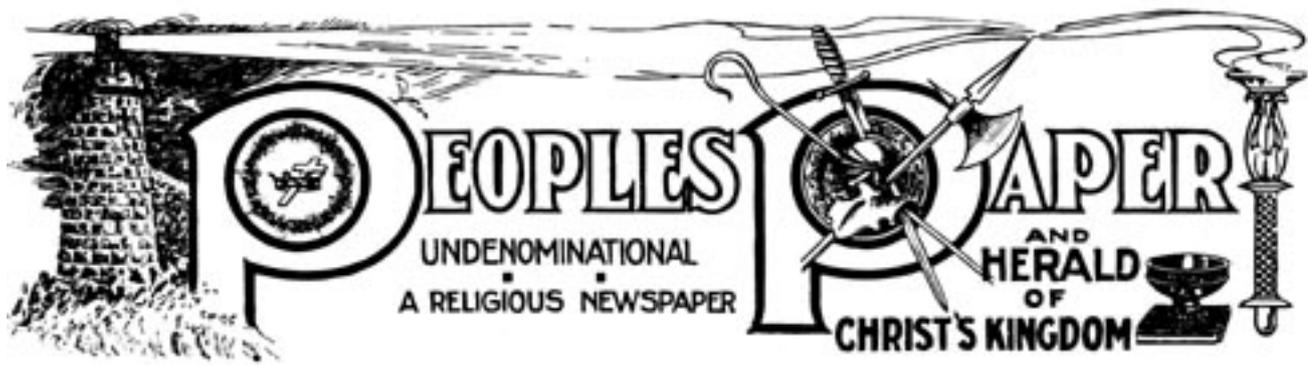
APOSTLE AS ARTIST -- A REMARKABLE DISCOVERY  
(“The Times” Special Service.)

LONDON, Dec. 26.—In an obscure corner of the British Museum has been discovered a copy of a portrait of Christ attributed to the apostle Peter, and other representations of Christ's head from which the traditional likeness of Christ is believed to have been derived. They are unpublished copies of early Christian portraits, the originals of which remain in the catacombs of Rome and elsewhere. The portraits were included in a portfolio deposited in the British Museum about 1873, and were unaccountably overlooked. They belonged to the British artist, Mr. Thomas Heaphy who spent his life searching for and copying early likenesses of Christ. He searched Rome as a boy in quest of a mysterious picture of Jesus which he heard was in St. Peter's. He failed to find it, but a cardinal, noticing the boy's disappointment, told him that there was a likeness on the cloth with which Saint Veronica wiped Christ's face. This relic, he said, only the Pope and two high Church dignitaries were permitted to see, but by some means young Heaphy was allowed to copy the portrait. Later he copied the treasures of the catacombs, made friends with numerous prelates, and although a Protestant was shown relics inaccessible to the public. Heaphy found a likeness of Christ in a fresco on the ceiling of a second-century catacomb.

The expression on the representations is an appealing and loving yet anxious face. The face is strong, but lacks the hardness of many of the later portraits. The pictures have not previously been reproduced because of the difficulties of stereotyping -when Heaphy published them. The portrait attributed to St. Peter was, it is believed, drawn from memory. It is in ink, and was done with a stylus, it is said at the request of the daughters of the Senator •Pudens. Now it is the most jealously-guarded relic in Saint Prassede's Church in Rome, and has never been shown to the public.

St. Peter is believed to have stayed with the Senator Pudens during the Neronian persecutions in 67 A.D., when Pudens and his daughters rescued the bodies of Christian martyrs and interred them in a secret church in their father's grounds. The portrait has never left the church, although the church was rebuilt in the ninth century.

In his notes Heaphy reveals that the early Christians covered the faces of the dead with handkerchiefs bearing a drawing of Christ's features. He conjectured that Pudens' daughters, requiring a handkerchief to cover the martyr's face, asked St. Peter to draw likeness of Christ.



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**Price—Twopence Halfpenny**

## **THE LIFE OF JESUS**

THE more we think of it the more marvellous it seems that the Gospel narratives record so many of the particulars of our dear Redeemer's ministry—miracles, teachings, etc.—yet never once descend to the discussion of commonplace events, nor of our Lord's sayings or doings other than those directly connected with His ministry. This is one of the strongest internal evidences that these books were written under divine supervision. Experience with the writings of men in all ages will assure all that it would be almost impossible for four men to write biographies of one person, such as these four Gospels are, without entering into social features and events. Our Lord's mother is barely mentioned, and this only where her life touched particularly with that of Jesus. Her husband, Joseph, was probably dead at the time our Lord's ministry began, yet no mention is made of this fact either.

Respecting our Lord's life, previous to His consecration at thirty years of age, we know scarcely anything. The four Gospels merely bring to our attention His miraculous birth, Herod's jealous fury, and the escape of the child before the massacre of the innocents, followed by the incident which occurred in His twelfth year, and the declaration that He increased in wisdom and stature and favor with God and man. How brief the record, yet how suggestive !: It would have been no part of the Gospel to have explained the details of His life- as a boy, as a young man, etc. It might, indeed, have satisfied the curiosity of some to have told us whether He was a 'farmer or a fisherman or a carpenter, matters about which people seem inclined to dispute. Undoubtedly the Lord's way in this matter was the better one. Our minds are more drawn to the important features of the Lord's work by reason of the brevity of the sketch given us of His earthly life and interest.

The important thing for us to know is simply stated, namely that He was the beginning of the creation of God--the first born of every creature; that in His preexistent condition He had glory with the Father before the world was, and was the Father's instrument in the creation of angels, principalities and powers and men, everything that was made ( John 1.) The necessary particulars are also given us respecting the transference of this great spirit being to earthly human conditions—that He might become man and redeem man, the world; that He might be born under the Law and thus redeem those who were under the Law, the Jews. Let us then thank God heartily for the simplicity of the narrative, and for the fact that no item necessary for our comfort and peace and joy has been omitted therefrom, and that no needless items pertaining merely to earthly things have been permitted to intrude themselves and thus to dim in any measure the glorious record of the great love wherewith the Father loved us and the great redemption effected thereby.

We see that the boy Jesus, although miraculously begotten, not of the will of the flesh, nor of man, but by the holy Spirit, was permitted to grow after the ordinary manner, gradually getting stronger physically and mentally, being filled more and more with wisdom, and giving evidence that God's favor was upon Him. Quite probably Joseph, His foster father, was a carpenter; and if so, the boy Jesus, unquestionably, like other boys, would have more or less association in the carpenter shop, its tools, etc. It has been wondered by some that our Lord never referred to carpenter tools or work in any of His teachings or parables, and this has been urged as an objection to the thought that He was reared in contact with such work and tools. It matters not so far as we can see. Our Lord addressed, not classes, but the masses ; and quite probably the majority of the people at the time knew little about the carpenter's trade, tools, etc., even less than in our day. Hence, it was not necessary or appropriate that our Lord should use as figures and parables that which would not be common to the experiences of all or nearly all of his hearers,

In Luke 2: 41 Joseph is evidently referred to as one of His parents. This is not in conflict, however, with the previous statements of the same writer, to the effect that Jesus was begotten, not by Joseph, but by the holy Spirit (Luke 1 : 30-35.) .We would consider it proper enough to-day that any child should speak of his foster father or stepfather as father without explaining the particulars of the relationship, and likewise it would be proper for the friends to speak of both father and mother as the parents of the child as in this verse, under consideration, and previous verses (Verse 27).

The narrative passes over the twelve years of Jesus' earthly life to tell us of the incident of His tarrying behind after having been with His parents at the Passover Feast. The religious Jews from all parts of the country went to

Jerusalem upon these feast occasions according to the directions of the Law, and naturally enough close relatives travelled in each other's company considerably. Thus it was that in the large con-course returning from Jerusalem after the feast a whole day elapsed before the boy Jesus was missed by those who properly had guardianship over Him. Although admonished by the angel Gabriel that Jesus would in due time be greatly honored of God, and that He was born differently from others of the human family, nevertheless neither Mary nor Joseph seemed to have caught any considerable view of the greatness of the one whom they called their son Jesus. The prophecies spoken respecting Him, like all the prophecies of olden times, were more or less vague, and could not be comprehended except by the aid of the holy Spirit, which had not yet been given. His mother, Mary, however, we are told, kept all these things pondering in her heart, wondering what would be the consummation—little dreaming, we may be sure, how great her son must ultimately be made, according to the divine arrangement.

The story of the boy of twelve amongst the Doctors of the Law, discussing the various types of the Law, what these probably signified, and what would be expected to be their antitypes, furnish us a very interesting picture, especially when we remember that the one who was asking the questions was the one who ultimately would give correct answers to those questions in His own experiences. We are not to assume that this precocious boy of twelve was unduly bold or forward ; we are not to presume that He undertook to teach the Doctors of the Law. He was not yet anointed to preach, and was, therefore, not yet qualified. The narrative is that He was found hearing the doctors and asking them questions, and not attempting to teach them. There is a good suggestion here—especially for such as are not permitted to teach, by reason of sex or insufficient years—namely, that even a child can ask questions, and in asking may suggest wonderful and powerful answers.

We may reasonably assume that Jesus had previously, after the manner of the Jewish boys, attended the synagogue worship at His home, and that hearing there the Law and the prophets, the Scriptures of the Old Testament, read Sabbath after Sabbath, and having a perfect memory and an active mind, because not blemished by sin and the fall, the various questions of the Law and the various declarations of the prophets would greatly interest Him—especially as He realised that He had left the Father and had come into the world to do a redemptive work.

The Doctors of the Law doubtless remarked that they had never had such pointed questions asked them respecting the Law and the prophets, even by wise men of their day and by each other ; hence they evidently noticed the precocity of this boy. As He asked questions, which apparently showed that some of their interpretations were faulty and inconsistent, they in turn considered it not beneath themselves to ply the boy with questions, and according to verse 47 of this same chapter 2 of Luke, they got their questions answered in such a manner as amazed them. Nevertheless, we are to remember that our Lord Jesus could not have Himself understood the full meaning of the Law shadows and the prophecies at that time—nor until after His anointing with the holy Spirit (I Con 2: 14.) This little item gives us a suggestion respecting the ability of mind that would belong to a perfect boy. It gives us a suggestion respecting what we may expect of the ancient worthies, also the world of mankind, when they shall be resurrected and brought to human perfection.

It was natural enough that after missing the boy for four days His mother should upbraid Him somewhat, and, taking Jesus' answer in its simplicity, we must suppose that He had been so absorbed with the opportunities and studies that the time had passed without His appreciating the trouble and inconvenience He was causing to others.

“Wist ye not that I must be about my Father's business”? must have seemed strange enough even. from so remarkable a boy. His parents did not fully comprehend the meaning of the words, but Mary set these apart with the other peculiar things to treasure up, hoping ultimately to see something that would fully justify the words, as she did afterwards see. After making this protest, respecting His desire to be engaged in the Heavenly Father's mission, studying His Word and teachings, and realising that His sentiments were not understood or appreciated, and that really He was still properly under subjection to His parents, Jesus said. no more, but went quietly with them to Nazareth and doubtless to His accustomed vocation.

Our Lord could not begin His ministry because He was under the Law and bound by its every restriction. We note, however, His promptness to engage in His Heavenly Father's business at the very earliest moment, as we read, “Now when Jesus began to be about thirty years of age He came to Jordan to be baptised.” We, who are not under the restraints of the Law Covenant but, on the contrary, are under grace, are not thus limited as to the time we may present our bodies- living sacrifices upon the Lord's altar to be used in His service ; hence we rejoice the more if we can find that at an early date we can give our hearts and our all to Him who loved us and bought us with His precious blood.

It was not the babe of Bethlehem that was to bless the world, nor the boy of Nazareth, nor the young man of Capernaum, but it was to be a full grown man, a mature one, whose sacrifice would offset the sin of

Adam, redeem him and his posterity and satisfy the demands of divine justice against the condemned race. So., then, while interested in everything pertaining to the divine character and plan, while interested to know how Jesus grew in stature and in wisdom, as He approached the maturity of manhood at thirty years, while interested to know about His miraculous birth, our chief interest in all of these things is that they established our faith in Him as the man Christ Jesus—that He was holy, harm-less, undefiled and separate from sinners, and, therefore, able to make the atonement sacrifice—to give His son's n life a ransom, a corresponding price for the life of Adam, and thus for the life of the whole race of Adam, in his loins at the time of his transgression and thus sharers with him in his condemnation.

We do well, therefore, to dwell less upon the birth and, infancy of Jesus and more and more to grasp the precious themes set before us in the Gospel, of which the cross is the great point or centre of interest. Similarly, we regard all the followers of the Lord—not according to the flesh but according to the Spirit. True, it is good to know of some that even before their consecration and baptism of the Spirit were noble minded, virtuous and irreproachable, and there is

a measure of regret when we hear of some who had a contrary disposition to this; nevertheless, our interest centers around the fact that they did turn from sin, did become the Lord's followers and that they have been begotten of His holy Spirit. In this we rejoice. Thus we know each other according to the Spirit as New Creatures in the Lord, and thus we know our Lord as the New Creature, as the Apostle suggests, "Though we have known Christ after the flesh, henceforth, know we Him so no more." Our special interest centers in our Lord from the moment of His anointing of the Spirit until He completed the work there begun three and one-half years later on the cross, crying, "It is finished." Our interest still holds beyond that point in the resurrection of our Lord from the dead, and the evidence thus given us that the begetting of the Spirit at His baptism became the birth of the Spirit at His resurrection, and that He was thus the first born from the dead, born of the Spirit to spirit conditions. Then our hope is to follow in His steps, and thus realise the promise that if we suffer with Him we shall also be glorified together and share 'His Kingdom and His nature in glory.

*Each in his way is indispensable. To do our own share in the acting, and to feel that each one is an integral, essential portion of the whole, not interfering with the rest, 'is co-operating best in the work.—F. W. Robertson.*

## **“COVET EARNESTLY THE BEST.”**

God has His best things for the few  
Whose love shall stand the test;  
God has His second choice for those  
Who do not crave His best.

It is not always open sin  
That risks the promised rest;  
A good more often is the foe  
That keeps us from the best.

## **The Lord is My Shepherd.**

The Prophet David wrote the 23rd Psalm concerning himself; but in his words there is still deeper signification, namely, that Jehovah is the Shepherd of the anti-typical David—The Christ, of which Jesus is the Head and the Church His Body.

In proportion as any are in an attitude of mind in harmony with the Lord they are out of harmony with their present environment, in which the great Adversary is seeking their destruction, under conditions unfavorable - for their spiritual development as the Lord's "sheep." Foxes, wolves, lions and even cattle have means of defense and offense; but the sheep has practically none. It seems to have no judgment; therefore, the sheep is dependent on the shepherd. In other words, it is out of its environment if away from the shepherd. God provided for man's protection, but by reason of sin the race got into the wilds and became exposed to various difficulties which otherwise would not have been man's lot.

Those who are the "sheep" will come back into harmony with the Lord. As represented in our text, the Church class comes back in the present time. We all recognise, as the days go by, how necessary is the Divine care. As we come to see the Divine Plan, we see that "all who are of this fold," all those who will come into harmony with God, will have this care; and that eventually there shall be one Shepherd and one flock.

Our Lord Jesus is the representative of the Father. Humanity, as the Lord's sheep, went astray. All of Adam's posterity are now astray. The Great Shepherd sent His Son for the lost sheep. He is seeking them and will ultimately find all who belong to this true flock. He is, therefore, in the highest sense of the word, the Bishop, or Shepherd of our souls, the Good Shepherd who laid down His life for the sheep.

## **The trouble is within us.**

This last century, says Dr. Fosdick, was lighted in by tallows dips and out by electricity; rode in on horseback and out in an aeroplane; came in talking like a Neanderthal man and ended using a microphone; commenced with quill pens and finished with linotype; started with hands for labour and ended with the harnesses of the universe. It is an amazing civilization. But there is something the matter with it. Look anywhere you will—at family life or city governments, at private morality or public wars, at the swift increase of mental disease and the universal evidence of nervous overstrain—something is the matter with it. The need cannot be met by inventive ingenuity. Increasing our speed will not help. Multiplying our machinery will not save us. The need is spiritual life, wise enough and powerful enough to master the instruments we have created and make them servants of an enriched humanity. The trouble is within us.

*If we follow His steps, if His way be our way, His joys shall be our joys.—Christopher.*

## PEOPLES • PAPER.

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

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

## **Pacific School of Religion**

PEAKING at the Pacific School of Religion, at Berkeley, Cal., U.S.A.; Dr., Dwight Bradley made some plain statements regarding the sad conditions of the churches to-day. What he describes is very much in line with the prophetic anticipations of Revelation 3 : 17. He says, "We receive new members into our churches and add up the number with some pride. Our prayer meetings, however, are pitiful, and when we are honest with ourselves we realise how parched and barren is the soil in which the 'souls of our constituents, with a few exceptions, are struggling to keep alive . . . They are hungry and thirsty for religion. It is in us that the lack is to be found. We have no food or drink to give them. Or perhaps possessing a few loaves and fishes we do not know how to perform the miracle that will feed the multitude in the desert. Nevertheless, it is for reality in religion that people are searching, and which they are finding in sometimes bizarre places outside the church."

One could not help deploring this sad and all too true statement, when reading in a recent leading London religious journal an appeal of an anxious bereaved father for comfort. He had been a lay preacher for 32 years, but now that his much loved and talented daughter, in whom his affections and hopes were centred, had been killed, he felt his faith so shattered that he could not enter the pulpit—he must stop preaching. He surely, "asked for an egg and received a stone." The reverend gentleman responded with expressions of great sympathy, but acknowledged that he would feel about the same. He said he could not preach a God that permitted such a thing—he could not understand it, and it was just better to let time heal and try to think of God as loving and merciful, although there were such dreadful things taking place that seemed so out of accord with the thought of an all powerful God of love and mercy. He said no one could explain why God permitted such things. So the people perish through lack of knowledge. "There is a famine in the land, but not for bread."

It is one of the signs given by our Lord (in Matt. 24) respecting His second presence, that those who were hungry for spiritual food would be separated from the church systems, two might be in a (creed) bed, one should be taken, another left ; two might be grinding at the mill (trying to find food for the hungry) ; one would be taken and the other left ; two in the field (the world) one taken, the other left. The disciples asked where would they be taken to? And the reply was, "Where the 'carcase' or the body is, thither will the eagles be gathered together" (Matt. 24 : 28 ; Luke 17 : 34-37.) That is to say that, being unable to find spiritual food in the churches the hungry ones, like eagles, seek it elsewhere.

How strange that a man could be a preacher for 32 years of the Gospel of how "God gave His only begotten Son" to die on the behalf of sinners—not to be quickly killed, but in, agony and the torture of the cross—yet, as soon as one of the calamities which are happening to thousands every day, comes to him in taking away his lovely (laughter, he finds his faith too weak. His knowledge of God, of the great Divine Plan of the

ages, is so lacking, that his faith crumbles up. Certainly we agree that he should stop preaching until he can teach a reasonable doctrine and be able to show that God is not responsible for all the sin, sickness, death and calamities, which abound everywhere. Mankind, represented in our first parent, disobeyed God, chose to obey Satan and God has simply withdrawn His providence and protection from the human family and left them to learn the hard lesson of experience. Left them to see how wretched the condition is outside of the Divine providence. Then God, in His wisdom and love, has arranged that the penalty for sin having been paid by Christ all shall have an opportunity of serving righteousness and obtaining eternal life.

It may be argued, but surely God will protect those who believe and are Christians. Yes, indeed, "Saints are His peculiar care" ; He will, indeed, make all things work together for good to them who love Him and are called according to His purpose. The question is, who is to judge as to what is good for one or another? We are not capable of discerning just what experience will prove to be best for us. We know, however, that even the experiences of our Lord Jesus, terrible as they were, all worked out good to Him as well as to the whole world. We know too, that God loved His son as much as any parent can love his child ; "Like as a father pitieth his children so the Lord pitieth them that fear Him." Yet He allowed His Son to pass through the most terrible ordeal and cruel death. Then why should we think that we should be spared from such experiences. We have no right to the love which Jesus so well merited. As Christians, on the other hand, we have covenanted to follow Christ, to walk in His steps and have yielded ourselves in consecration to God, that His will should be our will. 'We have taken up our cross to follow Christ. We shall be tested, we must be eroded, and if we fully trust in God as our Heavenly Father, then we shall know that the fiery trials which are sure to come are designed not to destroy our faith, but to lead us step by step to "trust Him more," and we learn like Cowper that :—

“God moves in a mysterious way,  
His wonders to perform;  
He plants His footsteps in the sea  
And rides upon the storm.

His purposes will ripen fast,  
Unfolding every hour ;  
The bud may have a bitter taste  
But sweet will be the flower.”

So we trust and look forward to the completion of the Divine Plan, when not only the Church shall be glorified with her Lord, but the whole groaning creation shall be delivered from their travailing in pain into the glorious liberty of the children of God (Romans 8: 19-22).

## **CHRISTMAS CONVENTION.**

It is a pleasure to announce that the Melbourne Class have made arrangements to hold their Annual Convention gatherings again over the coming Christmas season, and a hearty invitation is extended to all friends who may be able to attend at that time for worship, praise and fellowship before the Lord.

The meetings will be held, D.V., on Sunday, Monday and Tuesday, December 24th, 25th and 26th, afternoon and evening, at Molesworth Chambers, 450 Little Collins Street, Melbourne, and a helpful and refreshing time is expected with the Lord's blessing over all.

Accommodation can be secured for visiting brethren; programmes will be forwarded and other information supplied on request.

## **VARIOUS ITEMS.**

A suggestion has come forward that our readers may like to obtain extra copies of this year's "People's Paper," either for filing for their own use or passing on to friends who may be helped thereby. Those so desiring may have the twelve copies covering the past year sent to them for 1/3, post paid. Previous years' issues are also on hand and may be procured at the rate of 1/- for each year, or three years' numbers for 2/6, post paid.

Expressions in appreciation of the book, "Divine Plan of the Ages," similar to those appearing in the Correspondence of this issue, are received from time to time, and it has been thought well to make a special offer of this very fine work at this time of the year to all who may desire to use it as a present to their friends or in other ways. This volume in red cloth binding may therefore be obtained during December for the special price of 1/ , post paid to any address; also the same book and one copy of "Some of the Parables" for 1/6, post paid.

A variety of post cards with suitable verses that appeal to the Lord's people are now in stock; also book-marks, and various kinds of wall texts. The cards may be procured mixed, for 1/4 per doz., or 9d. per half-dozen; the bookmarks and wall texts from 3d. upwards.

A request was received recently for copies of the picture in fulfilment of Isaiah 11: 6; with which many of our friends will be familiar, and these are now in stock in three sizes for all who may desire them.

The prints are well worth framing; the picture itself being in the following sizes:-5 x 3; 7 x 41; and 9 x 5i. The prices are 6d., 9d. and 1/- each, posted.

## **BIBLE STUDY MEETINGS.**

The friends of the Adelaide Class extend a hearty invitation to each and all in those parts who may desire to join them in their Bible Studies.

The meetings are quite unsectarian, and are held each Sunday afternoon and evening, also mid-week, in Liverpool Buildings, Flinders Street, Adelaide.

For further information address the Class Secretary, Mrs. H. H. Bartel, 10 'Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

## **Correspondence,**

Durban, South Africa, 18/9/33.

The Berean Bible Institute.

Dear Brethren in the Lord,

Greetings! Just a line in remitting 5/- as subscription towards a copy of the "People's Paper," which you have been so kindly forwarding me at the request (I believe) of dear Bro. Nicholson. I have long been wanting to send a few shillings, and the Lord knows how we enjoy the pages of this little "Paper." You have been sending me two and sometimes three, copies, and I have been passing the extra copies on to the brethren, who, in turn, have been passing them on to friends.

Our little Class at Durban are very earnest students, and all are looking forward to making their calling sure. The "Peoples Paper" and "Herald" are looked for each month, and I know that in my home their pages are read and

re-read. We are at present studying the 1st' Vol. of "Studies in the Scriptures," and are receiving a' great amount of blessing and enlightenment from its pages, more so as we see the times in which we are now living and the trouble in the world. Unemployment is still very great here in South Africa, and many are on relief work, yet there are many thousands unemployed.

Should you see Bro. Nicholson we should be very grateful if you would convey to him our very best love, and hope that he is still pressing along towards the mark of perfection, and still about his Father's business. How we have enjoyed his visits to Durban the great God whom we love and desire to please alone knows, for He alone can read our hearts.

I will now wish you joy in the Lord and His service, and close with Christian love to you all.

Your Brother by His Grace, G.W.

South Australia, 11/11/33.

The Berean Biblical Institute.

Dear Friends,

Greetings in the Master's name. I am pleased to have the opportunity of writing. I would like you to send some literature to New Zealand for me. I have a young friend there, and both he and his wife have recently accepted Jesus and are starting out in a new life. Naturally I am delighted, and realising what a help you have been to me, I thought that they couldn't do better than become interested in the "Bereans." I do appreciate your "Paper," and there is no doubt life is very different under the standard of the Cross.

Things are very complex to-day; the stage seems set for a remarkable manifestation of interesting events. However, these things and the secrets thereof belong to God. The Man from Calvary has given us our instructions; I know I fall short a long way, but the narrow way is not easy.

Well, brethren, I must close. Again thanking you for what you are doing for me and hundreds of others. Your Brother in Christ,

R.V.W.

P.S.—I will enclose . Use your own discretion on what to send. I would suggest "Some of the Parables."

Victoria, 19/11/33.

Dear Brother,—

The little parcel of tracts for distribution came to hand alright, also your kind letter. The tracts are very suitable, touching briefly but clearly on many vital Bible truths in a way calculated to cause the readers to desire more detailed knowledge. I will do my best to place them well. This is forest country with but a small scattered population, and not many of them have the hearing ear, but there are a few who read eagerly and understandingly. These few I help all I can. Some of the tracts I will distribute by post as far as Western Australia and Echuca, to my sisters and to others in different parts of Victoria.

I am enclosing stamps for you to send a copy of "A Voice from Switzerland" to me when they come to hand,

You asked me in your letter if I had read the "Divine Plan of the Ages"; and you will excuse me if I give a very long reply. In my youth I was taught in the Wesley Sunday School till 16 years of age; when a young man I became a member of the S.A., and was a bandmaster there for 16 years. I earnestly sought to be perfect, while some members, according to their testimony, really thought they had attained that desirable experience, so I thought they were better than myself. And when the leaders of meetings would sometimes, as it were, almost hold the people over the mouth of hell and stress its tortures I used to feel almost angry instead of saying amen; for this I also blamed myself. Further, when we were taught that death was an immediate passport to heaven or the region of fire and brimstone, in my mind I would be debating, if so where does the resurrection and day of judgment come in. I was behind the rest again; I could not understand it, but I do now. The point I want to stress is this: there is no man with an honest desire for the unadulterated truth in Christ Jesus, but what God in some way will have it brought clearly to him. The way in my case was this:—I was on a visit to a town, and in a friend's house on the mantelshelf was a book. I picked it up and was at once intensely interested; it answered all my questions and seemed to be a veritable Bible key. That book was the "Divine Plan of the Ages," and since then the Bible is to me an intelligible book, and God has an exalted place in my heart and mind.

I have read "Foregleams"; it is very good, and I intend to get you to post one to an address for me; what is the price with postage? I hope I have not wearied you.

Victoria,

19/11/33. Berean Biblical Institute.

Dear Sir,

Many thanks for the loan of book, "Divine Plan of the Ages." It certainly is a book well worth reading, and does all you claim for it. Before reading this book I had just read "The Martyrdom of Man," by W. Read. It is only by reading such books and comparing them that the truth is driven home to one.

I have not been of a deeply religious mind for a number of years, having come to the conclusion that religion draws but the Church repels. I am sorry to say that the majority of our present-day ministers do not preach the Word

as it should be. For the falling off of church-goers they are themselves to blame. Money and the greed for a higher promotion is overcoming their higher ideals. How often to-day do we see (especially in small country towns) ministers surrounded with all the luxuries of the present day, whilst the average member of the congregation cannot afford to give what they put in the collecting box? I think that the race is becoming as warped in mind as it is in body.

Wishing you every success in the future,

I am, yours truly, R.J.

## Wisdom from Above

Wisdom is the principal thing.” “With all thy getting get understanding,” says wrote the wise man, Solomon, and so we all agree : wisdom is necessary at the very beginning of any matter that would result favorably. Wisdom is craved by the whole world of mankind, and the majority, even while going in divers directions, would claim to be seeking to walk in wisdom’s ways. How important, then, that we discriminate as between the true wisdom and that which it is frequently misnamed wisdom, which is really folly !

One of the first lessons of life to be learned’ is, that our own judgments are unsafe, and even those who are least unbalanced by the fall are liable to make the mistake of seeking wisdom in a wrong direction—leaning to their own understanding (Prov. 3 : 5.) Those, therefore, who would take the wisest course should promptly admit their own unwisdom and seek for divine direction, divine wisdom. “If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not” (James 1 : 5).

But alas, how few are disposed to accept the wisdom that cometh from above ! The majority have so large a degree of selfishness that they seem, indeed, to make miserable failures out of the best opportunities of their lives, before they realise that they lack wisdom and need guidance by the great Teacher. Hence, as the Lord declares, only the humble, only the “poor in spirit,” are in the way that leads to eternal life and the kingdom—because only these will seek for and obey the heavenly wisdom from the great Counsellor. This class alone is in the condition to be taught of God : and concerning all who shall attain to the fulness of divine favor it is written, “They shall all be taught of God.”

For the humble, then, God has provided true wisdom in Christ. His words, no less than His example, show us that we are sinners and that “no man cometh unto the Father” except by Him. He tells us of the Father’s pity, and of the redemption provided through His own blood, and of our privilege to accept of divine grace unto full forgiveness and reconciliation, and of our need of the heavenly wisdom for every step of the journey, if we would walk the narrow way, which leads to the glory of the kingdom and life everlasting ; and all who accept this “call” accept the great Advocate’s instruction and guidance, as the very essence of divine wisdom. With varying degrees of promptness and after varying degrees of wandering from this good Shepherd, and being sought and found by Him, the faithful eventually reach the position where they put no confidence in themselves and their own wisdom, but all confidence in the wisdom of Him whom God hath appointed to be our wisdom—“who of God is made unto us wisdom.” When this-degree of progress has been attained, a measure of rest and contentment takes possession of the true sheep, which permits them to look up to God with confidence in every matter and at every time—especially in seasons of distress and grief and trial. They learn not to trust to their own wisdom any longer; but to trust implicitly to the wisdom and goodness of the great Shepherd.

But not for a considerable time is such a development of confidence in the Lord’s wisdom attained: meantime they have many battles and contentions against the wiles of Satan, who would tempt them to use their own wisdom, or the wisdom of other men, and to doubt the results of following the divine wisdom and its programme. On every hand, the flesh, assisted by the devil, offers inducements and seductions to follow its way and to cease to follow in the Lord’s way. In business affairs, in church affairs, in home and family affairs, the temptation is continually advanced that we should choose our own way, follow our own preferences and thereby reap larger and better results. It is only after considerable experience, and frequently after many failures, that the “pilgrim” for the heavenly country learns to trust no wisdom but that which cometh down from above and is in accordance with the Divine Word. Describing the attitude of the true children of God, abiding in Christ as branches in the vine, the Apostle says :—“He hath abounded toward us in all wisdom and prudence; having made known unto us the mysteries of His will” (Eph. 1 : 8).

“We also pray for you and desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Col. 1:9, 10).

Let your hearts be “knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father and of Christ ; in whom are hid all the treasures of wisdom and knowledge” (Col. 2: 2, 3).

Notwithstanding the fact that those who accept Christ are the “meek,” “the poor in spirit,” and lower than the average standard along the lines of worldly wisdom and power and wealth, yet, nevertheless, the acceptance by these of Christ as their wisdom makes them really wiser than others ;—not only in respect of the greater riches which they are laying up in heaven, but also wiser in respect of the most ordinary affairs of this present life. This is not because they miraculously receive new brains or a better and more orderly arrangement of the brains they have, but because submitting their judgments on every subject to the will of the Lord, and walking according to His directions in every matter and in every particular, they have His wisdom, His spirit, to guide them. Hence, although their own minds are imperfect and unbalanced as much or more than the average of the race, the Apostle is able to say of such, “God hath given us the spirit of a sound mind” (2 Tim. 1: 7).

The spirit of a sound mind enables its possessors to view things more correctly than they would be able to view

them of themselves; for instance, it cautions us not to think of ourselves more highly than we ought to think, but according to the measure of the Lord's spirit possessed. Yet while cautioning us to be very humble, it guards us against being fearful, men-pleasers, flatterers. While constraining us to be peace-lovers and peace-makers, and kind, and forgiving, and generous, without maliciousness or vindictiveness, it nevertheless cautions us to 'be firm respecting principles of righteousness and truth. We may and should gladly yield our own preferences to those of others, for the sake of serving others or doing them good, yet we must never do so at the expense of the truth and principle. We should never say, let us do evil that good may result, let us yield some principles for the sake of harmony and the good of the cause. Alas, this seems to have been the difficulty with some of God's people all through the Ages. The fear of man, that bringeth a snare, has interfered with the fear of God, which is the beginning of wisdom. All Spiritual Israelites should learn, should fix it in their hearts, that while moderation and a disposition to be obliging and helpful and considerate of the wishes of others are prominent elements of Christian grace and to be cultivated, nevertheless the principles of the divine law are never to be infringed, nor even compromised for the sake of blessing others. We are to remember that when great emergencies arise God is superior to every one of them, and they can never be understood as His voice commanding us to violate the principles of righteousness, nor to compromise respecting the truth—the foundation doctrines of 'Christian faith and hope, and the truths of this harvest period of the Age. We are to do our duty in harmony with His law as kindly, as gently, as wisely as possible, and leave all the results to Him—the Almighty. Whatever others may do, 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).

In the family, love is to be the rule, blended with mercy and justice, kindness and generosity; nevertheless, the rod is not to 'be spared if its use be necessary to the proper training of the child. And the Christian father is not only to be "kind and gentle toward all," but is to "rule his own family well, having his own children in proper subjection." Thus, we might multiply the various counsels of the heavenly wisdom, as it enters into the lives of those who are fully devoted to the Lord and gives them wisdom and grace for the affairs of life far beyond any that they would have had without it.

After exhorting us that "If any of you lack wisdom, let him ask of God," the Apostle James (1: 5) says, "Who among you is a wise man and endued with knowledge? Let him show out of a good conversation his works with meekness of wisdom. But if ye have strife in your hearts, glory not (to think yourselves led of the Lord and guided by His true wisdom), and lie not against the truth. This wisdom (which in selfishness seeks its own gratification and advancement, envying others and striving selfishly for its own advancement) descendeth not from above but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work ; but, the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy. And the fruit of righteousness is sown in peace of them that make for peace" (James 3 : 13-18).

Let us remember well this analysis of the wisdom that comes from above.

First, it is pure, guileless, sincere, honorable, open above board : it cometh to the light, loveth the light, it is not of the darkness, nor of sin, it is utterly opposed to secret whisperings, back bitings and all slanderous and underhanded works and ways. It takes the word at His word, receiving the pure word of wisdom into a good and holiest heart. It is honest : it does not deceive itself into believing that self-will is the Lord's will.

Secondly, it is peaceable: that is to say, so far as is possible and consistent with honesty and purity it is peaceable. It loves and desires peace, harmony, unity; but since peace is not first, but purity first, therefore it can only be fully at peace and fully in harmony with that which is pure and honest and good.

Thirdly-, it is gentle—it is not rude, coarse, rough, and has no sympathy with such a spirit and such methods. It is not only of God, but God-like. Nevertheless, its gentleness follows its purity and 'peaceableness : those who receive this wisdom are not first or primarily gentle, and therefore peaceable and pure, but they are primarily pure, sanctified with the truth, and therefore are peaceable, and therefore are gentle, and therefore, are easy to be entreated. But they can only be easily entreated in harmony with purity, peace and gentleness : they cannot be easily entreated to assist in any evil working of bearing false witness or scandal-mongers, or slandering, „or evil-speaking, nor into any of the works of the flesh and the devil.

Fourthly, it is full of mercy and good fruits: it rejoices in mercy, because that is a part of its very self ; mercy and all the good fruits of the spirit of the Lord are sure to proceed from the heart in which rules the spirit of love, honesty, purity, peaceableness and gentleness. But this mercy, while taking hold upon the ignorant and the unintentional evil-doers with sympathy and help, cannot have the slightest sympathy or affiliation with willful wrong-doers, because the spirit of wisdom is not first mercy, but first purity ; hence, the mercy of the spirit of wisdom can only exercise itself upon the unintentional wrong-doers, or the ignorant wrong-doers.

Fifth, without partiality (which would signify injustice) : the purity and peace, gentleness, mercy and good fruits of the spirit of wisdom, lead us to lie no respecters of persons except as character shall demonstrate real value: the outward features, the natural man, the color of his skin, etc., 'are ignored by the spirit of the Lord, the spirit of wisdom that cometh from above. It is impartial and loves that which is pure, good, peace-able, gentle, true, wherever found and under whatever circumstances it exhibits itself.

Sixth, it is without hypocrisy. This heavenly wisdom is so pure, so peaceable, so gentle, and so merciful toward all that are worthy of consideration or notice, that there is no necessity for hypocrisy where it controls. And it is bound to be out of harmony, out of sympathy and out of fellowship with all that is sinful; and in fellowship and in sympathy with all that is pure or that is making for purity and peace and gentleness—so that it has no room for hypocrisy.

Let us, dear brethren, as children of God, more and more fully accept Christ as our wisdom, for all of the affairs of

life—little as well as great, temporal as well as spiritual. Let us seek to be More and more filled with the spirit of true wisdom, that cometh from above, whose ultimate teaching is holiness to the Lord.

## Missions Without the Cross

“Where can the motive for foreign missions be found, and how can energy for it be expected to well up and overflow,” asks Toyohiko Kagawa in an article on the “Rethinking Missions” report in “The Christian Century” (Chicago), “except as proceeding from a sense of absolute commission from God,? There would have been no need for Christ to be crucified merely to propagate humanism!”

“There are, indeed, many religions in the Orient ; but is there any that clearly teaches that God loves humanity with the love of the Cross? Buddhism propounds abstract principles, but it failed to wipe away my tears. To this day Buddhism compromises With the system of public prostitution in Japan. Shintoism and militarism, and Brahmanism and superstition, are closely associated. I do not wish to attack other re-ligions, but it is useless to be too lenient with them. Man will not be saved thus.”—”Christian World.”

It is, indeed, good to have such a sound note of warning coming from Mr. Kagawa. He recently visited America and was rather scornfully referred to as though the Ministry of the West disdained to learn from an Asiatic, but while the majority of professing Christian ministers, to-day, are losing faith in the Bible as the inspired Word of God, and, in the necessity of the Cross of Christ for the salvation of the world, Mr. Kagawa seems to be on the only sure foundation. “God commendeth His love toward us in that while we were yet sinners. Christ died for us” (Rom. 5: 8).

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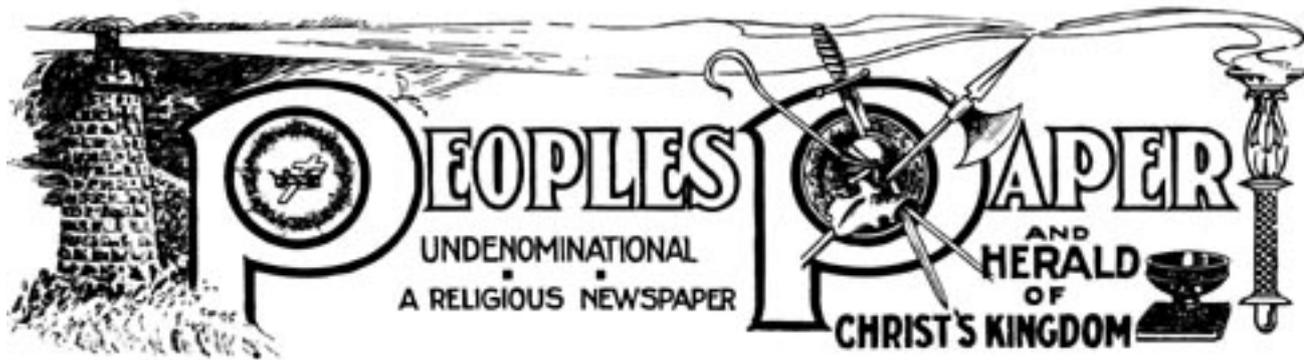
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## **Messengers of God.**

*“He shall give His angels (messengers) a charge concerning thee\*, to guard thee in all thy ways.”—Psalm 91: II.*

IN the midst of the “perilous times” of this “evil day,” and of the warning voices of the Holy Prophets and Apostles pointing out snares and pestilences and subtle dangers on every hand—and in the midst, too, of a realising sense of the actual existence of such evil besetments and perils—how precious to the saints are the assurances of Divine protection and care and personal love!

Evidently the person referred to in our text as giving a charge, or message, is Jehovah, the Heavenly Father. The Prophet David is prophesying in respect of some person, then future. That person was primarily, we believe, the Lord Jesus Christ, and secondarily, all those whom. He has accepted as members of His Body throughout this Gospel Age—the Messiah class, Head and members. The words imply a special care of God over this class. All through the Scriptures they are referred to as those whom. God specially loves and specially cares for. Our Lord Jesus is the Only Begotten, the well-beloved Son, and all those who are His members are peculiarly loved. Jesus said to some of His faithful disciples, “The Father Himself loveth you.”

The charge given to the angels we would understand to have a very broad application. The Apostle Paul assures us that the angels of God are ministering spirits sent forth to minister unto and to serve those who shall be heirs of salvation, the saved ones of this Gospel Age. Yes, all of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of His Spirit, are the special and happy objects of His trace, ministered to and served by the invisible messengers. Our Lord Jesus sets forth practically the same thought in His declaration, “their angels do always behold (have access to) the face of My Father.” The Master’s words seem to imply that one or more of these angels have charge over the consecrated ones, the Very Elect.

Our Lord uses a different figure of speech from that of the Apostle, as though He would assure us that these messengers would not be delayed in caring for our interests. They would not be hindered by more important Heavenly business, but would at once have direct access to the Divine presence and attention, so that our interests would have all needed consideration. Our Lord would have us realise that we are of the House of Sons, under Himself the chief Son, hence no time is lost in bringing our interests to the Father. Our interests have first place, our angels have always access to the Father. Before we speak, He knows our minds. Before we realise our own necessities, He has made provision for them. A wonderful watch-care has been arranged. It is hard for us to understand how the Almighty God can give such particular care and attention to our needs. Instead of being puffed up that God has manifested such loving consideration towards us, it should make us feel how little we are, how unworthy of such blessings.

Although the Father makes such use of Heavenly messengers, this by no means invalidates the thought that the Lord’s earthly children are frequently used of Him as ministers, servants, the one of another. Indeed, we may be assured that the invisible messengers are required generally to act through human instrumentalities. Of this we have illustrations in the Harvest work, supervised by our present Lord and His Heavenly hosts, yet in the main carried on by members of His Body in the flesh.

The Apostle Paul has stated that the Lord makes His ministers, or servants, a flaming fire, and intimates to us that any and every agency and power that Divine providence uses is a part of that care over His people. (Heb. 1:7.) In other words, every agency used of God—whether it be fire or electricity or man, or whatever—would be a messenger of God. And whatever would riot be to His praise and work out what He chooses, He is able to restrain—as He tells us (Psalm 76:10).

## **Overcomers Developed By Trial.**

These angels are to “keep- thee in all thy ways” not only in all the affairs of the Church, both individually and collectively, but also in all times; they were kept during the Dark Ages as well as at other times. But this care will not keep us from temptation. None can be of this elect Church unless they have trials. In order to have the overcoming qualities of heart they must have the tests. But the Lord’s promised grace is to be with them for their assistance—not

to overcome for them, but to sustain them. His grace is sufficient for us. He does not make up for a poor will ; but He does make up for imperfect bodies. If the will is poor, He does not want such in His elect Church. He wants His people to be strong in will—nothing doubting—overcomers.

The next verse of the Psalm from which our text is taken proceeds to say that these messengers which have a charge over the affairs of the Church, Head and Body, will keep the feet from stumbling. In a general way we might apply the term “feet” to some members of the Body all down, in all times of the Age ; as we might say, for instance, one member is a hand, and one a foot, etc. The Church, resting on those “feet” members all the way down, throughout the Gospel Age, will be guided aright ; they will not be allowed to stumble; for, “Thy Word is a lamp unto my feet and a light unto my pathway.” Thus they would be enabled to surmount the difficulties in their path.

So- all down through the Gospel Age the messengers of the Lord have helped His people over all of their trials. But this reference to the “feet” seems especially applicable to the last members of the Body of Christ. “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that saith unto Zion, Thy God reigneth !” (Isa. 52 : 7.) This would seem to apply to the last members of the Church. This could not have been said all the way down the Age. It is only for us who are living at the present time to say.

These various manifestations of progress that we see, are just beginning. The new regime is only opening. After our Lord shall have delivered and glorified the Church, then He will begin the work with the world. None had the right to say, “Thy God reigneth,” in the past; hut now in the close of the Age this proclamation is made.

### **Christ’s Presence a Stumbling Stone.**

The text seems to imply that the feet members at this time would be in a position of special trial, and be as a stumbling-stone. And this calls to our remembrance that the Lord foretold this, saying, “He shall be . . . for a stone of stumbling and for a rock of offense to both the houses of Israel” (Isa. 8 : 14.) This stone was stumbled over in the end of the Jewish Age (1 Peter 2 : 8.) The Scriptures set forth that Jesus is the Way. The Lord is a Stumbling-Stone in the pathway of many. These passages do not refer to the world. It was not the Gentile nations that stumbled over Jesus at His First Advent, but it was some of the Israelites who were there stumbled. And the text implies the stumbling of some Spiritual Israelites because of the coming of the Lord: in a way totally different from what they had imagined. So we ‘believe that there are very many good Christian people to-day who are stumbling over Christ’s presence. They thought so and so; they imagined ^so and so. And all is so different from what they had imagined and expected that it is just as it was in the end of the Jewish Age, when the rabbis stumbled.

The question is, why should not the angels’ have charge over all good people,. so that they would not stumble? Is not this the promise? We answer that the promise is made to all who are of the elect class. But in order to remain members of this Body, they must all stand the trial. It will be a test. Are they willing to have the assistance of the angels—messengers? Are they willing to surmount these difficulties and to remain in the way?

One class will be in a condition to receive the trials in the proper manner; another class will be so self-confident, so overcharged with the cares of this life, and so lacking in spiritual development, that they will not be ready to avail themselves of the services of the angels. This is because God uses as His messengers some whom the world will not be ready to receive.

### **Parallelism Between Jewish And Gospel Ages.**

In the Jewish Age the Lord used some whom the scribes, the doctors of the Law and the chief priests could not accept. at all. If He wanted to use agents, or channels, or messengers, to. teach the people., why did He not choose the learned scribes or the pompous Pharisees of that day? Why did the Lord use as His messengers men who had been fishermen, tax-gatherers persons whom the learned would think entirely unfit as instructors, or teachers? We recall that in the end of the Jewish Age it was written of two of them (and perhaps of them all) that the people perceived that they were unlearned and ignorant men (Acts 4: 13.) How could it be that God would pass .by some of the most learned of that day? “Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father : for so it seemed good in Thy sight” (Matt. 11 : 25, 26).

So to-day the Lord is using agencies, messengers, that are not acceptable to many whom they approach. And while these are making up their minds to believe, slow .in this ‘because overcharged with the cares of this life, the elect company will be made up. Then the others will say, “Lord, Lord, open unto us.” But the Lord will declare that He cannot recognise them as members .of His Body, the Elect. They will not have shown the spirit of meekness, gentleness, patience, love necessary. to give them a. place in this Body. ‘So it will be only the Body members who will be lifted up by the messengers and carried safely through the trials and difficulties which will be ‘permitted to test the love, loyalty and obedience. to the will of God, of all who have made with Him a Covenant of Sacrifice--even unto death.

*Each one of us has a stewardship somewhere, and some gift qualifying him for it. It may be that we are called to very humble duties; still they are held from God, and constitute a stewardship.-Goulburn.*

## **The Gospel of Hope,**

## **Ye Have Need of Hope.**

THE Apostle wrote, "Ye have need of patience." We are not contradicting his statement when we add that also, "Ye have need of hope." Without hope, patience would soon fritter away; and no length or breadth or depth of character could be expected. The very word Gospel is full of hope; for it means "Good Tidings." Whoever, therefore, would preach the Gospel should be sure that his message is one of Good Tidings, one of Hope. True, it may be necessary and appropriate at times to say something respecting the time of trouble that we see near. Yet even 'that subject is to be approached from the standpoint of Good Tidings. To tell about the time of trouble merely to alarm people, would not be to use it as a part of the Good Tidings. If necessary to refer to the time of trouble, we should mention it merely as that dark cloud which for a little season will obscure the dawn of the rapidly oncoming Day of Christ—the Day of blessing and joy—the world's jubilee—the time of rolling away 'the curse and substituting God's blessing.

## **"The Whole Creation Groaneth."**

The majority of the world and also of the Lord's consecrated people have plenty of trouble in the present time without being terrorised needlessly in respect of the great day of trouble. Let us remember that, additionally, the world has a latent fear respecting the future. They have been told by distinguished religious teachers and by musty creeds that nearly everybody was damned in advance to spend an eternity of torture. And although this is no longer outwardly preached to intelligent people, and no longer would be believed, nevertheless insinuations are often thrown out; and a secret fear lurks in the mind lest there should really be some, thing terrible awaiting the masses after death—a Catholic Purgatory of awful severity, if not the endless torture of Protestantism. Much of the present day tendency toward intoxication with pleasures and travels, as well as with alcoholic intoxicants, is the result of an attempt to get away from fearful forebodings—to substitute more pleasant and happy thoughts.

What the world specially needs is what the Bible alone can give. Bible students alone are qualified to introduce others to this comfort of the Scriptures. More and more, therefore, it should be our aim to bind up the broken-hearted and to say to the weary and heavy-laden, "Come to Christ, and find relief and rest. Come now, and see who is the great Burden-bearer for all who become His followers. Then look beyond the present and see how, in harmony with the Father's gracious arrangement, He Will eventually scatter the blessings of Restitution far and wide. Behold the Love of God, which constraineth us! Cast away your fear of Him! Draw nigh unto Him through Christ, and He will draw nigh unto you."

As there may be proper times for telling something about the time of trouble coming, which will inaugurate Messiah's glorious reign, so there may be proper times for telling the wayward that those who sin shall suffer; that walking in the ways of sin they are walking away from God; that the end of that way is death; and that "whatsoever a man soweth, that shall he also reap." But these features of the Divine Word are not so necessary to be repeated every day; for mankind instinctively know that sin leads to suffering of some kind, and that righteousness sooner or later brings its reward.

What the world needs most is encouragement to turn away from sin, to realise the sympathy of God for the rebellious family of Adam, and to know of the arrangement which God has made whereby He will have mercy upon all, through Christ. We need to follow the Master's course when He declared, "Blessed are your eyes, for they see; and your ears, for they hear." We need to tell those who see and hear what a blessing they enjoy.

It is necessary at times to point to the narrow way of self-sacrifice, self-denial, suffering, which the followers of Jesus must take if they would share with Him in His Kingdom glories, honors and immortality. But they "will find the narrowness" of the way, even if we should not tell them. No one can walk in the narrow way, no one can follow Jesus, without knowing the truth of the statement, "Through much tribulation shall ye enter the Kingdom of Heaven."

What then shall we tell the people? Oh, give them also the Message of hope, the Message of joy, the Message of peace! Let us draw the attention of the brethren to the blessed privileges that are ours, rather than frequently to point them to the trials and hardships of the way. But what are the privileges of the Christian, if through great tribulation he must enter the Kingdom? They are, oh, so grand! It is his to know the joy of sins forgiven; and many need to have this told them over and over again, that they may fully appreciate it. It is his to know of the Heavenly Father's Love and care—matters so easily forgotten in the stress of life. These assurances of the Word need to be repeated over and over: "The Father Himself loveth you." "God is for us." "All things shall work together for good to them that love God."

As these promises of God's Word abound in our hearts, they promote the fruits of the Holy Spirit; joy and peace come in, such as the world can neither give nor take away. The peace of God, which passeth all human understanding, thus gradually comes more and more to dwell in our hearts; and so thankfulness results. Thankfulness in turn leads to more joy and praise, and to more sympathy for our fellows—for our families and for the world. Thus the Christian finds himself growing in grace, knowledge and love.

## **"Think On These Things."**

All this is in full accord with St. Paul's advice :- "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, 'and if there be any praise, think on these things" (Philippians 4: 8.) • Following this course then—of preaching the Gospel of Hope—we are following the Master and the Apostles. They had so much of this spirit of hope, trust, confidence, love, joy and peace, that they could rejoice in tribulation; and 'they did, so. The Apostles even sang praise to God that they were accounted worthy to share in the sufferings of Christ, that they might also share in His coming glories.

Let us then, dear brethren, realise that the world has tears and sorrows enough, and fears aplenty. Let us more and more use our time, strength, talents, joys, etc., in relieving the poor world of its mental distress. Harken 'to the words

of Jesus, "God' shall wipe all tears from all eyes." "Be ye perfect, even as your Father which is in Heaven is perfect." As it will be God's great work in the future, through Christ and the Church, to wipe away earth's tears, let us chase away some of those fears at the present time. Thus we shall help to prepare the way for the world to come back into fellowship with God by and by, for the faithful of the present time to walk more carefully in the footsteps of Jesus and to encourage one another in the good way.

### **BIBLE STUDY MEETINGS.**

The friends of the Adelaide Class extend a hearty invitation to each and all in those parts who may desire to join them in their Bible Studies.

The meetings are quite unsectarian, and are held each Sunday afternoon and evening, also mid-week, in Liverpool Buildings, Flinders Street, Adelaide.

For further information address the Class Secretary, Mrs. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

### **PHOTOGRAPHS OF RESTITUTION TIMES.**

A request was received recently for copies of the picture in fulfilment of Isaiah 11: 6; with which many of our friends will be familiar, and these are now in stock in three sizes for all who may desire them.

The prints are well worth framing; the picture itself being in the following sizes:-5 x 3; 7 x 44; and' 9 x 5I. The prices are 6d., 9d. and 1/- each, posted.

"A little while" for patient vigil keeping,  
To face the stern, to wrestle with the strong;  
"A little while" to sow the seed with weeping,  
Then bind the sheaves and sing the harvest song.

"A little while" to keep the oil from failing,  
"A little while" faith's flickering lamp to trim;  
And then the Bridegroom's coming footsteps hailing  
To haste to meet Him with the bridal hymn.

And He who is Himself the Gift and Giver,  
The future glory and the present smile,  
With the bright promise of the glad "forever,"  
Will light the shadows of the "little while."  
Jane F. Crewdson.

### **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.

## **"A VOICE FROM SWITZERLAND."**

WITHIN recent months a booklet bearing the above title has been circulated amongst some of our brethren, and it has been thought well to bring it more particularly before the minds of our readers at this time. Originally printed in German the work was published by Bro. Dr. W. Hodler, of Switzerland, entitled, "Das Tier," and being so well thought of by Bro. J. G. Kuehn, of New Jersey, U.S.A., he had the translation carried out with the willing assistance of interested helpers for the benefit of 'the English brethren as a whole.

In this booklet the writer takes up an explanation of Revelation 17 and 13, and deals extensively with the Roman Empire—the "beast"—with its various "heads" .kingdoms-- (upon which the "woman"—the Roman Catholic Church—sits) showing ;that these, commencing early in the Gospel Age, have continued down into our own day, as one has given place to the next, and so on, in fulfilment of this important revelation.

The following rather lengthy extracts from the work are set out with the object of prompting all the interested to a careful study of these things, so that none may be in darkness concerning the momentous times in which we are living. While all that is expressed in the booklet may not be correct in every detail, there is surely much that will commend itself to the sincere student of God's Word :—

"At the time the Revelator' sees and describes these things the sixth 'head' is in control and a 'seventh' is to come and is to continue a short space . . . . The head is the seat of the central nervous system and of the will; from it the

entire organism is controlled and its action directed. A 'head' is, therefore, a very fitting picture of that power in Europe which occupies the leadership, the chief nation. We would observe here that during the Christian phase of the Roman Empire Rome itself did not continue to be the 'head' or centre of government of Europe, but was succeeded by various other countries or kingdoms. Each successive principal ruling power was outwardly marked by the fact that its head bore the imperial crown of Rome, the only exception being that of the sixth head, which, however, we shall find is in full harmony with the Scriptures.

"During the Christian phase of the Roman Empire the following powers constituted successively the heads of Europe, historical proof of which will be given in the following pages :—

(1) Byzantium, or Constantinople, from 312 to about 500 A.D. (2) The Kingdom of the Franks, from about 500 to 900 A.D. (3) Germany, from 900 to 1250 A.D. (4) Austria, from about 1273 to about 1659 A.D. (5) France from about 1659 to 1815 A.D. (fall of Napoleon.) (6) England, from 1815 to about 1925 A.D.

"The seventh 'head,' according to our understanding, will be Italy. We are inclined to think that we are already living in the epoch of the seventh 'head.' Italy will -be revealed as such by the assumption of the imperial crown of Rome, an event more or less expected by the world to-day.

### **The Eighth Head.**

"We read that after the seventh, an eighth 'head' will appear, which will then be the original 'beast' in its entirety : 'And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.' This can only mean that after the rule of the seventh head no single power will again have the leadership of the other more or less independent States of Europe, but that a combination government will be created for all Europe. This government will be neither democratic nor a European parliament, as dreamed of by a few political enthusiasts to-day; but one of the seven named leading powers will use its position to bring all Europe into dependence to it. The Scriptures tell us that this will not be brought about by war or conquest, but by a voluntary agreement with the heads of the other States. We believe that Italy will bring about this creation of an autocratic Pan-Europe; and with it the Roman Empire would have returned to its starting point—an undivided unity, with the City of Rome as its governing centre.

"Who can fail to see that this very thing is the goal in the mind of the present rulers. of Italy, and which is giving such impetus to the Fascist striving for power? Thus Italy's aspirations may, indeed, find fulfilment. The Roman Empire will then occupy a position of power never before attained : it will lord it over the whole world.

"But the Scriptures also state that this is the very condition that must precede the utter and final ruin of this empire.

### **The Beast Which Was and is Not.**

"The Revelator tells us that his view of these events falls into the period when the 'beast' is not . . . . We understand that John describes these things as taking place at the beginning of the Lord's day—the period of transition to the Millennium. 'He (finds himself carried down in spirit to the period of the sixth 'head' —the British Empire—as we shall see from other Scriptures, at the end of this period, just before the seventh 'head' is to attain dominion and the development of the 'beast' which is about to ascend out of the abyss (v. 8, Diaglott) begins to appear. This was not the case until after the world war. Thus, the year 1920 is about the date indicated as the period of time from which the Revelator views the course of events. This assumption is seemingly supported by Rev. 11 : 18: 'And the nations were angry, and thy wrath is come.' We think that this verse speaks of the world war as already in the past, and that the second part—'Thy wrath is come'—is about to be fulfilled.

"England as the 'Sixth Head' outlasted the world war, coming forth victoriously from it. It even increased outwardly, having secured for itself a large portion of the former German colonies. But immediately after the close of the war signs of dissolution appeared in this great and powerful system. England had to grant such far-reaching independence to Ireland and to other dominions that it is a question, if these would be found at her side in a future war. India and Egypt, the foundations of Great Britain's commercial power, seem to be especially endangered now by emancipation movements.

### **The Seventh Head: Italy.**

"To-day we certainly are living in the time of the 'Seventh Head's' arising, concerning which the Revelator says that 'he must continue a short space.' "In October, 1922, Fascism attained power in Italy by a revolution. With it came the dictatorship of Mussolini, which restored order in that country, so deeply disordered by incessant strikes and lockouts, and plunged into anarchy through the Socialistic rule, taking a new political course of a strongly-marked nationalistic and imperialistic character. Mussolini became the father of a new political doctrine, having discarded the democratic and liberal doctrines, which had constituted the ideal power of the Anglo-Saxon epoch. This new political faith finds day by day a greater and a more unconditional following. among authoritative politicians in all Europe. Mussolini makes no secret of the fact that he holds Fascism to be of universal importance . . . . Surprisingly early does the seventh 'Head' step forth with aspirations to a renewal of the Roman Empire, as if it knew that it must make haste, because it was allotted only 'a short space.' The idea seems to belong to Mussolini himself. 'We shall,' said he, 'make Rome the spiritual city, the pulsation heart, the living soul of the Italian Empire, of which I dream.' And this • Empire is not thought of simply as a national Empire such, for instance, as the German Empire of the last century, but as a renewal of the old Roman Empire. -

### **The Ten Horns of the Beast.**

"Daniel had already seen the vision of the 'beast with ten horns,' evidently pictured at the time of its full development, at the time of the end. He records in chapter 7, verse 24, that the ten horns are individual powers into which the universal empire of the 'Beast' splits up. 'In Revelation 17 : 12, we read in greater detail : 'And the ten

horns which thou sawest are ten kings, which have received' no kingdom as yet, but receive power as kings one hour with the Beast.' This definition evidently points to dictators. Therefore, when the 'Beast' ascends out of the abyss then the 'ten toed' kingdoms (Daniel 2: 42) of the fourth world—empire., the individual European States—will be ruled by dictators. (The number 'ten' need not be taken literally, but points to a multiple expressed by ten.)

"We see these dictators spring from the ground as if by command, in recent years. After Italy we saw Spain - and Greece (where it is temporarily discarded), Portugal, Poland, Hungary, and finally Jugo-Slavia, openly pass over to dictatorships. But these exist in many countries in a more or less covered manner, as in Bulgaria, Rumania and Turkey. Yes, even Germany, France and England are gradually preparing for dictatorships. We do not mention Russia, although it, too, is a dictatorship; because that country, as the 'land of the North,' occupies a position apart from the 'Beast'—the Roman Empire.

.(In more recent times Germany has certainly passed to a dictatorship, and with respect' to France, the following cutting from the Melbourne 'Herald,' of October 25th, is of interest: 'Complete confusion has followed the defeat of the Daladier Ministry on its Budget. The task of the President ( M. le Ilrun) in arranging a Ministry is unusually difficult. Probably France will eventually settle down to a national union coalition Government. The only real alternative would be a dictatorship, of which everyone is talking. There would be little opposition dictatorship, if a real leader could be discovered.')

### **The Solidarity of the Ten Horns and the Beast.**

- "In verse 13 we read: 'These (the ten horns) have one mind, and shall give their power and strength unto the Beast.' This would indicate that the European dictators will join themselves to the 'Head' power of the Roman Empire. The individual rulers will find it to their interest, to support vigorously the Roman dictatorship, or at least to lean upon it, just as tyrannical governments in the past have mutually supported each other. An intimate covenant of friendship between Italy and Spain has been signed; Jugo-Slavia has suddenly shown a striking friendliness, recently toward its chief competitor in the Adriatic—Italy.

"Thus, in an altogether 'peaceful' manner, a universal European Empire may again be formed under the leadership of Italy. The Revelator even mentions a giving up of power to the 'Beast' on the part of the dictators. This would mean the resurrection of the Roman Empire in its ancient form. This epoch is designated by the Revelator as 'The Eighth Head.'

"While the democratic powers did not succeed in bringing about a real league of nations or unity of purpose, it seems to be given to the dictator-ruled Italy to bring the other dictator States together into one uniform State under its own leadership. The present 'League' will probably not even be considered as a basis for this union. It is entirely foreign to the character of the 'Beast,' being an institution brought forth by a pacifist, democratic spirit, and will probably wholly disappear. The unity pointed out in verse 13 will be brought about by an agreement between the dictators—by setting aside all right of co-determination and discussion on the part of the nations—since it could hardly be accomplished otherwise. This community of interests, which is well supported historically and logically, is also outlined in verse 17: 'For God hath put it in their (the ten horns) hearts to fulfil His will and to agree and give their kingdom 'unto the Beast, until the words of God shall be fulfilled.'

### **"Even He is the Eighth" (Head).**

"With this new formation of a United Europe under one supreme ruler, the 'Beasts would, then have returned to its original state. We read that the eighth head is one of the seven already mentioned. Italy, the seventh head, would doubtless become the central government of this giant empire. Rome would thus again be the centre of the civilised world. A telegram by Mussolini, addressed to the Mayor of Rome, on October 31st, 1923, is significant: 'You know what we want. Rome must again, as in the days 'of old, become the city of cities—the Eternal City—just as she was in her golden age.'

(In this connection the following report from the Melbourne "Argus," of August. 1st, is interesting:—"(hie of the most salient and dominant characteristics of life in Italy to-day is the wave of nationalism, which is sweeping through the country," said Mr. R. A. Shaw, a graduate of: the Melbourne University, who returned from Italy yesterday. "Italy for the Italians' is now the keynote of politics, and the creeds of national unity and independence are being fostered in every breast. Although foreigners receive every courtesy, they are not over welcome."

"This devotion to national interests is finding an outlet in many unusual, but highly interesting channels," Mr. Shaw continued. "Emanating from Mussolini, a strong movement is afoot which has as its principal object the return to the spirit of ancient Rome. Guided and strengthened by the glorious past of the ancient Empire the Italian people hope to advance to an even more glorious future. There are manifestations of this spirit all through Italy, where the names of scores of small towns have been changed: from the Italian to the Roman equivalent. The town of Presto, in the province of Salerno, is a typical example of this remarkable movement, the name - having been changed to the Roman, Paestum. Mussolini himself is anxious to resemble a Roman Caesar.")

### **The Beast Goes into Destruction.**

" 'And the beast that was, and is not, even he is the eighth (head), and is of the seven, and goeth into perdition' (verse 11.)

"It is here indicated, as it is also in verse 8, that this resurrection of the Roman Empire takes place in the universal empire of the end, in order that in the purposes of God He may at one blow make an end of everything contrary to Him and to His power. Thus the Seed of the woman will bruise (literally 'crush') the serpent's head" ( Gen. 3: 15).

The book goes on to show how the closing scenes in the great world drama may be expected to work out according

to the Lord's will and in His due time for the establishment of His kingdom. of righteousness which will stand for ever.

We believe that a careful study of this, booklet of 90 pages will be found profitable. by 'all the:, Lord's people, -who are rejoicing in the truth and looking for-Ward to the fulfilment of all. that our Lord has spoken in His wonderful revelation through the faithful Apostle.

Copies of "A Voice From Switzerland" are expected to arrive very shortly and may be had by all desiring them. The price will be just sufficient to cover the cost and postage.

## Correspondence.

New South Wales, 5/10/33. Berean Biblical Institute,

Dear Brethren,—

I am herewith requesting a copy of "Herald of Christ's Kingdom," and also would like to know of your publications and prices. I wish to mention here how grateful I am to have been led to read "Desolations of the Sanctuary," as without such help I could never have been restored to the sweetness of the truth as when Brother Russell served us. For the past few months I have been seriously troubled with the Rutherford doctrine; could see it was not the Master's voice, and yet was unable to extricate myself from the terrible force of its arguments and threats. For the past few weeks I associated, and on two occasions assisted in distributing their literature, supposing that such obedience was essential, but terribly worried all the time.

I am very relieved to know that the Lord has a means and place for comforting those who will not follow the stranger nor take part in the misrepresentation of our Father's name. I would like to mention the name of. the Sister who loaned me the book, "Desolations." I will be visiting her shortly, as she lives near at hand.

I have now broken off all connections with the Watch Tower Association, recognising that the truth and proper spirit of the Lord's people is not with them.

Thanking you again as the means of allowing me to regain the freedom of the sons of God, and thanking Him who is thus reaching out to such as me by this means. That many thus imprisoned will be ultimately delivered is our confidence, for we know that the Lord knows those that are His.

Your brother in Christ, P.A.

Dear Friend,—

I can truly say that the "People's Papers" are among some of the "fat things" to my soul. Every word is helpful, and I will pass them on to any whom I find will have the mind for them. Enclosed is a small offering to help on the work. When it is possible I will send more.

I have often wondered just what, "wheresoever the carcase is there will the eagles be gathered together," means, and from the reading of the October copy of the "People's Paper" I was delighted to find an answer to my quest, viz., that when Jesus returns to His people one is to be taken and the other left. Where Lord? Answer: To be taken out from the nominal professing churches to be gathered together around the carcase" like the "eagles" gathered together, feeding on the Word of God. We are (if faithful stewards) taken out one by one and waited on by the Master, who will make us sit down to feast on the fat things of His Word.

Dear friend, I have the assurance of my salvation and have learnt to yield to God for victory over self, but I am hungry for a clearer understanding of the Scriptures. However, I am reading carefully the Bible, and am very interested and helped day by day. I am not yet quite clear of the manner of the Lord's Second Coming, but am prayerfully studying the subject.

I thank you for your help and cheer.

Yours in Christ Jesus, R.E.F.

[The booklet, "Christ's Return," deals with the important subject of the manner of Christ's return and manifestation. Its cost is just 4d., or sent free upon request].

South Australia, Oct. 20th, 1933. Dear Friends,—

I am enclosing stamps, and shall be ye y pleased if you will send me a copy of "Mythology Explained," price 3d. I have been hoping to have sent a subscription for the "People's Paper," which you have so kindly been sending me; but I am sorry that I am not able to do so yet. With your kind invitation to attend a convention when there is one in Adelaide, I should be very pleased to do so; but even if it were financially possible I would meet with family opposition. I have' studied the copy of the "Plan of the Ages," which I find most interesting. I hope to read all your books in time, and I am watching world events in connection with the Book of Revelation, and I would like to know if you have any explanation of the 12th chapter of Revelation.

Thanking; you again for your assistance in my study of the Bible,

Yours sincerely B.A.

## Building a Disposition

"Well, I do hope that when I reach the age when I have- to be taken care of, I -shall be willing to let other people

have their way instead of insisting upon my own and making it hard for everybody else,” said a clear, decided voice as three women parted at the street corner.

They had been discussing the troubles of an acquaintance. As the speaker departed, the other two looked at each other with a significant smile. This friend of theirs was one who had great faith in her own wisdom.

“I am afraid that virtue does not develop suddenly,” remarked one. “I suspect that the person who is to be gentle and unselfishly considerate in old age has to begin to cultivate that spirit much further back.”

That is the story of so many of our failures to attain Our ideals. We do not begin to practice their graces early enough. The strong, self-controlled, useful man-, hood or womanhood does not grow naturally from a, careless, self-indulged youth, and the beautiful old age that is a benediction is not likely to spring from the hasty, domineering spirit that has been allowed to rule middle life.

Character is a garden whose gracious flowering calls for early planting.

## IT IS NOT THE DEED WE DO.

“It is not the deed we do,  
Though the deed be ever so fair,  
But the love that the dear Lord looketh for  
Hidden with holy care.  
In the heart of the deed so fair.

“The love is the priceless thing,  
The treasure our treasure must hold;  
Or ever the Lord will take the gift,  
Or tell the worth of the gold  
By the love that cannot be told.”

## The Wise Choice

*“Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord.”—Joshua 24: 15.*

THE Children of Israel had crossed Jordan. Moses was dead and Joshua was their leader. They were having no difficulty at that time; but Joshua thought that it was proper just then for them to make their decision—proper for them to decide whether or not they would be faithful to the Lord, or would allow themselves to be led away by the idolatry of the people who lived in Canaan. Joshua had called them together and had recounted to them the Lord’s blessings and favour which they had thus far enjoyed, and then expressed himself in the grand and noble sentiments of our text.

So, dear friends, we who realise that the Lord has been blessing, guiding and sustaining us in the past, should come to a full, positive decision as respects our course. of life. The very fact of coming to a positive decision is a great blessing and a great help in the formation of character. Every time we come to a wise decision on any question, it strengthens mind and character, and makes us much more ready for another test—along some other line, perhaps.

We well recognise the fact that the entire consecration which the Christian makes, leaves nothing out ; but we need to have some touchstone, something which will enable the mind to reach a decision quickly, and this touchstone should be God’s will, so that to perceive the Lord’s will on any subject would be to settle it without any temporising. Again, it is highly proper that we should reiterate our consecration, and thus make it prominent before others.

For instance, if we were at a testimony meeting, there would be nothing wrong in saying, “Whatever anyone else may do, I acknowledge God and will serve Him!”— not as a new vow, but as a fresh acknowledgment of the consecration vow we have already taken.

We are to recognise the difference between making a new covenant every day, and the daily renewing of our covenant; the one would be an impropriety; the other would be proper. If we have made a binding covenant for life, we should no more think of breaking it than would a man who had leased a house or sold it.

Every day we should renew our covenant with the Lord—renew it and make it fresh in our minds, thus showing that there has been no change on our part; that we are still in the same attitude. This is the same thought as was in the making of our consecration; we are dead with Christ—“Ye are not your own, ye are bought with a price.” We are exhorted to make this review of our lives and renewal of our consecration daily; to continue to keep this before our minds and hearts; to render our sacrifice to the Lord. Thus we are baptised by baptism into His death; and this baptism continues just as it was with our Lord. He had made His consecration and so it had to be completed; so it is with us; our vow, our covenant is unto death.

If the Lord’s consecrated people could be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the spirit of holiness, the spirit of the Truth, the spirit of Christ, the spirit of a sound mind, what a blessing it would mean! If then they should wrestle with Him until the breaking of day, their hold upon Him would be sure to bring the desired blessing. The Lord reveals

Himself for the purpose of giving this blessing; but He withholds it until we learn to appreciate and desire it.

## Hitlerism and the Churches.

In one of the telegrams of congratulation sent to Herr Hitler on his forty-fourth birthday the Stahlhelm leader's declared that under his leadership they would held' to complete his "mighty work—the creation of the German nation." It is clear that Herr Hitler is succeeding in his attempt to unify the political, commercial, business and religious life of the German people and that the German people are submissively accepting the domination of, the Nazi Commissioners in all departments of life. The plan which is known as the Gleichschaltung is being applied to the Protestant 'Churches. "The Times" correspondent, at Berlin, writing on the subject, said that the process began in Mecklenburg-Schwerin, where the Nazi Premier has appointed a Nazi "Commissioner for Tile Evangelical Lutheran Church," who has dissolved all administrative bodies of the Church in that State and taken over their functions. The German Evangelical Church Union, the correspondent adds, has protested to the Government against this step, recalling, that Herr Hitler, in his Government declaration, solemnly guaranteed the independence and constitutional rights of the Church. On the other hand the German Christians—a Nazi organisation of Protestant churchgoers—demands "Bishops and not Parliaments"; they want their new national Church governed by men and not by Synods. The Gleichschaltung policy strikes at the independence of the Protestant State Churches in the various States and aims at creating a unified national Church, whose control will be centralised at Berlin.—"Christian World."

## WHY DOUBT THE RESURRECTION ?

Who would imagine that from a single grain of seed a huge tree would rise up, unless he had it as a certain fact by experience? In the extreme minuteness of a grain where is the wood buried, the roughness of the bark, the greenness of the root, the savour of the fruit, the sweetness of the scents, the variety of the colors, the softness of the leaves? Yet because we know this by experience, we do not doubt that all these spring from a single grain of seed. Where, then, is the difficulty that dust shall return into limbs, when we have every day before our eyes the power of the Creator, who in a marvellous manner from a grain creates wood and fruit.—S. Gregory.

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## Keep The Door of My Lips

*"But the tongue can no Mall tame (of .himsel): it is an unruly evil, full of deadly, poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."*—James 3: 8-10.

THESE words of the inspired Apostle are addressed to the "brethren"—not to the world. Indeed, the entire Epistle is addressed to the church: the fact that in opening it James addresses "the twelve ,..tribes, which arc scattered abroad," is not to the contrary of this. We are to remember that to the twelve tribes of Israel, the natural seed of Abraham, pertained originally the great promise of God made to Abraham. By natural heredity, then, God's offer or proposition to bless the world belonged to fleshly Israel, as the divine instruments, if they would comply with the divine conditions. But one of the divine conditions was that they should have the faith of Abraham and should not be considered the promised seed of Abraham without that faith, since Abraham was-to be the father of the faithful. .Our

Lord and the Apostles, in the New Testament, set forth clearly how and why natural Israel, as a nation, was broken off from inheritance under that covenant : the Apostle representing the promise as an olive root, describes all Israelites as branches, growing up. out of that root, and tells. us that many of the natural branches were broken off; the vast majority, and: that only a remnant at the first advent were found possessed of the faith of Abraham, and accepted by our Lord as members of the new house of sons (John 1: 12).

The Apostle further explains that the rejection of the unbelieving of natural Israel left the way open to engraft in: the place of the broken-off branches some from amongst the Gentiles, possessed of the faith of Abraham. And this, we see, has been the work of this Gospel Age—grafting into the original root of promise believers from amongst the' Gentiles, who were once without God and having no hope in the world, strangers from the Commonwealth of Israel, but are now brought nigh, united with Christ. and through Him united with the Abrahamic root of promise, and inheritors of all its richness and fatness (Eph. 2: 12, 13; Rom. II).

Thus we see that 'these spiritual Israelites become, the Israelites indeed, from the divine standpoint, the actual inheritors of the Abrahamic promise; although we see also yet to be fulfilled certain gracious earthly promises to the natural seed of Abraham, they nevertheless have missed, have lost, as a nation, as a people, the great prize; as: the Apostle declares, "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded."—Rom. 11: 7.

So, then, the "twelve tribes" of Israel had promises made to them which apply, not merely to themselves, but also and specially to spiritual Israel, whom, they typified; while the original election or predestination of God, respecting the Abrahamic seed, that it should be 144,000, or 12,000 from each tribe, still stands; and consequently that each one accepted from amongst the Gentiles, and engrafted into this root of Abrahamic promise, is counted as taking the place of one of these broken-off branches of the various tribes. By the time the Gospel age shall have finished: its work, a spiritual Israel will have been found—"a royal priesthood, a holy nation, a peculiar people"—showing forth the praises of Him who called them out of darkness into His marvellous light--neither one more nor one less than the original, elect, predetermined number—each one from, the Gentiles having been "grafted in," to take the place of each 'natural Israelite "broken-off." The Church is thus referred to in Rev. 7: 3-8; and the sealing is spoken of. as being SO many from each of the tribes, with the intimation, that all of these will have been "sealed in their foreheads" before the great time of trouble shall come upon the world.

So, then, the Epistle of James is to be understood as addressed to these true Israelites, engrafted into the root of promise, and taking the place of the. natural Israelites. And to this, agree the words of the Apostle Paul, "They are not all Israel which are of Israel." (Rom. 9: 6, 7). And again, "He is not a Jew which is a Jew outwardly, neither is that circumcision which is outward in the flesh; but, he is a Jew which is one inwardly, and circumcision is 'that of the heart," (Rom. 2:28, 29).

Having thus definitely determined that the holy spirit through the Apostle is addressing the Church, let us consider the astounding statement Of our text, and seek to ascertain in what sense it should be understood; resolving that, should we find that in any sense or degree it applies to us individually, we will assuredly quickly respond to the spirit's teaching, and correct so evil a condition.

#### BLESSING GOD WITH THE TONGUE.

We may readily see how the Apostle means that God's people bless or praise His name with their tongues. They do so in prayer; they do so in their hymns of praise; they do so in declaring His truth, and in witnessing to His providences on their behalf. In a word, we bless God with our tongues by showing forth His praises, who called us out of darkness into His marvellous light.

#### CHRISTIANS. WHO CURSE MEN WITH THEIR TONGUES.

But in what sense does the Apostle mean that spiritual Israelites curse men with their tongues?—and that so commonly, so generally prevalent as to require public reproof? Surely no 'Christian curses his fellowman by oaths and profane swearing. But, are there no other ways in which our tongues may 'be a curse and an injury to fellow-men? We are to remember that the meaning of our English word' "curse" has somewhat altered in common usage within the last century, having very generally lost the sense of injury and assumed wholly the sense of swearing, profanity. In the Greek language, different words are used when referring to a cursing oath (viz.. anathema and anathematiso, used ten times in the New Testament), and when referring to a spoken condemnation as a blight or curse (viz., hatarā and katarāomai, which signify condemnation—to speak against, to speak evil of, to injure). The latter is the word used 'by the Apostle James; hence his language really is—With the same tongue wherewith we praise and honor God, we do injury to fellow-men, by evil-speaking, slandering, etc. Thus our Lord, using the same word, said, "Bless them that curse (speak evil of) you." The Apostle Paul, using the same word, admonishes God's people to "Bless and curse not"—speak favourably of others, but do not speak injuriously of them. Again, we are told' that our Lord cursed (the same Greek word) the fig tree, saying, "Let no fruit grow on thee henceforth"—He injured it, He made a declaration unfavourable to its future development. Thus also the Apostle declares that the Jews under the Law were under a curse—not that the Law was evil, but that, because of imperfections of the flesh, the Israelites came under the condemnation (curse) of the Law. He declares also that "Christ hath redeemed us (formerly Jews) from the curse (condemnation) of the Law, being made a curse for us having suffered for us the full condemnation or blight which the Law imposed upon the transgressor. Gal 3: 10-13). He illustrated the same thought in connection with the word "curse," when he declares that garden land, which has been overgrown with thorns and briars, is "nigh unto cursing"—not ready for profanity, but for condemnation, as unfit for tillage, until burned over and its weeds exterminated.—Matt. 5: 44 ; Rom. 12-14; Mark 11: 21; Heb. 6: 8.

Having thus before our minds the real word, and its signification as used by the Apostle, we see that while curse is a proper enough translation of the original, the whole difficulty is that present-day common usage and common education have largely hidden from sight this signification of the word. (Similarly the word evil has lost its original breadth of meaning and is almost invariably considered to signify immorality, badness, wickedness; whereas in its breadth of meaning, it may be used to refer to anything that is undesirable, not good, such as calamities, etc.).

Looking at the Apostle's statement from: this standpoint, we see clearly that his charge is applicable, to Christian people of to-day to an alarming extent. How many there are who do injury with their tongues to their fellow-creatures, who use the same tongue in offering praise to God. We know of no evil to which God's consecrated people are more exposed than to this One. With many, it is as natural to gossip as to breathe; they do it unconsciously.

Many are the peculiar subterfuges which the fallen nature will use in its attempt to stifle the voice of conscience and yet maintain the use of this channel of evil—long after it has been driven from evil practices which are less common, less popular, more generally recognised as sinful.

(1) It will say, "I mean no harm to anybody; but I must have something to talk about, and nothing would be so interesting to friends and neighbors as something which has more or less of a gossipy flavor (scandal) connected with it." But is evil-speaking, slander, any the more proper on this account for the children of the light? By no means. Hence it is that the Scriptures instruct us, "Let your conversation be such as becometh saints;" "Let your speech be with grace, seasoned with salt, that ye may know how ye ought to answer every man;" "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, —that it may minister grace unto the hearers."—Phil. 1: 27; Col. 4: 6; Eph. 4: 29.

As for the point that there would be little else to talk about if scandals were thoroughly eliminated from Christian conversation, and were all to abide strictly by the Apostle's injunction, "Speak evil of no man," we answer: Is there not a wide scope for conversation amongst Christian people, on the subject of the riches of God's grace in Christ Jesus, our Lord, expressed in the exceeding great and precious promises of the divine Word? In these things, we have indeed that which not only ministers grace to the hearer, but which adds also to the grace of the speaker. It showers blessing on every hand, so far as the "new creature" is concerned, and assists in deadening the old nature with its evil desires, tastes, appetites.

This is what the Apostle had in mind, evidently, when he said that the Lord's people should "show forth the praises of Him who called us out of darkness into His marvellous light." And a heart filled with the spirit of love, the spirit of God, the spirit of the truth and overflowing with the same at the mouth will be sure to overflow that which is within, for, "Out of the abundance of the heart, the mouth speaketh." An evil mouth, therefore, a mouth which does injury to others, either to fellow-members of the "Body of Christ" or to those that are without, indicates an evil heart—implies that the heart is not pure. "Blessed are the pure- in heart, for they shall see God."—4 Vet. 2: 9; Matt. 12:34; 5:8.

(2) Another excuse for gossip about other men's matters is offered by others, who say: I can talk about religious matters to those who are religiously inclined, but when I am with worldly people or with professors of religion who take no interest in religious themes, I must be agreeable and accommodating, and must at least hear their gossip and news; and if I do not share in such conversation, I would be considered very peculiar, and my company would not be desired. Yes, but this is to be one of the peculiarities of the "saints"; they are not only to be different from the world, but different also from the nominal professors of religion. Their religion is not merely to be on the surface, and on one day of the week, but is to be of the heart, related to all the affairs of life, for every day and every moment. To follow strictly the divine injunction will indeed separate you from some who are now your friends and who love such evil things—forbidden us who have become sons of God and who have received of His spirit of sonship, the spirit of love.

And that the Lord understood and meant this is evident from the fact that He foretold to us that the way of discipleship would be a "narrow way." If, therefore, your failure to be an entertaining visitor, neighbor, friend is 'because of your fidelity as a "new creature" to the law of Christ, love—which "worketh no ill to his neighbor" either in word or deed, then indeed you have cause for rejoicing, because you are suffering a little, experiencing a loss, 'for Christ's sake, for righteousness' sake. The loss may at first seem heavy, 'but if you endure it for Christ's sake, in obedience to His righteous law of love, you will soon be able to say with the Apostle that such losses are "light afflictions," not worthy to be compared with the offsetting blessings.—Phil. 3: 7, 8; 2. Cor.4: 17.

Your cause for rejoicing is that you have the Lord's promise that such suffering shall work out for your good. Companionship with those who are not seeking to walk according to the mind of the spirit, but; according to the common "course of this world," is injurious to the saints, to those who are seeking to walk in harmony with the new mind. They are far better off without such worldly companions and friends, and in proportion as they are separated from these will they find closer fellowship with the Lord Himself and with His Word, and with all who are true members of His Body and under the direction of His spirit. It is in harmony with this. that the Scriptures declare, in so many words, that the friendship of this world 'signifies enmity against God. (James 4: 4.) God has purposely placed' the matter in such a position that His people must take their choice, and lose either the divine friendship and fellowship, or the worldly friendship and fellowship; because those things which the Lord loves are distasteful to the worldly, and those things which the worldly love, evil deeds and evil thoughts, evil-speaking, are an abomination in the sight of the Lord, and those who love and practise such things lose His fellowship—they are not of His spirit. "If any man have not the spirit of Christ, he is none of His."—Rom. 8: 9.

(3) Another way by which some otherwise good Christian people avoid this question, and justify themselves in this common fault of humanity, is by confining themselves (as they think) to the truth: though how frequently their gossip-loving natures pervert their judgments and lead them to accept as truth things respecting which they have little or no

knowledge, they never know.

Such will say—"Oh, I never tell anything for truth until I positively know it to be true—of my own observation, my own personal knowledge. Anything that I do not 'know of myself to be true, I am always careful to so state, and say, I have heard thus and so, or, I am told thus and so; I do not vouch for the truth of it myself. Thus I am sure that I always avoid speaking evil of anyone." Perhaps there is no more common delusion on this subject than is thus expressed. The depraved taste hedges itself behind conscience, and declares that it is always right to speak the truth, and hence God cannot have meant that speaking the truth would be slander, but that in condemning evil-speaking and slander as works of the flesh and the devil, He must have meant the speaking of that which is false, untrue.

This is a great mistake; a slander is equally a slander, whether it is true or whether it is false, and is so regarded, not only in the law of God, but also in the laws of civilised men. True, in human law, if a suit were brought for slander, if it were proven that the charges made by the slanderer had some basis of fact, that would probably be considered by the court and jury as extenuating circumstances, and would probably very much reduce the amount of the verdict for damages. A slander is anything which is uttered with the intention of injury to another, whether true or false, and the laws of men agree with the law of God, that such injury to another is wrong.

But the law of God, the law of Christ, goes much further and deeper into such matters, naturally, than do the laws of men, for it deals not with men, but with the "new creatures in Christ Jesus"—transformed by the renewing of their minds, under a special covenant relationship, and bound by the law of that covenant love—which "worketh no ill to his neighbor," under any circumstances, under any provocation; which, on the contrary, returns "good for evil"—"blessing for cursing."

The law of Christ, love, commands silence to all who acknowledge that law and the Law-Giver, saying, "Speak evil of no man" (Tit. 3: 2) It goes further than this and declares against evil thoughts, evil suspicions, evil surmisings, against neighbours. It declares that love, filling our hearts, will not only hinder evil conduct and injurious words, but will prevent evil thoughts. "Love thinketh no evil"—can only be convinced of evil by indisputable proofs. Indeed, to impress this subject and its importance in His sight, the Great Teacher declares to the pupils in His school: "With what judgment ye judge others, I will judge you." (Matt. 7: 2.) And again He tells them to pray to the Father: "Forgive us our trespasses, as we forgive those who trespass against us." (Matt. 6: 12) Again He declares, "If at heart ye treasure up resentment against others, the Heavenly Father will not forgive you." (Matt. 18: 35) All! indeed, a Christian after the Lord's pattern, a graduate of the school of Christ and prepared to teach others, is one who not only outwardly, but inwardly also, is clean, separated, washed by the water of divine instruction, from the meanness, the filthiness of the flesh. He is no longer the slave of sin, controlled by the desires and weaknesses of his fallen flesh and its spirit of the world, hearing fruits unto unrighteousness, anger, malice, hatred, strife, slander, evil-speaking. (Col. 3: 8; I Pet. 2: 1,2.) From his high standpoint of appreciation of the, divine law, the advanced Christian sees that the Lord's sight hatred is murder, slander is assassination, and the destruction of a neighbour's good name is robbery and rapine. And any of these things done in the Church, among the professed people of God, is doubly evil—The assassination and robbery of a brother.—Compare 1 John 3: 15 and Matt. 5: 21, 22.

Those who thus speak, and attempt to justify their misconduct, have either never entered the school of Christ, or are as yet only in the infant class, and do not know that theirs is the spirit of murder, and not the spirit of brotherly love. Oh! that all true Christians might learn the scope of this law of love, in its relationship, not only to God, but also to fellow-men; what a bridling of tongues it would mean, what a carefulness of speech! As David said, "I will take heed to my ways, that I sin not with my tongue." And he who watches his tongue is putting a detective upon his deceitful heart and can the better know it and master it, for "out of the abundance of the heart, the mouth speaketh."—Jer. 17: 9; Psa. 39: 1; Matt. 12: 34.

The only exception to this rule, "Speak evil of no man," would come in where we might know of an absolute necessity for making known an evil—where the relating of the evil would be contrary to our heart's wishes and only mentioned because of necessity, because of love for others who, if not informed, might be injured. For instance, the law of the land demands that, if we know of murder having been committed, it shall not be considered slander, but on the contrary be considered duty, to make known to the proper officers of the law the facts (not suspicions) which have come under our observation. Likewise, if we knew of some weakness in a brother or sister, and realised that they were about to be placed in a dangerous position, because of some other brother or sister not knowing of that weakness, it might become our duty to make known, either to the individual or congregation liable to be injured, so much of our knowledge of facts (not suspicions) as might be necessary to guard them against injury through the weakness mentioned. And before anything should be said on the subject, we should most positively satisfy our own consciences that our motive in speaking is a good one, and not an evil one, that we are about to use our tongues to bless, and not to injure. And even then, prompted by the spirit of love and kindness toward the weak brother, as well as toward the others, we should avoid mentioning one solitary item that would not be necessary to the object in view.

With these thoughts before our minds, let us all, as brethren in the school of Christ, more earnestly than ever guard against the old nature, and its insidious attempts to gain control over our tongues. Let us, more and more, seek to appreciate, in ourselves and in others, the heavenly wisdom, the operation of which is so forcefully presented by the Apostle. The more important our members, the more influential, the more earnestly ought we strive to keep them in full subjection to the Lord as His servants. Our feet are useful members, consecrated to the Lord; we may use them in many errands of mercy, to the glory of His Name and to the profit of His people. Our hands are likewise useful thoroughly consecrated to the Lord's service. Our ears are also useful 'in His service, to hear for Him, to refuse to hear the evil, and to set a good example to others. Our eyes are a great blessing from the Lord, and they also are to be

kept from evil, from the lust of the eye\_ and the pride of life, and are to be instruments .or servants of righteousness, in seeing the good, in appreciating the good, and in assisting the good, and in helping us to know the will of our God.

But of all our members, the most influential is the tongue. The tongue's influence exceeds that of all our other members combined: to control it, therefore, 'in the Lord's service, is the most important work of the Lord's people in respect of their mortal bodies and the service of these rendered to the Lord. A few words of love, kindness, helpfulness—how often have such changed the entire course of a human life !—nay, how much they have had to do with moulding the destiny of nations! And how often have evil words, unkind words, slanderous words, done gross injustice, assassinated' reputations, etc., or, as the Apostle declares, "set on fire the course of nature"—awakening passions, strifes, enmities, at first unthought of. No wonder he declares such. tongues "set on fire of Genenna"—the second death.

The public servants of the church are to some extent specially its "tongues," and what an. influence they yield for good or for evil, in the blessing and upbuilding of the Lord's people, or for their injury—cursing! How necessary that all the tongue-servants of the Lord's Body be such, and such only, as are of His spirit! Their influence not only extends to those who are 'in the church, hut in considerable measure they are mouthpieces heard outside. And the same principle applies to every individual member of the 'Church, in his use of his member, his tongue. He may use it wisely or unwisely, with heavenly wisdom or with earthly wisdom. He may use it for strife, and tearing down the faith and character of the brethren, in overthrowing love and confidence, or he may use it in building up, these graces of the spirit. How few amongst the Lord's people have conquered -the tongue to the extent of 'bringing it into subjection to the will of God, that they may minister good, and only good, to all with whom they come in contact. Let us, dear brethren, be fully resolved that by divine grace (promised to assist us) the days 'ahead shall witness great progress in our control of this most important member of our bodies, bringing the same into full subjection and obedience and service to the Kings of kings and Lord of lords—to Him who bath. called us out of darkness into His marvellous light

#### PEOPLES PAPER.

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## From time to time

FROM time to time voices are raised in Christendom which show that some leaders in religious circles appreciate the sad conditions now prevailing not only in the "earth," i.e., the social phase of society, but -also in the "heavens," i.e., the religious portion of the community. (2 Pet. 3.) Dr. Henry Townsend, Principal of the Manchester Baptist College, is credited with the following statement :—

"It seems that present-day civilisation has put the Church into the dock, and the only way in which she can possibly hope to get out of the dock is by some solemn and dramatic act of penitence for the wrongs -done to the human race in the past. Matters have reached such a stage that the Church needs the forgiveness of men -as she does that of God. The Gospel is imperishable, but our organisations and cults cannot escape the disintegrating effects of ethical criticism. Until the Church has renounced the dark stains in her record and repented of her past ways, confessed that she has been the tool of militarists and used violence to serve her own -ends, acknowledged that she has resisted the true humanism and the political -and industrial emancipation of the peoples, it looks as though this age will scorn her appeals. We are not responsible for the history of the Church, but we are responsible for condoning much in her history which -this generation knows to be irreconcilable with the spirit of her Founder. The blood of the past is upon us."

Though realising the sad history of the Church, especially as associated with the state—the wrongs done in joining in worldly, and national ambitions as the tool of militarists, etc., Dr. Townsend still hopes for recovery and that the churches may yet attain the spirit of -Christ and pureness of faith and conduct. He seems to forget that the Lord, and particularly the Apostles Paul and Peter, as also John in the Revelation, show very clearly that the condition among professing !Christians would wax worse and worse (1 Tim.. 4: 1, 2 Tim. 3 : 1-5, 2 Pet. 2: 1, 2; 3: 3, 4)', and reach the very condition of to-day, described by these passages, as -also in Rev. 3: 16. This shows the Lord realised that recovery was not to be expected, and instead He would cast off and no- longer recognise such a Church as His representative.

The last few words of the quotation from Dr. Townsend are significant—"The blood of the past is upon us"—and remind us of the, words of „the Jews clamouring for the death- of Jesus—"His blood be upon us and- on our children," and it seems that they will have similar fulfilment. Of the Jewish nation the Lord said .(Matt. 23: 35) : "Upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias." That generation walked in the same way as their murderous forefathers, even slaying the "prince -of life," so the Lord in !closing that dispensation visited His judgments upon that generation. Likewise the Revelation to St. John pictures the church systems as the harlot (papacy) and her daughters and declares their destruction. Also- God's true people are warned to "come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." (Rev. 18:4.) While the Roman Church is the mother -and has been the most terrible !in wickedness and corruption,

yet undoubtedly the daughters represent the other churches and the Laodicean Church represents the whole system of nominal Christianity. (Rev. 3: 14-17.)

These systems have left the Christian narrow way ; they have departed from- “the faith once delivered to the saints” and gone after Balaam and wordliness and have been “spued out” of the Lord’s mouth—no longer recognised as followers of Christ. The Jewish house lingered some 37 years after our Lord had said, “Your house is left unto you desolate,” and Christendom is, as Dr. Townsend intimates, weighed in the balances and found wanting, and simply awaits her destruction. How important it is for all true Christians to give earnest heed to “what the spirit saith unto the churches.” It is time for all who still believe in the cross of Christ as the price of sin and only means of salvation and who are seeking to walk in the simplicity of faith, holding fast to the things they have heard—since having had ears to- hear—to separate themselves from such systems and like the “eagles” be gathered together around the “carcase,” (Luke 17: 37) feeding together on the Word of God and encouraging each other in the wonderful unfoldment of prophecy and the prospect of early completion of the Church of Christ, and then the setting up of the Kingdom for the blessing of -all the families of the earth and the scattering of all the darkness of error and superstition and deceptions so prevalent in the world to-day.

Some verses -of the poem, under the title “The Nominal Church,” appear in another column of this issue, which aptly describe how the “falling away” has come about, thus emphasising how necessary it is for all the Lord’s people to be quite free from such systems, that they -may worship Him in spirit and in truth.-1 John 2: 15-17.

Saviour, I long to walk  
Closer with Thee:  
Led by Thy guiding hand  
Ever to be;  
Constantly near Thy side,  
Quickened and purified,  
Living for Him Who died  
Freely for me.  
—C. T. Robison.

## Correspondence.

Berean Biblical Institute, Hawthorn, Victoria, Aust.

Dear Brethren,

Your letter of May 23rd came duly to hand, but inasmuch as we were out of the 1932 Convention Reports, we found it necessary to send your order to the Dawn Publishers,, N.Y., and hope these reports have been received by this time.

We are pleased to inform you that we are contemplating another Annual Convention at. Pittsburgh this year, which will be held on October 27th, 28th and 29th.

Noting that you publish a monthly paper, we would appreciate your giving due notice of this Convention in your publication. While we realise that our brethren on foreign shores can not be with us, we are anxious that as many as possible be acquainted with the activities of the brethren in America, and particularly in Pittsburgh.

We have a very nice class here, numbering nearly one hundred, and meet every Sunday in the old Bible House Chapel, in what was formerly known as Allegheny, Pennsylvania, now a part of the City of Pittsburg.

We rejoice with you brethren in your activity and service, and sincerely trust the Lord will continue to bless your efforts.

With Christian love and best wishes, we are, your brethren in Christ,  
Associated Bible Students.

[We are pleased to draw attention to the forthcoming Annual Convention of the brethren in Pittsburgh, U.S.A. Realising from our own Convention gatherings how helpful such occasions can be, with the Lord’s blessing over all who love His truth and cause generally, it would be nice for all to remember the brethren gathered at Pittsburgh on the above dates before the throne of grace, to the end that they may be refreshed, strengthened and encouraged in their pilgrim way.]

South Australia, Sept. 17th, 1933. Dear Brother,—

I feel it my duty to drop you a few lines and at least thank you for those papers you sent me free of charge. They were very interesting indeed, and I very much missed the “People’s Paper” when it did not come along last month. However, I thank you very much, and I will herewith send you a small offering for the same, for I know you cannot print them and send them out for nothing. I am a father of six children, and also times are hard, but we trust in the Lord and look forward to His kingdom as the only hope and salvation, for better times really can only come from the Almighty God, and let us hope that He soon may come into His Temple.

Yours truly, Brother in the Lord, K.H.H.

South Australia. Berean Biblical Institute.

Dear Friends,—

I am enclosing herewith subscription that I owe for the “People’s Paper.” Hoping this is right, and thanking you very much for still sending the “Paper” along, as I enjoy the reading and would not like to be without it.

Wishing you every success in your work for the Lord. Yours faithfully, A.A.

## THE CLOSE OF THE PILGRIM WAY.

The following letter, giving information of the death of a dear elderly Brother, was received early last month from the secretary of the Sydney class, meeting at Rawson Chambers.

Dear Brother,

Greetings in His Name. •

I feel it my duty’ to report the passing from this vale of tears of our dear Bro. G. Morris, of Bankstown, N.S.W. Through the good office of a Brother who lives in the same locality we were informed of his death, which took place suddenly on August 25th.

We did not see much of the Brother, for he was subject to -a considerable amount of sickness for the past year or so, but the Lord was very gracious to him, as he lived into his seventy-seventh year. He was with us at the last Memorial, and was with us at the Class once since. Our Brother was very zealous for the truth and rejoiced in the knowledge of the same. The last time I conversed with him—the last time he was able to attend the Class—in talking together of God’s goodness to His children, so full was he that he had some difficulty in finding words to express himself. ‘

Brother Muir and myself availed ourselves of the privilege of attending the funeral, and although the family of our departed Brother belonged to various nominal Churches the eldest son expressed his wish that the father be buried by representatives of the Church to which he belonged, the rest of the family also being quite willing. That,, of course, gave an opportunity to give a good witness for the truth. Brother Downey, of the St. Peter’s Class arrived after the service had started, his train connections serving him badly. We were pleased to see that Brother present, for he had the privilege of immersing the dear Brother a little while ago.

In conversing with the family they all expressed the same sentiment of his sterling Christian character—”though dead yet he speaketh. ‘ Rev. 14: 13 comes to mind—”Blessed are the dead which die in the Lord from henceforth; they rest from their labours and their works do follow them.”

In conclusion, I may say we have great hope for our Brother, for he continued in well-doing till the end, therefore he could have expressed himself like the Apostle Paul—”I know there is laid up for me a crown of righteousness.” May the calling away of a Brother here and a Brother there stimulate us with more zeal to make our calling and election sure.

“Oh, what are all our sufferings here,

If Lord Thou count us meet,

With that enraptured host to appear

And worship at Thy feet.”

I close with Christian love to all the friends, and remain, Yours is the one hope,

J. H. T.

[The above sentiments respecting our late Brother G. Morris are truly endorsed. For some years past he has corresponded regularly with us and at all times manifested much zeal and sacrifice in the cause of truth. It was always his delight to speak of the Lord’s goodness, and in harmony with his faith in the finished work of Christ was continually active in passing out the tracts or loaning the books to those having ears to hear, if haply they, too, may receive of the glad message in which he rejoiced. No discouragement was shown by the Brother when results from his efforts seemed small; on one occasion well remembered he remarked that if the message does not gather any “wheat” it may help some of the “sheep.” In other words, while endeavouring chiefly to find those who would enter into the Christian way at this acceptable time, the help that others may gain and “glorify God in the day of visitation” was riot overlooked.

We rejoice to know that our dear Brother finished his course in full faith and joy, and so have every confidence that he has entered into his reward, as we are living in the close of the harvest of this age with our Lord present gathering His “jewels” to inherit with Himself the heavenly mansions so graciously provided and promised to the overcomers by our loving Heavenly Father.]

U.S.A., August 24th, 1933.

## The Ransom and its Application to Mankind

THE word “Ransom” is used in respect of the purchase-price of humanity and also in connection with the deliverance of mankind after having been purchased by that price. As an illustration of the two uses of the word, we give two texts of Scripture :— (1) “Who gave Himself a Ransom for all, to be testified in due time.” (1, Tim. 2: 6.) (2) “I will Ransom them from the power of the grave.” (Hos.’ 13:14.) In these texts we see the two uses of the word

“Ransom.” The word Ransom. in the Scriptures is often used in a similar manner to the word “redeem.” The two words, indeed, have the thought of purchase connected with them. To redeem is to buy back; to ransom., as used in 1 Tim. 2 : 6, is to buy back, by giving a price to correspond.

The Bible sometimes speaks of the death of our Lord Jesus Christ as the giving of the price.. The Scripture says that our Lord Jesus gave Himself to be a Ransom-price. (Matt. 20:28, Mark 10 45.) He gave Himself at Jordan; He completed the giving of Himself at Calvary. In His death He laid down the ransom-price, the price necessary for redeeming Adam and all of his race from the sentence of death.

But there is a difference to be observed between the laying down of the Ransom-price and the application of that Ransom-price. The price was in our Lord Jesus Himself, but He must lay it down sacrificially before the benefits of it could be given to others. The Scriptures show us that, after He had laid down that price, God empowered Him to make use of it, permitting Him to enter into the Most Holy, even heaven itself, to do so. He makes use of that price, as outlined in the Scriptures, in a two-fold offering to God:—

First, He appropriated of that life which He had laid down—the merits of that Ransom-price—to those who would constitute His Body, the Church. He Himself had no sins to cleanse, but those who, according to God’s arrangement, were to be the members of His Body, had sins ; and for these He applies His blood as a redemption price or merit On their behalf, securing for them, not only release from condemnation, but also the opportunity of becoming sharers with Him in the Ransom work. He has not applied the merit of that sacrifice as yet to Adam or his children, but merely to those who, in the type, were represented by the under-priests, and to the Levites, the brethren and servants of the priestly family.

Secondly, Christ will make use of His sacrifice on behalf of all the people. As was shown in the type, the sprinkling of the blood on the mercy-seat at the close of the Day of Atonement, which was the second sprinkling, was for all the people. The antitype of this act will constitute a full offset to the Adamic condemnation. Another Scripture, however, shows us that while all the people are to come under the direct control of the great Messiah, they are not to be turned over perfect, but as they are found—in a dying condition, the wrath of God, because of -imperfection, still being upon them. Then, under the New Covenant, of which our Lord is made the responsible Mediator, the Great Messiah will take charge of “all the people,” \_even while they are still subject to the weaknesses resulting from the sentence of death. Under this New Covenant, as many of them as will become obedient to the laws of Messiah’s Kingdom, will come into relationship to the Life-Giver, in harmony with the text, which. says, “lie that bath the Son bath life, and he that bath not the Son shall not see life.” (1 John 5: 12; John 3: 36.) All of Adam’s posterity will have an opportunity to accept Jesus, either as His brethren at the present time, or as His children in the next Age.

Coming back, then, to the words Ransom ‘and Ransomed: They are used in respect of our Lord, to indicate, not that He completed the Ransom work when He died, but that He there provided the Ransom-price. During His Mediatorial reign the whole work of Christ will be that of delivering those for whom He gave the Ransom-price. In this last use of the word, it would be right to say that the Church shares with Christ in this Ransom work of delivering the world. This is the thought everywhere set before us in the Scriptures. But it would be wrong to say that the Church participates in the Ransom-price. The Ransom-price was the perfect Man, Jesus, who gave Himself to be a Ransom-price for all. In that sacrifice there is a sufficiency of merit for all of Adam’s posterity. The Church, therefore, has no participation in the work of giving the Ransom-price, though it is to participate in the work of. Ransoming or recovering those for whom the Ransom-price is to be applied.

The sentence of death, passed upon Father Adam, was transmitted in a natural way to all of his children. At the end of this Gospel Age, the Great High Priest will have finished His atoning work. Then, by applying the Ransom-price on behalf of the world, He will become invested with all the rights and titles to humanity and to the earth. The full price having been paid over in behalf of mankind and their home, and having been accepted by the Almighty, the “world and the fulness thereof” will all be turned over to Christ, who will then ‘be King of kings and Lord of lords. Justice will then have no further claim upon mankind, all of whom will have been turned over to Christ. But He will not recognise those who. are in a rebellious attitude toward God’s arrangements.

Such, however, will be held in restraint and will still be under Divine Justice, for the Great Mediator will be a representative of Divine Justice, as well as of Divine Mercy. During His reign it will be His duty and privilege to teach mankind a great lesson. In one of the prophecies we read, “Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.” (Isa. 2:3, Micah 4: 2.) And it shall come to pass that the nation that will not go up to Jerusalem will have no blessing.—Zech. 14: 17-19.

In other words, while the Millennial Kingdom will be fully -established, its blessings will be operative only toward those who will seek to keep the Divine Law. But as the nations perceive that there is no blessing apart from the -keeping of the Divine Law, they will doubtless be influenced to do so. In due time, the light of the knowledge of the Lord will fill the whole earth, and ignorance and superstition will be supplanted by Divine enlightenment. The Scriptures assure us that this New Covenant will be made with Israel, and with all mankind, who will become Israelites; for God will also give the heathen to Messiah, who will be Ruler of all the earth, not merely of those who accept His Government. “Ask of Me and I will give thee the heathen for an inheritance.” He will rule with the iron rod, to the intent that all mankind may learn the Divine Law and have- the Divine blessing.—Psalm 2: 6-12.

## **The Nominal Church**

The Church and the World walked far apart  
On the changing shores of time;  
The World was singing a giddy song,  
And the Church a hymn sublime.  
“Come give me your hand,” said the merry World,  
“And walk with me this way”;  
But the good Church hid her snowy hands  
And solemnly answered “Nay,  
I will not give you my hand at all,  
And I will not walk with you;  
Your way is the way that leads to death;  
To my Lord I must be true.”

“Nay, walk with me but a little space,”  
Said the World with a kindly air;  
“The road I walk is a pleasant road,  
And the sun shines always there;  
Your path is thorny and rough and rude,  
But mine is broad and plain;  
My way is paved with flowers and dews,  
And yours with tears and pain;  
The sky to me is always blue,  
No want, no toil I know;  
The sky above you is always dark,  
Your lot is a lot of woe;  
The way you walk is a narrow way,  
But mine is amply wide.”

“Your house is too plain,” said the proud old World.  
“I’ll build you one like mine;  
Carpets of Brussels and curtains of lace,  
And furniture ever so fine.”  
So he built her a costly and beautiful house;  
Most splendid it was to behold;  
Her sons and her beautiful daughters dwelt there  
Gleaming in purple and gold;  
Rich fairs and shows in the halls were held,  
And the World and his children were there.  
Laughter and music and feasting were heard  
In the place that was meant for prayer.  
There were cushioned pews for the rich and gay,  
To sit in their pomp and pride;  
While the poor, who were clad in shabby array,  
But seldom came inside.

Then the Church sat down at her ease ‘and said,  
“I am rich and my goods are increased,  
I have need of nothing or aught to do,  
But to laugh, and dance, - and feast.”  
The sly World heard, and he laughed in his sleeve,  
And mocking said aside  
“The Church is fallen, the beautiful Church,  
And her shame is her boast and pride.”

The angel drew near to the mercy-seat,  
And whispered in sighs her name,  
Then the loud anthems of rapture were hushed,

And heads were covered with shame.  
 And a voice was heard at last by the Church  
 From Him who sat on the Throne,  
 "I know thy works, and how thou hast said,  
 'I am rich'; and hast not known  
 That thou art naked, poor and blind,  
 And wretched before my face;  
 Therefore, from my presence, I cast thee out,  
 And blot thy name from its place."

## BE LIKE THE SPRING.

Up in the mountains there is a spring. Day and night, year in and year out, for years this spring has been running continuously. Long before there were homes about it, people came from afar to quench their thirst with its cool flow. The spring's waters are pure and health-giving, for nothing is allowed to accumulate in the waters. Sieved through rocks -and gravel for miles, all impurities are washed away before its sparkling waters are offered to whomsoever may take and drink.

About a mile from this spring is a pond. It is still and stagnant. If you were to chink from it you might die from its accumulated poison. It gives nothing.

Put the little spring is always giving. Always it made and kept clean by moving.

Let us keep our hearts like the little spring. Keep the kind and thoughtful deeds flowing all the time. The only satisfactory life is the one that is continually giving away and renewing itself by acts of service and devotion for others.

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## CHRISTIAN PRIVILEGES

(Convention Address.)

THE Standard Dictionary defines a "privilege" as "a particular benefit enjoyed by a person, company, or society." All classes of people have privileges of one, kind or another; but, in order to enjoy our privileges, we need to clearly understand them—to know very definitely of what they consist. What are our privileges as Christians?

In His dealings with typical Israel the Lord has given us certain lessons and pictures which help us to appreciate Our privileges in Christ. We know how the people of Israel, encamped around the Tabernacle, represented the world of mankind needing atonement to be made for their sins. Then the tribe of the Levites, specially set apart to do a Service in connection with the Tabernacle, would represent those who are members of the household of faith—all believers in Jesus and His ransom. The Levites had certain privileges which none of the other tribes enjoyed. They were to encamp in the immediate vicinity of the Tabernacle on either side, and they had the privilege of access to the Court—hence they represent a class justified by faith in the blood of

Christ. Aaron and his sons were consecrated to the service of the priesthood, and they had certain privileges which none others of the Israelites enjoyed. Only the priestly class had access to the 'Holy and Most Holy of the Tabernacle.

The arrangements of the Tabernacle and its services were intended to typify God's dealings with the Church of

this Gospel Age; and the Apostle tells us that the things which were written aforetime were written for our learning. The lessons to be learned from a careful study of the Tabernacle Shadows will be of much assistance to us in our endeavour to appreciate and enjoy our privileges in Christ.

Those who are familiar with the meaning of the typical Tabernacle are aware that the Shekinah light of the Most Holy apartment represented the presence of Jehovah. This is seen by reference to Psalm 80: 1”0 Thou who dwellest -between the cherubim, shine forth.” God is represented as dwelling there, but the question that confronts the searcher after God and holiness is: How can we, who by nature are sinners, and alienated from God by wicked works, be brought near to God and receive His favour and blessing? One thing, is certain—man in his fallen state would never be able, to find the way back to God’s favour unaided; for “when. He hideth His face, who can behold Him whether it he done against a nation or against a man only.” (Job 34: 29.) As a result of the disobedience of father Adam, the whole human family has been plunged into. sin, and the sentence of God’s justice has gone into effect, “Dying, thou shalt die.”

Is that all there is to it, then? Will sin and death be forever permitted to exercise their baneful influence upon the human race? No! thank God that while His justice must condemn the guilty sinner, yet His love and wisdom has made provision for man’s recovery from the curse of sin and sentence of death. In harmony with this we read in Job 33 : 24: “Deliver him from going down to the pit ; I have found a ransom.” How glad we are that God in His great love has given His well-beloved and only begotten Son to be our Saviour. The Apostle Paul tells us that “Jesus Christ by the grace of God has tasted death for every man.” (Heb. 2 : 9.) The sacrificial death of Christ is the means whereby we who were sinners by nature and enemies of God through wicked works are brought near to God—reconciled to Him as the Scriptures speak of the matter—Rom. 3: 21- 26 ; 5 : 8-11; 2 Cor. 5:18.

Those who have heard and understood the message of God’s love in Christ will scarcely need to be reminded that they have been richly blessed. They have been highly favoured of God. The Master’s gracious invitation, “Come unto Me all ye that labour and are heavy laden, and I- will give you rest,” means so much to the heart that is hungering and thirsting after righteousness. Those who come to Christ with humble spirit and contrite hearts, acknowledging past sins and pleading for the sense of His favour, may be assured that He will not send them away empty. “Him that cometh unto Me I will in no wise cast out.”

It does us good sometimes to look back to the time when the light of truth began to shine into our hearts. Many of us were associated with one or other of the sectarian systems, but how little we knew of the true God. The theory of the eternal torture of all but a small handful of the human race—which had been instilled into us—could only have the effect of inspiring us with a dread of God. How could we be happy to be one of the saved ones while we believed that multitudes of others would be forever in an agony of torment? But how different was our outlook when we began to study God’s Word in the light of present truth. We began to see that God had arranged for the salvation and restoration of mankind along the lines of a systematic and orderly Plan. What a blessing was ours when the Divine Plan of the Ages began to unfold to us. We were filled with love and gratitude to God when we came to understand that the ancient promise to father Abraham would have so grand a fulfilment, and all the families of the earth would be blessed. This blessing of the whole world, we understood, was to take place in the future—during the 1000-year reign of Christ.

The knowledge of these truths and the realisation of God’s favour to us caused us to desire to know more of God’s ways. Gradually we were drawn from the world and its ways, and we began to approach the Court condition. What a blessing—what a privilege it was to understand the doctrine of the ransom—to see how God could be just and yet be the justifier of those who believe in Jesus. Our acceptance of Christ as our Saviour is represented in the type by our entering the gate into the Court. The first thing we see is the Brazen Altar, which reminds us of the ransom-sacrifice of Jesus Christ—the only ground of our acceptance with God. We have turned from sin—we have renounced the world and its evil ways, and “being justified by faith we have peace with God through our Lord Jesus Christ.” In taking this step we pledge ourselves to the service of righteousnesses. We enjoy a measure of God’s favour in the Court condition of Justification, and yet the Scriptures clearly show that there is a further step for us to take if we would enjoy all the privileges of a Christian. In Romans, 12th chapter verse 1, the Apostle shows us that after being justified the appropriate thing for us is to “present our bodies a living sacrifice, holy, acceptable, unto God, . . . your reasonable service.” What does the Apostle mean in this verse? He means that we should consecrate to God’s service every power and talent we possess. Remembering that we are not our own, but have been bought with a price, even the precious blood of Christ, it is surely as the Apostle says, “our reasonable service” to present our little all to God. Those who get the right viewpoint of this matter esteem it a privilege to be invited to offer themselves to God in this “acceptable time”—this antitypical Atonement Day—the Gospel Age. The verses of the hymn express the thought of our hearts as we come in the attitude of consecration

“I’m not my own, dear Lord—to Thee  
My every power, by right, belongs;  
My privilege to serve I see,  
Thy praise to raise in tuneful songs.  
And so, beside Thy sacrifice,  
I would lay down my little all.  
‘Tis lean and poor, I must confess;  
I would that it were not so small.

When we accept the heavenly invitation to follow in the steps of Jesus through the narrow way that leads to life, our Lord; our High Priest, accepts our offering and the merit of His righteousness is imputed to us to make us acceptable to God. The Heavenly Father acknowledges His acceptance of our offering by imparting to us of His Holy Spirit (see Eph. 1 : 12-14; 2 Cor. 1:21-22). As our entrance through the gate into the Court condition brings us into the enjoyment of a measure of God's favour, so this further step of full consecration brings us into a place where we can begin to understand spiritual things. In the type the Levites in the Court represented the justified believers, while the consecrated spirit-begotten ones are represented by Aaron's sons—the underpriests. The Levites were forbidden to enter the Holy or Most Holy. They must not even look therein; this represents how the natural man is unable to see or understand the things of the spirit. (1 Cor. 2: 9, 10, 14.) Only the priestly class had access to the Holy and Most Holy of the Tabernacle. This shows how the privileges represented by the Holy are reserved for those who make a covenant with the Lord by sacrifice.. (Psa. 50 : 5.) The light of the Golden Candlestick can only be appreciated by the priestly class —by those who have taken up their cross to follow in the steps of Jesus Christ. Many valuable lessons can be learned from a careful study of the Tabernacle Shadows. In the 25th chapter of Exodus we have the instructions given by the Lord to Moses for the construction of the Candlestick. It was made entirely of pure gold, beaten or hammered to such an extent that the metal becomes pliable in the hands of the fashioner. Although it was really one Candlestick, yet it was composed of seven branches, each of which held a lamp, making seven lamps in all—a perfect number. This represented the entire Church, from the Head, our Lord Jesus, right down to the last member of the Body which He is selecting from amongst mankind to be, partakers of the Divine nature. The seven churches of Revelation would represent the seven stages of the one true Church, just as the seven branches convey the thought of perfection. In Leviticus, 24th chapter, we find that Aaron was instructed to keep the lamps supplied with oil, and to keep them burning continually. This was necessary because the Candlestick was the only light in the Holy. While the Candlestick represented the true Church, the oil very fittingly represented the Holy Spirit which dwells in each and every member of the Body of Christ, and beautifies their lives with kind thought and loving service one for the other. The flowers and fruit of the almond, which ornamented the branches of the Candlestick, shows that the true Church is beautiful as well as fruitful from first to last. Our Lord said: "Herein is my Father glorified that ye bear much fruit," and so we want to be on guard against anything that would tend to hinder our growth and fruitfulness. We must take time to be holy. We have before us the example and instructions of our Lord and we will need to consider these very carefully in order to let the light of His life shine out through your lives. "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." The Apostle James urges that we "be doers of the Word, not hearers only." The treasure of the New Mind still dwells in a frail earthen vessel, and how we need to watch and pray and keep our hearts with all diligence, and make straight paths for our feet.

Another piece of furniture in the Holy to which only the priestly class had access was the Golden Table which bore the shew-bread. This bread, which was proper for only the priests to eat (Lev. 24: 5-9), represented the spiritual food which God provides for His people in His Word. Just as a human body needs nourishment to sustain the physical strength, so the New Creature needs nourishment of a spiritual kind. The Apostle Peter tells us that God by His Divine power has given unto us "all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." (2 Peter 1: 3.) We must feed upon God's Word if we would grow in spiritual grace and strength of character. We must take time to study the Word and meditate upon its instructions. Peter tells us to 'grow in grace and in the knowledge of our Lord and Saviour Jesus Christ' (2 Peter 3: 18), and this will only be possible to those who make God's Word their daily meditation and study. While, then, in the type the shew-bread represents the pure message of truth; the Golden Table very fittingly represents the true Church as a whole, including our Lord Jesus and the Apostles—all the sanctified in Christ Jesus. In Phil. 2:16 the Apostle speaks of the true Church "holding forth the word of life." The most important work of the true Church during this Age has been to feed, strengthen and enlighten all who enter the condition of full consecration. The Bride of Christ is to make herself ready (Rev. 19 : 7)' and it is our privilege to assist one another. The Apostle Paul tells us in Eph. 4: 16 that "the Body is fitly joined together and compacted by that which every joint supplieth." It is our privilege to help to make our meetings profitable. We can do this by carefully looking up the lessons before we come to Bible Class, and by encouraging and exhorting one another. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Pet. 4 : 10.)

Another privilege which the consecrated priestly class enjoy is represented in the Altar of Incense, When Aaron the high-priest had killed the bullock of the sin-offering on the Day of Atonement, he was instructed to take his censer full of burning coals from off the Brazen Altar. The censer was to be placed on the top of the Incense Altar in the Holy, and Aaron must get his hands full of sweet incense and bring it in and crumble it upon the red hot coals. The result was that a cloud from the burning incense arose and filled the Holy and gradually penetrated beyond the second Veil into the Most Holy. Aaron must be very careful to carry out the Lord's instructions in this matter. If he had failed to offer the incense before going into the Most Holy he would have perished as he went under the veil. But having offered the incense in the proper manner, he must then bring the blood of the bullock and sprinkle it upon and before the mercy-seat seven times. The Lord's goat was then slain and its blood brought in and sprinkled on the mercy-seat in the same manner as the blood of the bullock. What did this signify? What was represented in the cloud of incense which preceded the high priest into the Most Holy? It is full of deep significance to us when we keep in mind that the Most Holy apartment of the Tabernacle represents heaven itself—the place where God dwells. As Aaron, the high priest, represented our Lord Jesus Christ, the High Priest of our profession, so the two hands full of incense would represent the perfection of our Lord Jesus. Just as the incense coming in contact with the fire of the Altar yielded up a fragrant perfume, so the manner in which our Lord carried out His consecration vow was as a sweet-smelling savour

unto God. In Eph. 5: 2 we find this thought—"Walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice unto God for a sweet-smelling savour." In the type there was no mention of a special burning of incense immediately preceding the sprinkling of the blood of the goat. That is to say, although there were two sacrifices on the Atonement Day—a bullock (representing our Lord Jesus the Head) and a goat (representing the Church, His body)—the incense was offered but once, preceding the presentation of the blood of the bullock. This shows that the incense was clearly intended to picture the perfection of our Lord's obedience to God. Our Lord, being holy and pure and perfect, could offer up Himself without spot to God; we, His Body-members, are accepted of God, not because of any goodness or merit of our own, but because of the righteousness of Christ our Head; "we are made acceptable in the Beloved."—Eph. 1: 6. We find the same thought in Rev. 8: 3-4. The Angel with the Golden Censer had much incense given him that he should offer it "for the prayers of all the saints on that Golden Altar" (see Diaglott rendering). We see, then, that it is the righteousness, the purity, the perfection of our Lord Jesus Christ that is represented by the incense. All the priestly class, however, i.e., all the consecrated Church, have access to the Golden Altar; each member of the Body of Christ—the Royal Priesthood—is privileged to offer up sacrifices acceptable to God by Jesus Christ. (1 Pet. 2: 5.)

The life of a faithful Christian is a life of sacrifice. Our Lord said: "If any man will come after Me, let him deny himself, take up his cross daily and follow Me." It is our obedience to our Lord's invitation that brings us into the privilege of fellowship with Christ. We have fellowship in His sufferings at the present time, and if we are faithful unto death we shall also share the joys and blessings of His Kingdom, .

It is the privilege of the follower of Christ to rejoice even in the present time in connection with the sacrificing of earthly rights and privileges. (See Col. 1: 24.) Any sacrifice of time or strength given in the Lord's service will surely bring us a blessing and will increase our joy in the Lord. In 1 Cor. 10: 31 the Apostle says: "Whatsoever ye do, do all to the glory of God"; and in Heb. 13: 15, "By Him therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." Truly the Lord's people are a privileged people. It is a great privilege to have a clear understanding of God's Plan of salvation; the opportunity of serving the truth and the brethren is also a privilege; then we have the privilege of prayer and of fellowship with the Lord and the brethren. What a great privilege it is to know and understand something of God's great love, and of being adopted as children into His family, as Paul speaks of it so beautifully in the first chapter of his letter to the Ephesians. It becomes then a matter of importance—as to—how We may maintain the enjoyment of our privileges in Christ. Our Lord said on one occasion: "If ye continue in My word, then are ye My disciples indeed, and ye shall know the truth and the truth shall make you free." The Master also said that, "when the Comforter, the Holy Spirit, came it would teach us and lead us into all truth, and show us things to come." The Apostle Paul said, "As many as are led of the spirit of God, they are the sons of God."

In order to have a proper enjoyment of our Christian privileges, we will need to be attentive to the Word of God. It would seem that some have gone astray because they did not walk with sufficient carefulness. The Apostle urges that we "walk circumspectly." We must not allow ourselves to become overcharged with worldly things (see Luke 21: 34-36). We must watch and pray, and guard against the entrance of pride and headiness. We must not allow ourselves to get into the luke-warm condition. Then we must also defend the principles of the truth. The Apostle urges Timothy to 'continue in the things he had learned and had been assured of.'—2 Tim. 3: 14. How frequently the Apostle would warn Timothy along these lines, as 1 Tim. 4: 16; 6: 20, 21; 2 Tim. 1: 13, 14; also 2- Tim. 4: 1-8. How clear it is that we must guard the truth if we would maintain our liberty in Christ. "Buy the truth and sell it not." "Hold fast that which thou hast that no man take thy crown." "Prove all things, hold fast that which is good." The truth alone can sanctify. We need to know what we believe and why we believe it; then we should be bold and uncompromising in declaring it; for if the trumpet give an uncertain sound, who shall prepare himself to the battle?

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To bear another's weakness,  
To soothe another's pain;  
To cheer the heart repentant,  
And to forgive again  
This is my work to-day.  
—Thomas a Kempis

#### PEOPLES PAPER.

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## ST. PAUL AND THE RESURRECTION.

Question Answered by Rev. John Bevan, M.A.

"Old Presbyterian," Dublin, writes;—" . . . Just a year ago I lost my dear wife, whose comradeship for over sixty

years has been God's greatest gift to me., When I pressed my lips to her cold forehead as she breathed her last, my heart said, 'She is not here ; she is risen—absent from the body here, present with the Lord,' and I have loved to cherish that thought learned from Paul in 2 Cor. 5. But in reading the second part of 1 Thess. 4 I am puzzled. Here he speaks as if there were no meeting with the Lord by those who have died until some remote uncertain date when He is to come again in visible form to the world. Isn't there some inconsistency between those two passages? . . . To me it is incredible that resurrection should mean the gathering together of the scattered elements of the former physical frame, and that we do not meet our Lord till that remote miracle takes place. Am I wrong in believing that my dear wife and her daughter who preceded her are even now in the Father's house? . . ."

If I were you I should ignore the Thessalonians -passage, which shows Paul's first notion of the end. Five years after (1. Cor.) he had considerably altered his idea, and five years later than that we find that further thought on the matter had radically changed. Paul's view. Hold on to what he said in 2 Corinthians. That is what I do,- and if I were you I certainly would go on believing that your beloved wife and daughter are now "with the Lord." There is no gap, no hopelessly drearily drawn-out waiting until the general resurrection. How can there be, for there is no Last Day resurrection. Pay no heed to those who would have you believe that your beloved must await the Last Day ere they reach the Divine presence. A friend of mine, who is a Church of England rector of a church that stands on the site of a Saxon church, said to me one day as we were passing through the churchyard, "It is wonderful to think that at the Resurrection morning there will be people rising from these graves who will speak Anglo-Saxon and not English." It only shows what absurd beliefs people do hold. Trust your own spiritual conviction, based as it is on a long and mature religious experience and on sixty years' blessed companionship with a lovely Christian soul. Don't be puzzled. Be at peace. God bless you.

"Christian World." -

What a sad condition prevails to-day among those professing to be preachers of the Gospel. The answers to questions given in the "Christian World," London, so often display such unbelief in God's Word, such ignorance of Bible truths. The influence of "Higher Criticism" or the "Liberal" School has produced agnostics in the pulpits. Those who have come to understand the Divine Plan of the Ages, and to see the harmony and beauty of the Bible, must feel happy to be free from the darkness and ignorance of such teachings as, for example, the above reply of Dr. Bevan's respecting the resurrection. There is no discord in Paul's writings in 1 Thess. 4; 1 Cor. 15; and 2 Cor. 5. The difficulty lies with those who cling to the errors which were incorporated into Church teachings from Paganism during the Dark Ages.

If the doctrine of the inherent immortality of the human soul was true, then there would be no room for the Scriptural doctrine of the resurrection. If Christians all down the age had at death been translated to heaven, then Paul's statement about the dead in Christ rising first at the second presence of our Lord would surely be a mistake, for there would be no "dead" in Christ to rise. But at the close of his life, when ready to be offered (2 Tim. 4: 6), Paul stated that his hope was to receive the crown of life which the Lord would give him, and not to him only, but to all those who love His appearing "at that day"—the second presence of Christ. So, then, Paul had not changed his thoughts as Dr. Bevan states; he had the same thought at the close of his life as he had expressed in his early epistle, 1 Thess. 4: 16.

The 2 Cor. 5 is quite generally misunderstood. It does not intimate that any were immediately translated into the Lord's presence at the moment of death. We know that though this earthly house, this human body die, we shall in due time receive a heavenly body. That is our hope as Christians. Still we go along in this poor earthen vessel, with its conditions of weakness, pain, weariness and sorrow, learning our lessons of faith and obedience and striving to develop characters and dispositions like Christ our Saviour. Yet in our minds we are so often very present with the Lord, in prayer and hymns and fellowship with those of like precious faith. On the other hand, various responsibilities require our attention in home and in business, and thus we are necessarily absent from this fellowship and the more immediate presence of the Lord. However, whether absent or present, our heart's desire is to be true to the Lord and so to act and speak, or so to walk, that "whether present or absent we may be accepted of Him, for we walk by faith and not by sight."

It is indeed a sorry thing to see one professing to be a minister of the New Testament casting such doubt on the words of the Apostle, at whose hand the great portion of the New Testament has been given to us. Surely it would be the Divine intention that the Church throughout the Gospel Age should be informed concerning the words, deeds and teachings of our Saviour. This information we have in the Gospels and the Epistles, and the Lord made no mistake in selecting Paul as the principal minister to convey to the Church the things necessary for the completion of all its members (Ephes. 4:11-16). The Lord's own words respecting Paul are beautiful; (Acts 9: 15) : "He is a chosen vessel-unto Me to hear My name before the Gentiles and kings and the children of Israel."

## QUESTION BOX.

Question.—Please explain Mark 7: 11. I have never quite understood it.

Answer.—It will be noted that in the preceding verses of the chapter and to verse 15 particularly, the complaining spirit of the Scribes and Pharisees is in evidence. They were superstitious over the traditions of their ancestors, and regarded outward purity, such as the washing of hands., etc., of much more importance than purity of heart (verses 6-9). • Then our Lord goes on to show that, '-while they were zealous- over little things of small value, they rejected their own laws of Moses: "Honour thy father and thy mother."

The thought behind the word "cortban" is a gift, a present made to God or to His temple, and it seems that the

Pharisees would neglect their responsibilities to parents under the pretence of devoting their means to God. What a false position this was, and our Lord reproached them for this treatment of their parents in making a corban of what should have been appropriated to their use. They thought to make themselves free in a hypocritical way by outward service to the temple, etc. It is stated that the Pharisees further permitted debtors to defraud their creditors by consecrating their debt to God, as if the property was their own and not rather the right of their creditors. How significant are the words of our Lord in Matt. 5: 23, 24, respecting offerings to God; also of the Apostle Paul, 1 Tim. 5: 8.

Question.—What is the Apostle's 'thought in 1 Thess. 5 : 23?

Answer.—To quote from the writings of one :—The terms body, soul .and spirit are. figuratively used of the Church collectively. The Apostle says, "I pray God (that) your whole spirit, soul and body be preserved blameless unto the -coming of our Lord Jesus Christ." This prayer must be understood to apply to the, Church as a whole—the elect Church whose names are written in heaven. The true spirit has been preserved in the little flock. Its 'body is discernible to-day also, notwithstanding the multitude of tares that would hide as well as choke it. And its soul, its activity, its sentient being is in evidence everywhere, lifting up the standard for the people, of the cross, the ransom.

In no other way could we apply the Apostle's words ; for, however much people may differ respecting the preservation of the individual spirits and souls of the people addressed, all will agree that their bodies have not been preserved, but have returned to dust like those of others. Besides, the words body, soul and spirit are in the singular, not in the plural.

Question:—What is signified by the words of the Apostle that our Lord was ordained to offer both gifts and sacrifices for sin?

Answer.—From the Scriptures it is evident that during the Millennial Age the world of mankind will be privileged to offer themselves to God as gifts, but not as sacrifices. Hence, during the Millennial Age, part of the work of the great High Priest will be to accept these gifts and to make them acceptable to God through His own merit and. rights, as the Melchizedek Priest. We can, however, apply this text very properly to the present time. The Apostle puts the word gifts first. - We may, therefore, look. to see whether there is not some way in which the High Priest. offers gifts now. Surely our Lord's consecration of His own life was a gift on His part. The Father accepted that gift and ultimately permitted our Lord's gift to constitute a Sin-Offering for others. Likewise, throughout this Gospel Age, the "brethren" are invited to present their bodies living sacrifices—to give themselves to God.—Rom. 12: 1, 2.

When we thus make a present of ourselves to God, we are not making a Sin-Offering to God; for this we could not do. But the Divine arrangement for accepting our gift is that each gift will be acceptable through the merit of Christ t and that then, later on, these gifts will, according to the same Divine arrangement, constitute the great Sin-Offering which the High Priest gives for the world. Thus the High Priest is ordained to make the ultimate offering of that gift as the Sin-Offering for the world.

Amongst those who served in the office of typical high priest, says the Apostle, the uniform custom was that they should offer both gifts and sacrifices 10 God. Hence, he proceeds to point out that Jesus, as the Anti-type of those priests, must have something to offer. He must also offer both gifts and sacrifices, in order to fulfil His priesthood. He presented Himself without spot unto God; and, by virtue of that presentation, He is a Sin-Offering unto God; and, through His merit, He makes the same true of His Church, who voluntarily give themselves to God.

## IN THEE I TRUST.

Only for thee, Lord, would I live, while here below;  
It is my great delight, thy love to show;  
Use me, then, first as thou seest best  
Not mine to choose, but mine to trust and rest.

Only to thee would I resign my will, 'tis all  
I have to give, and Lord, it seems so small  
A thing to offer unto thee,  
Who didst lay down thy life for me.

Only to thee, my Lord, I'd come when trials press,  
Assured that thou alone canst comfort best;  
My deepest griefs, I need not to thee tell,  
Thou understandest all, dear Lord, so well!

'Tis only thou canst send the peace which soothes my pain,  
That bids my weeping cease, and sunshine follow rain,  
My every fear remove and doubt dispel,—  
I rest on thee, and know that all is well.  
—Jennie G. Sharp.

# GOD'S HUSBANDRY

1 Cor. 3:9.

WHAT a noble example was Paul, both as runner in the race and as worker. No one has been more used and no one more willing to suffer. Surely he had much forgiven and was a noble example of loving much. The beauty of Paul's character is seen in the above chapter. The sectarian spirit was in the Church in those days, and neither Paul nor Apollos nor Cephas, as faithful servants, would encourage it. The fault lay with the Church at Corinth ; again we see the same condition pictured in Colossians, and it seems always to have been the chief difficulty in the Church. So often the elders get puffed up, and instead of reproving receive homage. It would be a good thing in any church to often read this chapter, as in a general way it is good to have all admonitions before us.

Reproof by 'Paul was always given gently, humbly and lovingly. None could claim the members of Christ but Christ Himself, and none could make a member in Christ but God. One may plant, another water, but God giveth the increase. How foolish for any to seek to be anything in a church and draw away disciples after himself, and yet this is the very thing that has made trouble all down the age and even got to work in our Lord's day. "Who shall be greatest ?" How He gave them the lesson. "One is your Master, even Christ," and He girded Himself and served them. The Lord knows each of us and our hearts even better than we know ourselves, but it is certainly good for us to examine ourselves often and see that any little service we do is done from love and a desire to serve. Better by far, if there is any difficulty, to seek a humbler position in the Church; and, after all, any service rendered is acceptable only because of the accompanying sweet incense of our great High Priest. How much depends on each and all and especially on the elders, that we keep in the happy condition pictured in Psalm 133.

We are God's husbandry and He is bearing patiently with us as He sees the work go on. Yes, we are God's husbandry, and all in Christ can witness, as the Apostle James expresses, to the long-suffering of the great Husbandman. He careth for His garden, never fails us, never slumbers or sleeps. How much we have for which to be thankful and how we should appreciate the long-suffering of the Husbandman. Nothing can come but will work out for our good. He is too wise to withhold the pruning knife; all need prunings, chastenings, etc. All have similar experiences and trials, and all these have the same effect and bear the same fruit, and so these similar experiences bind us together. Talents and temperaments differ so much, and so the Apostle likens the 'Church to a body of many members, and sometimes it just seems as if the hand does not love the foot, etc. But there is something wrong ; each should be able to see in the other the good, the something that God sees.. He never would have called any if He had not seen some good there, and so we should not know each other after the flesh. We should be more concerned with ourselves and what we are doing than seeing the faults in others. Some are more crusted with The outer covering, but the good is there, so let us each humbly recognise that good.

The Husbandman is not looking for great works, but the fruitage of Divine love. The words of our Lord to the workers who trusted in their works were : "I know you not." God's will for us is our own sanctification. He plants the seed and looks for the fruitage, more joy, peace, long-suffering toward all and especially toward the professed followers of Christ. Some may say God is doing the work, He will produce the fruit ; but, no. He tills the soil, assists us to remove the weeds, prunes the limbs, and then we must do our part and produce fruit. Are we willing to learn from sources God uses.; circumstances and conditions all have a use. God does His part ; are we looking for the lessons He would teach? Are we more gentle toward all, and kind even to those who may seem to be turning from the straight way? There is no reason why we should not produce fruit. Let us drink of the .brook by the way and lift up our heads.

It is not for us to judge one another ; we may make mistakes however sure we may be. We may injure one of Christ's little ones by some expression. Let us remember that he who injures one of His members injures Christ. Responsibility is on all, but especially on the elders ; let the weight rest on the Lord, He makes no mistakes. The Shepherd of Israel neither slumbers nor sleeps. The tie that binds us in Christ will lead to great tenderness. In differences of opinion let us be liberal-minded. What would we think of an earthly family always quarreling and wishing to separate because of difference of opinion; what, then, would we think of a church thus minded? We must be ready for calm, quiet reasoning on all Scripture, etc., and then each has a right to his own opinion. The responsibility then is not Sours, but let us do all we can to water and nourish and assist any to right conclusions.

## **"YE ARE GOD'S HUSBANDRY."**

It is often well to remind ourselves how we came into the Lord's Garden. It was not by any worthiness we possessed, not by works that we had done, but simply because we realised our need. We felt somehow that we were not right, not at peace. with God, and we had that desire to get right. We realise it was then all of grace that God drew us and we followed on. He showed us the way by faith in the sacrifice of our Lord and we gladly came and our longings were satisfied. The debt was paid, and more, His merit He, applied so that we might approach God, not in our own righteousness but as covered with a robe of righteousness, so that our poverty was met by His riches of grace.

"Thou, O Christ, art all I want,  
All I need in Thee. I find,  
Thou didst strengthen me when faint,  
Now my eyes no more are blind.  
Thou of life the fountain art,  
Rich supplies I find in Thee,

Springing up within my heart,  
Rising to eternity.”

The way is so beautifully shown in the Tabernacle in the Wilderness. In this picture the camp of Israel would illustrate the world in unbelief. Any who would come nigh to God must enter the Tabernacle by coming first into the Court. The only entrance is by the Gate by which stood the Altar of Sacrifice, well typifying Christ, who said: “I am the way,” or “I am the door.” So we came into the Court and found a sheltering wall of white curtain, representing the wall of faith. ‘Thus we were justified and at peace with God. But “here (says the Apostle) we have no abiding city”’; no, we heard a further call to present ourselves as a living sacrifice in entire consecration to do God’s will (Rom. 5: 1, 2; Rom. 12: 1, 2), and taking this step we realised the peace of God in our hearts and received the Holy Spirit as illustrated in the first apartment of the Tabernacle. We had the light of the golden candlestick and the nourishment of the unleavened bread, which only priests were allowed to eat; we further received the privilege of offering our prayers to God, acceptable through the incense, kept burning by the coals from the altar—on the golden Incense Altar. This is how we came into such close fellowship with God. In other words, we came into His garden, we became branches in His Vine and so received His kind care and seek to bear fruit to His glory.

Then, again, it is good to think of the object of the Great Husbandman in dealing with so few of earth’s millions instead of ploughing up the whole field and making at once the whole world as “the garden of the Lord.”

When we realise the purpose, we rejoice, the more in the wonderful “high-calling,” for we see that those now drawn of God are being prepared to act under the direction of Christ to lift up mankind and fill the whole earth with the glory of God—“Paradise restored.” we notice that everything was vested in Christ, who purchased the world from condemnation to death by His own precious blood. He laid down the price of sin and first applied it for the Church, that its members might follow His steps—“follow the Lamb whithersoever He may go,” and as He went to death, so says the Apostle (Rom. 8: 36), “We are killed all the day (Gospel Age) long, we are led as sheep to the slaughter.” So Christ’s death was applied for our justification so that we could lay it down and be acceptable as a sacrifice, so that the merit could then—the Church being complete—be applied for the whole world.

The Master Himself gives the thought along the lines of husbandry too, in John 12: 24-26. He had the life of the human race in Himself. He was planted so as to produce the Church—to be joint-sacrificers and then joint-heirs with Him. (Rom. 8 : 17, etc.) He, the “corn of wheat,” fell into the ground and died for the life of the Church, and then He invites those receiving life from Him to do as He did. Then there will be a second crop (Psalm 72: 16). If we should seek to save our life, being unwilling to be dead with Christ, we should lose it ; but if we yield our lives in willing sacrifice, sharing in His death, we shall also share His resurrection, and be members in that “Abrahamic seed” which is to bless all the families of the earth (Gal. 3: 16, 27, 29) and make the “whole earth as the garden of Eden.” Then Christ will hand over the Kingdom to God and all mankind will then be “God’s husbandry,” everything working perfectly, no more pests and weeds, but the fruits of love and of goodwill shall abound everywhere—“There shall be no more curse.” How beautiful it would be if all the world were just as full of good fruitage as the happy classes of God’s true people. Our prayer is that this happy, helpful condition may continue and that all may increase and abound in love and happy service one toward another, until the Church’s deliverance is complete.

## The Victorious Spirit.

“Personally,” says Helen Keller, blind, deaf and dumb, “I find it a great help to believe that my misfortunes were sent for a purpose, even if the purpose were only to discipline an impatient, wilful nature. To conceive of them as punishments or accidents is intolerable.”

“It is true I am shut out from the world of the eye and ear. Yet how rich I am in what I know through the sense of touch alone! The seasons come round to me like old friends. The breath of new flowers in spring brings joy and sweetness. As I walk along, the winds caress my cheek and I feel the play of sun and cool shadow upon my brow. Through the sense of touch, too, I feel the force of sea waves, and I can say with Byron, “Roll on, thou deep and dark blue ocean, roll.” —”Christian World.”

The above is surely a wonderful example. Miss Helen Keller being blind, deaf and dumb, has achieved so much, and attained so high a degree of education notwithstanding her terrible handicaps. She is a notable example of accepting misfortune in a noble spirit and making the best out of such circumstances and conditions as may seem to be one’s lot. Instead of bemoaning and being discouraged, she has wonderfully overcome the drawbacks. While shut off from the many beautiful things upon which our eyes may rest and to which our ears may listen, and even from speech, yet she can see with her mind the beauties of nature and maintain great joy in the blessings she has. If such an one finds no reason to murmur nor complain, we may well ask, who has?

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

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

## Face to Face with Trouble.

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

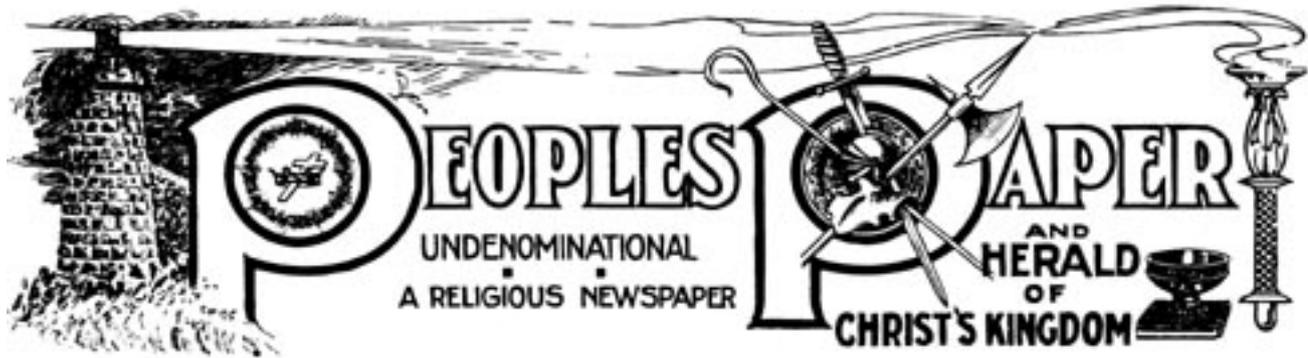
“You are face to face with trouble;  
A child has gone astray;  
A ship is wrecked on the bitter sea;  
There’s a note you cannot pay;  
Your brave right hand is feeble;  
Your sight is growing blind;  
Perhaps a friend is cold and stern,  
Who was ever warm and kind.

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

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

“Then face to face with trouble;  
It is thus He calls you back  
From the land of dearth and famine  
To the land that has no lack.  
You would not hear in the sunshine;  
You hear in the midnight gloom.  
Behold, His tapers kindle  
Like stars in the quiet room.

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



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**Acceptable to God**

*“Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and My Redeemer.”—Psa. 19 : 14.*

How beautiful in the sight of right-thinking men is a well-balanced, self-possessed and disciplined character ! And in contrast with such, how unlovely are the undisciplined and ungoverned—the selfish, the unjust, the unkind, and the violent-tempered ! Naturally, the one awakens in us emotions of pleasure and admiration, and the other, of pain. And if such is the appreciation of virtue and the abhorrence of the lack of it among men who have lost much of the original image of God, with what a keen appreciation must they be observed by a pure and holy God !

Men of the world who have no personal acquaintance with God have no special thought as to how they appear in His sight, but with what carefulness should those who love Him and who value His approval study to conform their conduct to His pure and holy mind ! True, all who are “begotten again,” notwithstanding their imperfections and shortcomings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers them; hut the measure of their acceptableness to God, even through Christ, is only to the extent that, while availing themselves of His imputed righteousness, they are earnestly striving to attain actually to the standard of perfection. By so doing they manifest their real appreciation of the Divine favour.

With what confusion and chagrin would one be covered who, in the midst of a fit of violent temper or an unjust or mean transaction, unworthy of his dignity or his profession, should be suddenly surprised by the appearance of a beloved friend of high and noble character ! And yet, the eye of such a One is ever upon us. And only to the extent that we dismiss this thought from our minds, or else that we undervalue the Lord’s opinion and approval, can we allow the evil propensities of the fallen nature to run- riot,

”WHEREWITHAL SHALL A YOUNG MAN CLEANSE HIS WAY?”

Realising the downward tendency of the old nature, how constantly should the above prayer of the Psalmist be in the minds of God’s consecrated children ! Hut how, one inquires, may the difficult task of subduing the inherent depravity be accomplished? It is hard .for one, particularly under exasperating circumstances, to control a hasty or violent temper, for another to bridle a gossiping tongue; and especially if the trials of life to Some extent put their coloured glasses on the eyes. And then what a host of inherent weaknesses there are, which every one of God’s true children realises and knows that he must strive against, if he would be acceptable with God ! .The thoughts of our hearts are not manifest to fellow-men until -we express them in words or actions; but even the very thoughts and intents ‘of the heart-are all open and manifest to God. What a comfort to the honest-hearted !

The Psalmist repeats this inquiry, saying, “Wherewithal shall a young man cleanse his way?” and then replies, “By taking heed thereto, according to Thy Word.” Then he frames for us this resolution: “I will meditate on Thy precepts and have respect unto Thy ways; I will delight myself in Thy statutes; I will not forget Thy Word.” (Psa. 119:9, 15, 16.) Here is the secret of a pure and noble life, acceptable to God. It is to be attained, not merely by prayers and righteous resolutions, hut, in addition to these, by careful, painstaking heed, by systematic and diligent effort at self-cultivation, by care and perseverance in weeding out evil thought, and by diligent and constant cultivation of pure, benevolent and noble thoughts, and by nipping in the bud the weeds of perversity before they bring forth their hasty harvest of sinful Words and deeds.

But observe, further, ,that this heed or care, is to be taken,, but according to the imperfect standard of our own; judgment, but according, to God’s Word. The standard by which me test our lives makes, a, vast difference in our conclusions.,

The, psalmist further commends this standard to us, saying :,”The Law of, the Lord is perfect, converting the soul.,, (That is,if we take heed to our ways according to God’s Law, it will turn us completely from the path. of sip to the path of righteousness.) The testimony (the instruction) of the Lord is sure, making wise the simple (the meek, teachable ones—clearly pointing ‘out to them the ways of righteousness). The statutes (the decrees, ordinances and precepts) of the Lord are right (the infallible rules of righteousness), rejoicing the heart (of the obedient). The commandment of the

Lord is pure, enlightening the eyes. The fear of the Lord is clean (not a mental, servile fear, but a noble fear, 'begotten of love—a fear of falling short of His righteous approval), enduring forever. More to be desired are they (the Law and the testimony of the Lord) than gold; yea, than much fine gold; sweeter also than honey and the honeycomb."

"KEEP BACK THY SERVANT FROM PRESUMPTUOUS SINS."

"Moreover, by them is thy servant warned (concerning the dangers of the way and the snares of the Adversary, and concerning everything which is calculated to discourage, or to hinder his growth in grace), and in keeping of them there is great reward. Who (in the use merely of his own fallible judgment and without the standard of God's Law) can understand his errors (can rightly judge himself)?"

But when, as we measure ourselves by this standard, we detect and deplore our shortcomings, let us remember the Psalmist's prayer: "Cleanse Thou me from secret faults"—thus supplementing our efforts by our prayers. —Psa. 19: 7-12.

But there is still another part of this prayer which the Lord thus puts into our mouths. It reads: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." Let us consider what kind of sins would be presumptuous sins. To presume signifies to take for granted without authority or proof. A presumptuous sin would, therefore, be taking for granted and asserting as truth something which God has not revealed, or the perversion of what He has revealed. To claim and hold tenaciously as a part of God's Plan any doctrine, merely on the ground of fallible human reason and without Divine authority, would therefore be a presumptuous sin.

Of this nature is the sin of those who malign the Divine character by boldly teaching the 'blasphemous doctrine of eternal torment without warrant from the Scriptures, and in direct contradiction of them. And there are many other sins of greater and less degree which partake of the same character. But the words here seem to refer directly to some particular error into which there is danger of drifting—"When shall I be innocent from the great transgression"—evidently, the sin unto death referred to by the Apostles also. (1 John 5: 16; Heb. 6: 4-6; 10:26-31.) Such a sin: would be that of presuming upon the love of God to bring us salvation, even though we should, wilfully refuse it through the channel, which He appointed—the precious of Christ, shed for our redemption.

'BLESSED IS THE MAN WHOSE DELIGHT: IS IN THE LAW OF THE LORD

Well, indeed, may we pray and strive to be kept back from presumptuous sins—sins of pride or of arrogant self-will, which does not meekly submit to the will of God! Let us, beloved, beware of the slightest tendency toward pride and self-will, or the disposition to be wise above what is written, or to take for granted what God does not clearly promise. Then, indeed, if we watch and strive against the very beginning of that proud and haughty spirit which surely presages a fall, we shall be "innocent from the great transgression."

"Blessed is the man whose delight is in the Law of the Lord, and who doth meditate therein day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psa. 1: 1-3.) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our characters more beautiful and commendable both to God and to our fellowmen; and in harmony with this habit of the mind the acts of life will speak.

The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come in contact with it. It will make happier homes—better husbands, better wives and better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. It will bring in the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the very garden-spot of earth, where every virtue and every grace will have ample room to expand and grow.

It will not only thus favourably affect the individual and the home-life, but it will go out into the avenues of trade, and truth and fair-dealing will characterise all the business relations; and thus will God be honoured by those who bear His name and wear the impress of His blessed Spirit.

While the heights of perfection cannot be reached so long as we still have these imperfect bodies, there should be in every child of God very perceptible and continuous growth in grace, and each step gained should be considered but the stepping-stone to higher attainments. If there is no perceptible growth into the likeness of God, or if there is a backward tendency, or, a listless standstill, there is cause for alarm.

Let us constantly keep before our eyes the model which the Lord Jesus set for our example—that model of the complete fulfilment of the will of God, in which the whole Law was kept blamelessly. Let us follow His steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal and faithfulness and loyalty to God will enable us to do, and we shall have a blessed sense of the Divine approval now, and the glorious reward of Divine favour in due time.

PEOPLES PAPER.

Published by the Berean Biblical Institute,

**Found Wanting.**

If such a stage of unemployment is recurrent and inevitable, then I say that the whole social order under which we live not only will go but ought to go.” (Rabbi Stephen S. Wise.)

How evident it is that man is unable to devise means even of preserving the present inequitable social order. “Men’s hearts are failing them for fear of what is coming on the earth.” They acknowledge that conditions are beyond recovery to even such a state as preceded the great war .and that was far from being what could be desired. ‘They acknowledge that under the present order of things there is no hope of ever being able to find work for’ the unemployed, and there is no one with a theory that can work out a new social order that will bring world-wide satisfaction, peace, joy and goodwill toward all.

The following from the Melbourne “Sun” •of July 17 describes the same conditions :-

“Only 55 per cent. of the people who had been required to produce the quantity of commodities turned out in American works in 1929 would be employed if production were to reach that volume again, said Mr. Fenton, M.H.R., yesterday afternoon at Northcote.

“This was because of the increase of efficiency in machinery in the past three or four years. It meant that of the 13,000,000 unemployed in the United State:: at least 4,500;000 could never be re-employed because they had been displaced by machinery. The same position ruled in Australia.

“It was no’ use relying on conferences of nations, said Mr. Fenton. The people would have to do as King Hezekiah had .done—pray humbly to God, Who would lead them out of the shadows and grant them the light of intelligence in His own good time.”

Surely, as Mr. Fenton says, the only hope for mankind is to look to God, and yet how few professed Christians of to-day have studied their Bibles sufficiently and sought the Lord’s guidance to know of .the wondrous provision He has made for the redemption of themselves and all mankind through the sacrifice of His dear Son.

Only the Bible offers the solution of present distress, and that is a new social order, or as the Bible states it, “a new heavens and a new earth.” The present social order will break down and there Will be-the great time of trouble such as never Was- since” there was nation—Dan. 12: 1. ‘ The’ earth ‘ (social order. Will ‘be’ destroyed in ‘a fiery. time ‘of trouble ‘(‘2 ‘Pet.” 3’); there will then be a new earth and new heavens. The’ heavens or spiritual controlling ‘powers ‘Will -also’. pass away—that is, Satan will be bound.’ He’ has been ‘;the prince of the power of the air—the prince of ‘this\_ world —and when restrained along With his hosts,’ all ‘false religions will pass away. Then the new heavens—Christ and the Church glorified—(unseen by men) will control earth’s affairs. The new earth will’ have its capital at Jerusalem. Israel is being restored to the ancient home in preparation and then “the Law shall go forth out of Zion (Christ and the Church) and the Word of the Lord (the enforcing of it)’, will go forth from Jerusalem.”Zeph. 3: 8, 9; Mic. 4: 1-4.

WHERE THE BIBLE AND JESUS ARE SILENT.

“Perhaps you wonder sometimes why the Bible and the sayings of Jesus are so often silent on so man? questions which perplex you,” writes Adolf von Harnack in “A Scholar’s Testament.” “Why is it, you wonder, that so many things you would have liked to see stated in black and white are simply not mentioned at all? Perhaps you discover that for the special doubt of your soul there is no direct word, and you can find no completely satisfying answer to the special needs of your life. But would it have been possible to’ have given detailed and minute instructions and advice so far ahead that it would have covered all the variety of individual need, and all stages of human development? And even if this had been possible, would it have been salutary? Would it have been good for us to live by a huge book of spiritual recipes, or by a great code of ethics, which would supply chapter and verse for every emergency? How many of us could stand that, and where would be our spiritual freedom?”

“Think of what you possess as a child of God ; think of what you see in your hours of vision, even if you cannot always express it articulately, think of that which gives you shelter in the assaults and storms of life, and light in the’ doubts of your soul! It is not this or that particular word or saying, it is not any special command, but it is the deliberate turning of your spirit towards God: the sense of truth, the spirit of reverence for all that is holy, and an ever renewed aspiration—even though it may often be hindered—of desire after a life whose power is not of this world. This is the Spirit of God, which you have received, and it will lead you far more clearly into the truth, that is, into the reality of a higher life, than a single word or command could ever do, because as the brook issues from the mountain spring; so the Spirit issues from God. From this Spirit, in increasing measure, you yourself will be able to decide what is true for you, and what you ought to do in your necessities and ‘difficulties and doubts. And it is precisely this feeling of freedom which will give you strength.”—”Christian World.”

## Christian Obligations

(Rom. 13: 7, 8, 10-14.)

WE might consider it a remarkable thing that every feature of Christian life, duty and character is set forth somewhere in the Apostolic writings, did we not remember- that the Apostles, as the stars or bright ones of the Church, were specially held in the hand of the Lord; specially guided in their utterances, enabling them to set forth the whole counsel of God, that the man of God may be thoroughly furnished unto every good word and work.

There is a vast difference between the governmental conditions of the present time and those which prevailed at about the time of the writing of this epistle to the Roman Christians. Monarchs now are no longer absolute, and it is difficult for us to conceive of the condition of things in those early days when an emperor had authority not only to set apart culprits as victims for death in public, but to instruct his servants to select further victims from amongst- the

audience. It is when we get before our minds this view of atrocious governments which prevailed in the Apostle's day, that we get the full grip of his injunction—"Let every soul be subject to the higher powers, for the powers that be are ordained of God."

It is comparatively easy to be subject to the higher powers in civilised lands to-day, for although justice may not be meted out in every instance, there is at least an endeavour to render a show of justice. We should be very thankful that our lot has been favourably cast in this respect. In declaring that "the powers that be are ordained of God," we are not to understand the Apostle to mean that they are endorsed by God; nor that their decisions, rules, etc., are approved by Him, or are in harmony with His rules and laws. The Apostle's intimation means simply that in Divine providence things are as they are, and God, who knows all the circumstances and conditions, permits them to be so, though He could overthrow them and substitute His own kingdom of righteousness. Nevertheless this is not His plan just yet; for the time being He permits the kingdoms of this world (whose rulers are largely blinded by the deceptions of the prince of this world) to run their course subject to certain limitations. God hinders Satan and his misguided dupes from doing unprofitable injury to the interests of His people, and the Divine Plan as a whole. . God's power overrules the wrath of man and makes it to praise Him, and that which will not accomplish any good He restrains.

We are to render to all men as well as rulers their dues. This does not mean to become entangled with the affairs of this life. A big mistake is no doubt being made by professed Christians along this line. Some think that Christian citizenship implies engaging in political affairs, endeavouring to determine who shall be rulers, and striving to better the laws and have them obeyed. It will be noticed that the Apostle gives no such advice. He tells us, in Phil. 3 : 20 (R.V.) : "Your citizenship is in heaven." We are strangers and pilgrims in the kingdoms of this world. It is our business to render obedience to the laws, customs, usages of this world in so far as they do not infringe upon our conscientious obligations to the Lord and the truth; but this does not mean that 'a Christian should engage in political strifes and contentions among men. Let the world elect its own rulers in whatever way it thinks best ; we should put up with whatever it provides with gratitude to God, realising that He will guide and care for us under all circumstances and that in a way to conserve our highest interests.

"The Apostle says, "Render fear to whom fear is due." Fear or reverence is differentiated from honour and respect. The fear that is to be rendered is in the sense of obedience, as we read elsewhere, "Fear the judge." The commands of the judge or court are to be obeyed, whatever others may- be disposed to do. Christians are never to be found in contempt of court, but are to obey its rules to the very letter whether they consider them, just or unjust, because the judge is the representative of the law and God permits the law and the judge to have control for the present. If, therefore, as our Lord explained, someone shall sue us at the law and take away our coat, or if it include our cloak also, we are not to resist; we need to be obedient to the powers that be. This would not mean that we -shall willingly Submit to our articles being taken from us illegally or unjustly without process of law.

Having thus seen the Christian's obligations to the government of a country, we next pass to the consideration of his obligations to his neighbour. The Apostle says, "Owe no man anything." This would not actually mean that a .Christian should not under any circumstances borrow, but that if he borrows with a specific understanding respecting the time of re-turn, he shall be prompt to meet the obligation. If one is not very sure of -his ability to meet the obligation or do something that would be satisfactory between the two, it would be advisable and more to the mark not to borrow. There-is, then, the standing advice of the Word of God that the children of the -great King should-be lenders and not borrowers. "Do good and • lend." As one has said—"We believe it would be to the advantage of every child of God, if he would put into practice the Apostle's words on, this matter in the most absolute sense, and never borrow anything ; never owe anything, paying for what he needs at the time of purchase or waiting for it until able. The Lord knows what is for the best and will provide what is necessary if we since-rely co-operate with Him and work to that end. We realise this in both temporal and spiritual things. It brings to mind the old saying, "Where there is a will there is a way."

There is one thing in particular the Apostle implies we are continually owing to our fellow creatures, not only to the brethren; the members of, our own families and our own neighbourhood, but to all men, and that is love. We owe them this under the Divine law, and it is part of a Christian's duty to discharge this obligation daily. Each should strive to see to it that his influence in his neighbourhood, amongst his friends and acquaintances, shall be for good and • not for evil, for peace and not for strife. The Apostle calls attention to the comprehensive statement of the Law set forth by our Lord, that love is the fulfilling of the law. Therefore love for those with whom we come in contact signifies that the law of God is fulfilled toward our neighbour hour. It will be remembered that the law of love is divided into two parts; first, love to God; second, love to our fellows, and so the loving of our neighbour would therefore be only a part of the fulfilling of the entire love to God.

Having considered these two points—duty to rulers, and duty to neighbours—the Apostle next takes up the Christian's duty toward himself, as he declares, "Knowing the time, that now it is high time to awake out of sleep." The Christian is to realise that he and the whole world in general has been asleep, in a sort of stupor in respect of the highest, the best and the noblest things. Now, having gotten the eyes of his understanding opened, and being awake to righteousness, he begins to weigh and measure matters quite differently from his previous course. He begins to estimate rightly the things of this present life as not worthy to be compared with the glorious things which belong to the eternal life. As he realises this, he should feel disposed to arise still more and shake himself thoroughly from the dust of superstition, blindness and sordidness, and to live in harmony with the glorious hopes he now entertains— living for the new dispensation, which he sees is approaching, realising that day by day since he first believed his salvation is drawing nearer. Instructed by the Word of God, he will not expect his salvation except in connection with

the second presence of our Lord Jesus and the establishment of His Kingdom, as the Apostle Peter declares : “The grace that is to be brought” unto you at the revelation of our Lord and Saviour Jesus Christ.”

The thought of the second coming of the Lord was continually before the Apostles, and our Lord evidently designed that it should be constantly an incentive to all the members of His Church throughout the age. This no doubt was the reason why He did not particularly explain the length of time that would intervene. It would be a short time from God’s standpoint, and even from the human viewpoint it would be a short time to each individual who would have only the few remaining years of life wherein to make ready for the glorious things of the future, “for in death there is no remembrance of Thee: in the grave who can give Thee thanks.” Psa. 6: 5. Looking back and perceiving that over 4000 years had, already passed with sin and gross darkness upon the world, the Apostle realised that “the night” was surely far spent - and “the day” not far distant. What is the force of the Apostle’s argument to those who see as he did the approaching kingdom of light that shall banish all the darkness of sin, ignorance and superstition? It is expressed in his words: “Let us therefore cast off the works of darkness and let us put on the armour of light.” As expressed in one of the “Manna” comments : “The works of darkness would be any works whatsoever that would not stand the fullest investigation; that would not stand approval; in the light of the new dispensation if it were already ushered in. Let us remember that we belong to the new ‘dispensation and not to the old, and should, therefore, live in accordance with our citizenship and our responsibility toward the Prince of Light and in opposition to the prince of darkness, his works and his ways.”

We have been admonished to put on the armour of light, and the necessity for such is because the particular period of time in which the change from the dominion of the prince of this world to the kingdom of the Son of God will be a specially evil day, a period in which all the children of light will be crucially tested; such a day as will try every man’s work and faith, what they are; a day of fiery trial through which only the gold, silver and precious stones will pass unscathed, and in which all the hay, wood and stubble of error and sin, human traditions and falsehood will be entirely destroyed. No wonder, then, that the Apostle repeatedly urges the Lord’s people to put on the armour of light for the trials of this particular time which we perceive is gradually drawing on. We are already in the time when the wood, hay and stubble is being consumed, when Higher Criticism, Evolution, Christian Science, etc., are devouring as a flame all that are not fully devoted to the Lord and are therefore not specially kept by His power through His Word and providence.

Let us walk honestly as in the day. We are not yet fully in the day, but we belong to the new era, and are therefore to live as nearly as possible up to the perfect standard of the future. To live so will signify self-denial; we will be misunderstood by the world and thought foolish. Further, we will be considered enemies, not only by those who are in gross darkness, but particularly by those who profess to; be the Lord’s people but who really prefer darkness and error rather than light and truth.

We would be inclined to lay special stress on this word “honestly” and to believe that the Apostle used it advisedly and in a particular sense. As we look all about us we find dishonesty is very prevalent, not merely in the world where we expect a certain amount of duplicity and misrepresentation and deception by people passing for what they are not, but we find this kind of dishonesty very prevalent amongst professing Christians. One writer says that some preachers have been known to boast of their dishonesty, declaring that they never did believe the creeds which they had professed to believe and vowed they would teach to others. Intelligently supposed teachers are to-day preaching in denominations what they do not believe, standing for creeds and theories which misrepresent their true sentiments. This is acting dishonestly, and many are thus searing their conscience, and putting themselves into a condition where they cannot make progress in the light of the truth. God will certainly not have dishonest people in His elect Church, and so unless such become honest they will have their portion with the hypocrites. Every true Christian must surely walk honestly; as we have it expressed again : “Everyone should ‘see to it that, he is honest, not only in financial matters, ‘but -honest in his’ treatment of his neighbour, in his treatment of the brethren in the Church, and, above all, honest in his confessions respecting his God and his faith.” One of our tests is along this line, and those who love the favour of men more than the favour of God, and who dishonestly are willing to confess and profess a lie, will be given up to their lie, will be permitted to blight their eternal interests, and thus prove themselves unfit for the kingdom. This is the very essence of the Apostle’s declaration in his letter to the Thessalonians, when speaking of this evil day and the great trial that would come upon the Church. He declares, “God will send them strong delusions that they might believe a lie,” because they were not honest, obeyed not the truth in the love of it. (2 Thess. 2 : 11, 12.)

Again in this chapter the Apostle admonishes the saints that they should not engage in worldly revelries and time-killing pleasures, harmless though they may be, as such a desire would indicate intoxication with the spirit of the world. The Lord’s people who have had their understanding opened and are awake should be absorbed in the things pertaining to godliness, and treat all else as secondary affairs. We must not set our hearts on wrong things, but those which will help us to make straight paths for our feet and assist one another to be more pleasing to the Lord. The saints must seek more and -more to put on the Lord Jesus Christ, taking to themselves His characteristics of meekness, patience, gentleness, forbearance and love, and- recognising His willingness to be servant of all in His complete devotion to the Father at all times.

The Apostle advises the saints (Rom. 12 : 17) “to provide things honest in the sight of all men,” but he says, “make no provision for the flesh to fulfil the lusts thereof.” The flesh will be continually pressing itself forward and the Lord’s people are to ignore it to the necessary extent and not to excuse it. We are to do this so thoroughly that we will provide for the doing of the Lord’s will in all things, whether that will is pleasant or unpleasant, agreeable or disagreeable to the flesh. Therefore the greater measure of the spirit we possess, the greater will be- our ability to

discern how we may be most pleasing unto God. Let us therefore examine ourselves and take heed to do all things to the honour and glory, of His cause and His name.

## What is the Cross.

What is the Cross? I questioned.  
'Tis bearing every day  
The triads which the Father  
Permits along the way;  
'Tis sharing the reproaches  
Your Master meekly bore  
While those who claim to love Him  
Reville you more and more.,

## Correspondence,

New South Wales, 14th July, 1933.- Dear Brother,—  
My subscription is clue, so I will enclose postal note for same with a little added for Tract Fund. I have pleasure in assisting a little in this way to 'bring the truth to those who desire it.  
God has given increased light suitable for our day, and those who walk in it are out of step with the world. Sometimes it is said: "Poor fellow, too narrow, he does not know what he is missing," but the Bible says: "They shall be mine saith the Lord in that day when I make up My jewels." It is nice to know that there are some whose light is- a reproof in that they will not link up with the world. I rejoice that it is possible for each to endure to the end. Yours in the faith of •Christ, T.C.

Dear Brother,— 16th duly, 1933. Your ever welcome letter of the 10th to hand, and contents noted and appreciated. Always pleased to receive word and encouragement from those of like precious faith who are striving to make their calling and election sure.

It is sustaining to our faith and encouraging to our confidence to find others who are evincing an interest in spiritual things in these times of materialism, when almost all people are neglecting the things that pertain to their everlasting welfare. We are reminded by these happenings of Bunyan's man with the muck rake seeking the straws and not observing the crown above him.

How thankful we are to our God for opening our eyes that we may behold wondrous things out of His Law. I was very much impressed the other morning when reading the last few verses of Psa. 119, where the Psalmist in closing his wonderful thanksgiving and petition says: "Give me understanding according to Thy Word," "Let my lips utter praise," "Let my tongue sing of Thy Word," and then finishes with the acknowledgment that, "I have gone astray like a lost sheep; seek thy servant; for I have not forgotten Thy commandments." How the above very often fits our experiences; we do not make the sanctified use of all the understanding our heavenly Father has given us and neglect to "let our lips utter praise," forgetting that "who so offereth praise glorifieth God." With the understanding •God has given us through His servants of His Divine Plan we should be ever praising such boundless love, and as this Psalm puts it: "Let our tongue ever sing of Thy Word."

I am glad that you sent the books along to —, and pray that God's rich blessing of understanding and strength may be hers to her own enlightenment. If you have another set of volumes the same, please send them to the address enclosed. Now with all Christian love to all those who love our Lord Jesus,

Yours in Him, M.J.

P.S.—Herewith please find payment for 6 vols. "Scripture Studies."

New- South Wales,

10th July, 1933. Dear Brother,

Thank you for your kind letter of explanation of the 22nd June; also the book "Desolations of the Sanctuary," for the loan of which I am very pleased. I can see the error I could have fallen into had I continued reading those books.. Next time they call I will explain as far as I have the ability to do so with the Lord's, help the error they have fallen into.

I would like a book of "Desolations of the Sanctuary" for myself, if you have one to spare, and please tell me the price. I have not finished reading it yet. Hope you had a good time with the friends in Tasmania.

With kind regards,

Your Sister in Christ, E.A.B.

## Greatest in the Kingdom.

“In Heaven, their’angels do always behold the face of My Father.”—Matt. 18: 10.

PERHAPS, it was the fact that Peter, James and John had been favoured more than the others on several occasions that led to the query connected with our text: “Who, then, is the greatest in the Kingdom of Heaven?” They knew, of course, as St. Paul declares, that the Heavenly Father is above all, and that next to Him is our Lord Jesus Christ. “To us there is one God, the Father, of whom are all things; and one Lord, Jesus Christ, by whom are all things, and we by Him.” What the disciples wished to know was, which of them would be greatest, most influential, in

Messiah’s Kingdom, next to Himself. •

Jesus, calling to Him a little child, set him in the midst of them and said, “Verily I say unto you, except ye turn (from, this spirit of self-seeking which your question implies) and become as little children, ye shall in no wise enter into the Kingdom of Heaven”—you will have no part in it, you will not be fit. Whoever would be greatest in the Kingdom of Heaven should therefore become as humble as this little child.

A little child, unsophisticated, is- ready to acknowledge its lack of wisdom. It asks questions, a thousand a day, perhaps as many as that in an hour ; it seeks instruction; it does not profess and boast wisdom: or knowledge—it is candid, it is truthful. It is in later years that it learns from its parents and others, untruthfulness, pride, bombast and various qualities which it did not possess at first. It may have possessed the disposition to pride and arrogance and haughtiness, etc., by heredity, but at first it was guileless, and “as a little child.”

The Master’s lesson is that whoever would become a child of -God and be taught of God, and be eventually developed as a child of ‘God, for the glorious position in the Kingdom to which we were called, must become child-like—must turn away from all pride, from selfish ambitions and hypocrisies and pretensions. They must confess- their littleness and ignorance, and go humbly to the Lord for the necessary instruction.

Any who refuse to adopt this proper, childlike spirit will thus be refused the opportunities of the Kingdom, for God will have none others—none others can be taught of God, they will not learn the lessons necessary, under the arrangements of this present time. Here then is the standard of simplicity and artlessness which the Lord’s people should adopt and should continue to allow to control them, regardless of their years and experiences. “Now we know in part”; we are dependent upon our Father and His instructions. We have entered the School of Christ, our Elder Brother; He is our Instructor; we must learn of Him, and to learn we must be in this proper, childlike attitude of mind.

“ONE SUCH LITTLE CHILD.”

We are not to understand that little children, however guileless, are members of Christ’s Kingdom class, nor that the dear little ones dying in infancy will be members thereof. .”The hard. is seeking for mature men and women, who have. a childlikeness, of mind, readiness to receive the Heavenly Father’s Message, ”

If some one were thus drowned in the sea, it would indeed terminate his; present life, but it would not at all endanger or influence his future life. A future life, by a Restitution awakening, is assured to Adam and every member of his race. Neither drowning nor any other form of death could possibly interfere with it. But he who would injure one of the Lord’s little ones would thereby come under such a measure of Divine displeasure that it would affect his future interests beyond the grave, beyond his awakening. He would be held responsible for his deeds, even in the next life, in proportion as he realised what he was doing when he injured the Lord’s saints.

The Lord declares that His faithful ones are as precious to Him as the apple of His eye, and that all their interests are subject to Divine supervision. He will allow nothing to happen to these; troubles permitted to come upon them will be only such as the Lord has foreseen and is able to make work out some blessing in connection with their preparation for the Kingdom.. But even this fact will not excuse wilfulness on the part of those who do evil to the members of the Body of Jesus.

We remember the persecution of the saints by Saul of Tarsus. We remember Jesus said to him, “Saul, Saul, why persecutest thou Me?” He answered, “Who art Thou, Lord?” And Jesus replied, “I am Jesus, whom thou persecutest.” In persecuting the saints Saul of Tarsus had been persecuting Jesus, but because he did it ignorantly, God had mercy upon him. Doubtless many saints from Jesus’ day down have been persecuted ignorantly, and the Lord will have mercy upon those persecutors; but some of the persecutors have had such light, such knowledge, as. to make them responsible; and it is of this class that our lesson speaks. Our Lord added a warning: “Woe unto the world because of offences! It must needs -be that offences come; but woe to that man by whom- the offence cometh.”

CUT OFF HAND OR FOOT.

Here- the Master brought in a saying which has perplexed many. “If thy foot cause thee to stumble, eat it off, and cast it from thee; it is better to enter life maimed, or halt, than having two hands or two feet to be cast into everlasting fire. If thine eye offend thee, pluck it out, and cast it from thee; it is better to enter into life with one eye, than that having two eyes thou be cast into Gehenna fire.”

Those who fail to remember that Jesus spake to the people in parables, and never without a parable,. will be liable to stumble over these words of His. His teaching is this : If you have anything in your make-up dear to you as a right hand or a foot or an eye, that is likely to cause you to stumble and fail to enter the Kingdom, you would better cut off that tendency, no matter what it costs, no matter how precious, no matter how great a hold it may have upon the very tendrils of your life. Would it not. be better to enter into life- than to go into- Gehenna fire, that -is, destruction, the Second Death? Surely this is true. Having put our hands to the plough, having even become followers of Jesus, we must either go on and be accepted as conquerors, or must perish.

There will, of course, be none in the Kingdom with but one eye, but the illustration is the same. If it should cost us the cutting off of some of our members, it would surely pay us to gain the eternal life in glory, even thus maimed, rather than to take the consequences of the Second Death, utter extinction. The lesson is that having begun as followers of Christ, and entered upon the contract and received, a part of the reward, the Holy Spirit, the Divine favour, we cannot back out of the contract ; we must. go on to everlasting life or to everlasting death.

How careful the Lord's people should tie not to stumble one another, even one of the least of the little ones who has accepted of Jesus and become His follower ! --is the lesson. To illustrate it,. Jesus suggested that any shepherd losing one of his sheep would leave all the others to go and seek that one; and he rejoices specially at its recovery. So- we, the followers of Jesus, should be careful not to stumble each other, but rather to remember that we are all sheep- under the great Shepherd, our Heavenly Father, and the great Under Shepherd, our Heavenly Lord, and that 'He has the spirit of loving interest and care which would go after the straying sheep, and that we should have this same spirit; and possessing this spirit, we would be very careful indeed not to stumble or hinder even the least of the Lord's followers.

All the Lord's true followers are God's "little ones," and are subject to special Divine supervision, represented in our text as angel care. The messengers who have guarded over the lives of God's saintly few always have access to the Heavenly Father's presence, to make known the necessities of those whom they represent, for Divine Power is ever on the alert for the protection of these. Oh, how blessed the privilege of being children of God. Oh, how wise to continue so little, so humble, so childlike, as to abide in His love, -and to be enabled to learn the necessary lessons, and be ultimately received with Messiah in His Kingdom, honour and glory!

#### PALESTINE IN CONVALESCENCE.

The following is cut from an address by Mr. Hugh Martin, telling of his visit to the Holy Land to celebrate with others the achievement of Methodist Unity in Great Britain must not be tempted to write of -Galilee, or the Dead Sea, or Capernaum, or many other fascinating spots. But one other impression must be recorded. .

Palestine is not only a land with a past. It has a future. It strikes one as being like a convalescent after a long illness. The traces of the ravages of the past are still visible, but even more noticeable are the signs of returning health. We have no right to pass a final -verdict on Zionism ; perhaps no man can yet do that: But I was much impressed by the vitality of the numerous Jewish settlements,. and the vigour of their attack on the land in modern farming and afforestation and the like."

#### DIVIDENDS OF DEPRESSION.

"The depression," says "The Baptist" (Chicago) "has declared some dividends for which we cannot be too grateful. The uses of adversity are not all sour. Some things the depression has produced, and some it has revealed, that will permanently contribute to the wealth of . the world's experience. It has caused multitudes to pause for thought. They had been so busy and so well satisfied that they had little time or occasion for thinking things. over."

"Many are achieving a simpler, more wholesome way of life. To the surprise of the experts, who supposed that unemployment and reduced incomes must have resulted in a marked increase in the mortality rates, it is revealed that public health has improved during the depression and that, in particular, deaths from tuberculosis have decreased eight per cent. There have been moral gains, also. Now they have come to themselves. again they are discovering that some of the things they wanted so much a few years ago. are not really necessary to their happiness."

Aside with Jesus! Is it hard to be,  
O Blessed Master, thus alone with Thee ?  
Aside with Jesus! basking in His smile;  
Brought to the "desert place" to rest awhile.  
—C.A.B.

*When the soul finds that all its obedience and endeavour to keep the commands of Jesus, Christ do flow from love, then it is true and sincere.*

—Leighton.

The presence of God calms the soul, and gives, it quiet and repose even during the day, and in the midst of occupation—but we must be given up to God without reserve.

Fenelon.

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

O tenderness divine!  
O glorious love of Thine!  
That bids us come to Thee!  
Thy sheep.

Those wondrous tones we hear—  
And banished is our fear,

Our Guide will never leave  
His sheep.

Each one Thou call'st by name,  
And each Thou lov'st the same;;  
Thou gav'st Thy life for all  
Thy sheep.

Can earthly power withstand  
The might of His strong hand!  
Nay! we are safe for aye!  
His sheep.

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## **The Word is Truth**

(Convention Address)

*"All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3 :16.*

THESE words were addressed to Timothy many years ago, and throughout this Epistle we can notice some of his characteristics. It appears that Timothy was a very young man, and although St. Paul reminds him of the genuine faith and piety he had inherited from his mother and grandmother, and of the special grace conferred upon him from God, yet it appears- that he was of a somewhat timid nature and needed encouraging. The Apostle Paul urges him, to stir up, re-ignite, the gift he possesses for the ministry. He reminds him, also, that God has not given him this spirit of fear or timidity, but rather a spirit of power and love, to awaken his zeal 'afresh for the truth and the brethren; and yet lest Timothy should get the thought that the spirit of God leads only to zeal and energy that might be unwise at times in its exercise and do more harm than good, the Apostle adds that the spirit of God is also the spirit of a sound mind--a mind that is fortified and strengthened by the Word of God on every subject. To this end, he refers Timothy to the Scriptures which are able to make one wise unto salvation.

"All Scriptures given by inspiration of God are profitable", . . . They are inspired, for they came not by the will of man, but were spoken by holy men of old, as they were moved or controlled by the Holy Spirit of God. The writers were kept from error by God, and thus we often speak of the Bible as the Truth, God hearing witness to the truth by miracles, signs, and wonders. The Scriptures are profitable in every direction and quite sufficient for the Man of God, not requiring to be supplemented by visions or dreams of our own or other men. Let us bear in mind that it does not say some -Scriptures, but all, every Scripture is useful; "We live by every word that proceeds out of the mouth of God." Therefore this includes the whole of the Old and New Testaments. Hereby, then, we realise the excellence of the Scriptures, and for this excellent, profitable knowledge of 'Jesus Christ, Paul was willing to suffer the loss of all things

and so have many others to this day.

It is clear, then, that we should not despise any Scripture—"Despise not prophesyings"—and should not neglect to read and study them. By so doing we will come to realise that they certainly contain a record of all we 'need and must have, to regulate live lives and conduct in this world. Therein is contained all that could possibly be desired to develop and ripen character and prepare us for the station we are called to occupy in the world to come. We ought never, therefore, think, say or do anything that would belittle, degrade or dislodge God's Word from that central supremacy that it ought to have in moulding every thought and affection of our hearts. Not only receive the Bible but read it, study it, love it, reverence it and cherish it as a precious possession. Entertain it as a life in the heart and not as a mere direction outwardly.

What use will God's Word be to us? What does it profit a man? It is profitable, useful for doctrine: It contains doctrine, teaching, something we 'ought to know, declaring unto us the whole counsel of God, 'the full statement of the Divine Plan, and no human authority is competent to add thereto or take away.: "For who bath known (or penetrated) the mind of the Lord, who has been His counsellor"—who is competent to instruct, Him. See that the kind of doctrine you hear speaks according to the Bible,—“If they speak not according to this Word there is no light in them,”—for some will come :speaking things contrary to sound doctrine and their manner of life will be as their teaching.

What is the secret of knowing the doctrine? Jesus said, "If any man will do His will he shall know the doctrine." That is the secret of knowing,—do His will, then you shall know the doctrine. The Bible itself invites us to reason; with it, to prove it, to test it. One of the; best ,ways :of knowing if the Bible is true, is to try the test of living according to its commandments, precepts :and lofty ideals, and you, will soon see its purity and, requirements are, far above the human, and that it teaches eternal righteous principles, because it is the doctrine of an eternal righteous Being. "Take heed, therefore, unto the doctrine, for in so doing thou shalt save they self and those that hear thee."

The Bible is also profitable for reproof. The word reproof often means convincing. It convinces a man of his condition, of sin, and of the truth. The Apostle writes,—“I had not known sin but by the law : for I had not known lust except the law had said, 'Thou shalt not covet.'” “For by the law is the knowledge of sin.” God's Word convinces a man of his own unrighteousness and the need of the righteousness of Christ. This influence tends either to life or death,—let us take heed, therefore, how we receive reproof, if in the right spirit it will make us wise unto salvation. In the sense of reproof the ,Scriptures give the best correction for all. No words that we could use in correcting the errors of others, either in word, deed or teaching, could possibly be as forceful for reproof as the inspired Word of God. "For God's Word is full of life and power, and is keener than the sharpest two edged sword. It pierces even to the severance of soul and spirit and penetrates between the joint and the marrow, and it can discern the secret thoughts and purposes of the heart. And no created thing is able to escape its scrutiny; abut everything lies bare and completely exposed before the eyes of Him with whom we have to do." (Weymouth.)— Heb. 4 : 12, 13.

The Word of God makes one wise in the use of the word of reproof. "Reprove not a scorner lest he hate thee; Rebuke a wise man and he will love thee."— Prov. 9: 8.

Reproof is necessary, as we are told,—“Have no fellowship with the unfruitful works of darkness, hut rather reprove them.”—Eph. 5: 11 ; 1 Tim. 5:20; Eccles. 7:5. The Scriptures should also be used to reprove false teachings and errors, for it is mighty in this direction. See 2. Cor. 10:4, 5.

Although a person may be convinced of his condition and sin, or even if a Christian is reprovved of his error or conduct, that in itself would not be sufficient, that would he of little use alone. This the Lord seems to teach in Matt. 12:43-45; "No sooner has the evil spirit gone out of a man, when it roams about in places where there is no water, seeking rest and finding none." Then it. says, "I will return to my house which I left and it comes and finds it unoccupied, empty, swept and in good order. Then he goes and brings back with him seven other spirits more wicked than himself . . ." "To have cast out a sin does not make a person safe from sin. There must be, therefore, no emptiness, no leisure in the Christian life, or else seven other spirits more wicked will occupy, and the end of that man's condition is worse than the first.

When the convincing and reprovving has done its intended work, then, if we are wise, we will also ask the question which Paul asked when he was reprovved on an evil errand on the road to Damascus—"Lord, what wilt thou have me to 'do? What saith the Lord? "It shall be told, thee what thou must do." At this junction the Scriptures become profitable for correction; :they tell us what to do and what not to do, and so will correct our errors and train us up in righteousness—in right doing. Reproof; then, must he followed by corrections; that is, rules for setting right—a reformation, and the Scriptures are indeed a powerful means of reformation. There are many good 'books that can give us rules of corrections and standards of morals or of discipline and how to apply them, but none can come up to the Word of God, none are so complete as the Scriptures. it is still the most powerful and effectual means in correcting those who are convinced of sin, righteousness and judgment to come. It searches thoroughly our hearts and corrects all waywardness.

If the truth is allowed to do this work, it will also guard us from a great mistake, and that is to think that the truth is given chiefly for our mental illumination and correction in doctrine. Its chief work has to do with our reaction toward the great principles of the Divine character, which it reveals. How impossible it is to attain accuracy in the understanding of the doctrinal framework of the plan, without having learned the spiritual principles of its great Architect. The great difficulty with some people, is that they seem to have a greater knowledge of God's past and future operations, than of His present dealings revealed experimentally in the hearts and lives which have been wholly submitted to His power here and now. The Word of God pronounces a blessing upon the pure in heart—those whose

intentions are upright, honest and clean.

The Scriptures, further, are profitable for instructions in righteousness. Literally, this means to bring up and establish one in the right—a training up in right doing, making one skilful in the application of the principles of love and justice in the daily affairs of life. God's Word takes hold upon all the affairs of life and those who practice the exercises will find that it gives them a sound mind, able to weigh and appreciate things from the true standpoint—God's standpoint of righteousness—and thus recognise that "bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that is now and of that which is to come." 1 Tim 4 :8.

The instruction of the Word reaches down to the relationship between husband and wife, parents and children, friends and neighbors and even to our enemies . It lifts away from sin and encourages toward righteousness; it gives consolation in trouble, strength and courage in a time of general fear and doubt, and wisdom in times of perplexity. The result is, that the people of the Lord have much advantage every way through such instruction, as respects the present life, besides the hope, the encouragement and the preparation which it gives for the life to come.

It is because David did not forget the Word of the Lord that he was a good king. King Solomon desired to judge and rule the people in justice and love, and he was granted wonderful wisdom in answer to prayer. We must not only be acquainted with truth and convinced of our errors, we need to be taught what is right, what is required, what is to be cultivated and grown in place of old and bad habits.

The Scriptures furnish rules for holy living in abundance, that the man of God may be complete, perfectly furnished for every good work—none of his necessities are overlooked. For instance, when we come into the world, We need clothing, and so does the Christian—"For He hath clothed me with, the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa 61 : 10. "Be clothed with humility" 1. Pet. 5:5; and again—"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be . . . a meek and quiet spirit . . . for so holy women of old adorned themselves." 1 Pet. 3:3-5.

You need food: "My meat is to do the will of Him that sent me." John 4:34.

You need to be educated: "Teach me Thy will." "Come, ye children, hearken unto me, I will teach you the fear of the Lord." Psa. 34:11. "They shall be all taught of God." John 6:45.

You need exercise: "Exercise thyself unto godliness." 1, Tim, 4: 7. "Herein do I exercise myself to have always a conscience void of offence toward God and Man." Act. 24: 16.

You need pleasure: "In Thy presence is fulness of joy, at Thy right hand are pleasures for evermore" Psa. 16:11. "Thy law is nay delight." Psa. 119:77.

You need work: "Work out your own salvation." Phil, 2:12. "Let us labor, therefore, to enter into that rest," Heb. 4:11.

You need rest: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. "My presence shall go with thee and I will give thee rest." Exod. 33:14.

You want a reward: "I will be thy . . . exceeding great reward." Gen. 15:1,

Do you desire riches? "Lay up for yourselves, treasures in heaven." Matt. 6:20. 1 Tim. 6:17-19. "The blessing Of the Lord it maketh rich." Prov. 10:22,

Do you desire a home? "I go to prepare a place for you . . . I will come again and receive you unto Myself, that where I am, ye may be also." John 14:2,3. "To an inheritance incorruptible and undefiled that fadeth not away." 1 Pet. 1:4.

You need company: "He that doeth the will of My Father in heaven, the same is My brother, sister and mother." Matt. 12:50.

You may need a new song: "My tongue shall sing aloud of thy righteousness." Psa. 51:14. "And He hath put a new song into my mouth." Psa. 40: 3. "And they sing the song of Moses and the song of the Lamb." Rev. 15 :3.

Do you want to be loved? "The Father Himself loveth you." John 16:27. "I have loved thee with an everlasting love." Jer. 31:3.

Do you want to know where God dwells? "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place with him also that is of a humble and contrite spirit."

Isa. 57 :1 .5. "If any man love Me, he will keep My words ; and My Father will love him, and We will come unto him and make our abode with him." John 14: 23:

Do you want to see God? "Blessed are the pure in heart, for they shall see God." Matt. 5:8. "Follow peace and holiness without which no man shall see the Lord." Heb. 12:14.

Do you want wisdom? "In Christ, are hid all the treasures of wisdom and knowledge." Col. 2: 3. "The reverence of the Lord is the beginning of wisdom.", Prov. 9:10.

Do you want to be true? Think on the things that are true. Phil. 4: 8. "Put away lying, speak every man truth with his neighbor." Eph. 4:25.

Do you want to be free from the power of evil? "Abhor that which is evil, cleave to that which is good." Rom. 12:9.

Do you want to be cleansed from bitterness and hate? "I say unto you, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." Luke 6: 27, 28. "Let all bitterness be put away from you." Eph. 4: 31.

Do you want to be free from envy? "Be content with such things as ye have." Heb. 13:5. "In lowliness of mind, let

each esteem other better than themselves” Phil, 2:3.

Are you in search for happiness? “Happy is the man whom God corrected).” Job 5: 17. “If ye know these things, happy are ye if ye do them. John 13:17.

You need courage and strength “The Lord is the strength of my life.” Psa. 27:1. “Wait on the Lord, and be of good courage and He shall strengthen thine heart.” Psa. 27:14; Deut. 31:6.

The Bible will correct your anxiety and worry; “Cast all your care on Him for lie Careth for you.” 1 Pet. 5:7. “My God shall supply all your need.” Phil. 4: 9. And so we might continue to show that the Scriptures’ are able to make one wise and thoroughly furnished as a man of God. “Let the words of Christ dwell in you richly admonishing one another.” Such a man giving heed to the “sure Word of Prophecy,” will be “a good workman that needeth not to be ashamed, rightly dividing the Word of Truth.” His hopes and aims, joys and interests will not be wholly absorbed with the silence and seclusion of his own spiritual life.

The Word of God opens the heart, enlarges the affections and constrains us to love others. See Psa. 19: 7-11.

## **Calmness of Truth.**

All Truth is calm,  
Refuge and Rock and Tower;  
The more of Truth the more of calm,  
Its calmness is its power.  
Truth is not strife,  
Nor is to strife allied;  
It is the error that is bred  
Of storm, by rage and pride.  
Calmness is Truth,  
And Truth is calmness still;  
Truth lifts its forehead to the storm,  
Like some eternal hill.  
H. BONAR.

## **ISRAEL.**

NOTWITHSTANDING the very many definite prophecies concerning the restoration of Israel to their ancient home and Divine favour, there are those who, like Sanballat and- Tobiali, in the days of the restoration under Nehemiah (4: 1-3), would ridicule the thought that the “Figtree” is budding again. However, developments proceed and the gradual rehabilitation of Palestine by “Abraham’s chosen race” is taking place. While other countries have had to close their doors to immigrants because of the number of the unemployed everywhere, it is announced that for the next six months the governments quota of Jewish immigrants into Palestine has been increased to 4500, the largest figure since 1926. It is claimed that this is a tribute to the economic success of Jewish work in Palestine.

The Lord just prior to His death used a fig tree as a symbol of the Jewish nation. Because of the pride, hypocrisy and unbelief of Israel, He cursed the fig tree and it withered away. Thus He prophesied the destruction of that nation and this. was fulfilled by the Roman power, in the final overthrow of Jerusalem, about A.D. 70.

Then in Matt. 24, in answer to the questions of Verse 3, “When shall these things be and what shall be the sign of thy presence and of the end of the age”? He gives the sign that the fig tree would be seen W. be budding again, i.e., Divine favour would be returning to Israel and their national hopes would be revived. Verses 32, 33. In line with this we have the Apostle’s statement in Romans 11 25-28, “That blindness in part (not entirely blind, for Israelites have ever maintained faith in God notwithstanding their \_terrible experiences as outcasts among the nations) has happened to them, because of unbelief until the fulness from the Gentiles be come in (to complete the church) then all Israel shall be saved, for this is My - covenant with them, when I shall take away their sins.” As concerning the gospel they are enemies for your sakes, but as touching the election they are beloved for their father’s sake,” etc. The covenant referred to here is that of Jeremiah 31, How beautifully this chapter foretells the return of Israel from all lands whither they have been scattered, and the renewed expression of Divine love, see Verse 3, “The Lord hath appeared -as of old saying, ‘Yea I have loved thee with an everlasting love, therefore, with loving kindness have

I drawn thee,” Then follows a picture of the” gathering and further the establishment of “the New Covenant with the House of Israel after, those days.” The Prophet .Micah (4 : 1-7) shows how Israel will ‘Once; more be the most Divinely favoured nation on the earth and how, indeed, all other nations will look to Jerusalem for assistance and will recognise that the God of Israel is the only true and wise God. -

Peter’s statement of Acts 15 : 14-17 is also in agreement with the foregoing showing, that while Israel had rejected Messiah in their blindness, God was taking Oat a people for His name from the gentiles and that He would then return His favour to Israel and would Set up the tabernacle of David ( Israel again in Jerusalem). and that there would then come an opportunity for the rest of mankind to seek after the Lord (by enquiring of Israel, the earthly phase of His Kingdom.). The same principle applies then as in the past, God’s favor is “To the Jew first and also to the Gentile.” ‘

## Correspondence.

Dear Brother,—

I am writing you a few lines to express my appreciation of the helps we receive each month from the "Peoples Paper." It seems very necessary that the Lord's people should have fellowship one with the other, and without these helps, along with the "Herald," we would be lonesome indeed. The Lord knows best how to deal with His people, so we do not complain.

I would like if you could send me two spiritism pamphlets, the old ones that Bro. Russell wrote.

We think, dear Brother, that we are not far off some crisis in the affairs of this world. The conditions that led up to 1914 brought about a certain result, and it would appear that the affairs which have transpired since that date would lead up to other complications, The Lord says, "Yet once more I shake note the earth only but the heavens also," Heb. 12: 26; and since our Lord's presence we see all these things coming to pass, something seems to press upon our mind that the glorious Kingdom is not far off. Praise ye the Lord.

With Christian Love,

Your Brother by the Lord's Grace, B.T.

Tasmania, June, 1933. Dear Brother,—

Loving greetings in our dear Redeemer's Name, It was nice to get your interesting letter. You put in a good deal of manoeuvring to get to all the places you did. Actually there was only Sis. -- that you did not go to, though had there been time and opportunity, it would have been nice to have gone, and to Sis. of —. Next visit. D.V.

Your visit, I feel sure, has been a great blessing to the friends. From what I hear and see, the friends in Tasmania, as a whole, have kept to the "old paths" more than elsewhere, and it is something to be very thankful for in these days of deceptions and side tracking. The straying in little by-paths here and there seems to be the trouble. It makes me think of Paul's admonition, "Having clone all, stand." It is only those of contented mind, at rest in Christ, who feed on the shew-bread, and whose only light is that which comes from the golden candlestick that can.

Your visit passed quickly, as all these things do in this life, yet for these bright spots, however fleeting, we can always see God's kindness and love. Have just received a letter from , asking if they go to would. I come. It would be nice, but I seem to have more opportunities of service here amongst the friends and our dear

Brother seems very firmly established.

Well, dear Brother, I'll close. You have got back to your "labour of love," and may God bless and be with you to the end.

My sincere Christian love to self and Sister and all the friends.

Your Brother in Christ, B.C.H.

South Australia. Berean Biblical Institute.

Dear Friends,

I received your papers safely, and wish to thank you for your kind, friendly letter. It appealed to me very much.

I am a young man and take a great interest in spiritual matters. I want to have religion as God would have me know it. I attend the Protestant Churches in the district, but I never found Jesus altogether by attending them. HO came into my life quite privately, in a manner which only those who have had a similar experience can understand. I have been impressed lately with the interest that has been aroused concerning the return of Christ, although on turning to history I find that most every period of distress brings a revival of the Second Adventists.

I have had a few talks lately on this subject, and any literature you may have on it I would be pleased to read. will send a subscription to your paper shortly, just at present I am a bit short of money, but I am. enclosing 1/- for some literature.

Possibly some time I may have the pleasure of calling on you personally. However, in the meantime, may Go bless your Christian endeavours towards the betterment of mankind.

Yours very sincerely, R.V.W.

## THE BEST ORDER

A man of high character but ordinary education was addressing a roomful of schoolchildren, and he said to them: "All of you know the verb which says 'I am, thou art, he is,' and all of you know that verbs in English, French, German, Italian, and Latin run in that way. But do you know that that is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs the other way round, 'He is, thou art, I am'?"

Then he added: "That is the way to look at life. Say to yourself, looking up to God, 'He is.' Then look at your neighbour, and say, 'Thou art.' Last of all think of yourself and say, 'I am.'"

One who heard this story was so struck by it that he sought out a Hebrew scholar and asked him if it were true that the Hebrew verbs were conjugated in that way.

"Yes," said the Scholar. "But why do you ask?" And when told what the man had said to the children, he exclaimed: "Well, I have been. studying Hebrew for forty years, and it never once occurred to me that Hebrew verbs have that

wonderful and beautiful significance.”

That is the way to think and to live. First God, then your neighbour, then yourself.

Serve God, and be cheerful. Live nobly,  
Do right and do good. Make the best  
Of the gifts and the work put before you,  
And to God, without fear, leave the rest.  
—W. Newell.

## The Lord is My Light and My Salvation

(Continued from previous issue)

WE have noted previously that verses 1-6 of this Psalm are full of the rejoicing, exultant spirit; the language of one conscious of victory through the grace of the Lord. We notice, however, that verses 7-12 are in the form of a prayer. How, truly are the experiences of the Church pictured in the Psalms. There are times when we are lifted to the mountain-top, and it is comparatively easy for exultant faith to sing the song of victory; but experienced soldiers of Christ know well that the mountain-top experience of to-day must soon give place to the humiliating valley experience of to-morrow. There are good lessons to be learned in every-experience. It is in the valley of humiliation that we learn the preciousness of the sympathy and love of our Lord and Saviour, and we also learn the value of prayer. We want to be loyal under the trials of our faith which the various experiences of life bring to us. We want to be able to say with the Psalmist—“Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me!” (Psa. 23:4.)

Verse 7. There may come times in our experience when trials and afflictions and adversities come thick and fast upon us like they did on Job, and it may seem as though the Lord has forsaken us, but He has said—“I will never leave thee, nor forsake thee.” It would seem that sometimes the Lord allows us to get alone in order that we may learn, and because there are lessons for us to gain from such experiences, but He is ever watchful. “He that keepeth Israel shall neither slumber nor sleep,” and He will never suffer us to be tempted above what we are able to bear, but will, with every trial, provide a way of escape.

Verse 8 indicates that God is not compelling any—it is an invitation to seek the Lord. The Church class are those who are prompt to respond, and to seek to know and do the will of the Lord. Rebecca, who typified the Church, showed her readiness, when invited, to become the bride of Isaac. We have been invited to become, the Bride of Christ, and we show our love for the Lord, and our appreciation of His invitation, by prompt obedience to His Word.

Verse 9. We may sometimes stray away from the Lord through carelessness or waywardness. This verse is a cry from David’s heart at such a time, and pictures the same thing in us—the straying away from the Lord and turning again to Him for help,

Verse 10 shows that though we may be forsaken by our earthly friends, yet the Lord will never forsake His people.

Verse 11 is a prayer for Divine guidance. “Teach me Thy way, O Lord.” We must have meekness of spirit in order to be taught of God and guided in His ways. “The meek will He guide in judgment; the meek will He teach His way.” (Psa. 25:9) We should strive at all times to make straight paths for our feet and we may also pray, for a plain path because of the snares that beset us on every side.

Verse 12 is a continuation of the petition for protection from the forces of evil. There are times when we must pray earnestly for the grace and strength to enable us to overcome, The Lord’s people, like their Master, are oft-times treated unjustly, and we will need the wisdom and grace from above to enable us to meet the trials in the way Christ met them. “When He was reviled, He reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously.” The Apostle Peter tells us (2 Pet. 2:9) “the Lord knoweth how to deliver the godly out of temptation;” and in Psa. 91:3 we read :—“Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.”

Verse 13. Surely it is our faith in God that sustains us and keeps us from fainting. We have faith in the promises of God and in the outworking of His gracious Plan of the Ages; and we have confidence that His goodness will soon be shown to all men. It is faith that enables us to hold fast to the promises, and to know that, “All things work together for good to those who love God.” Faith will enable us to overcome the world.

The Psalm closes with the exhortation:—“Wait on the Lord, be of good courage and He shall strengthen thine heart; wait, I say, on the Lord.” In Isaiah, 40 :31 we read :—“They that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary; and they shall walk and not faint.” Our great strength surely lies in trusting in the Lord; in waiting upon the Lord.

If we should attempt to undertake things in our own strength, we would not accomplish very much. We need the Lord’s help and grace for each step of the way. Without Him, we can do nothing; and we must guard against any tendency to run ahead of the Lord. How we need to hearken to the Lord’s voice, and seek to understand His will for us through His Word. In Psalm 37: 4-7, we read: “Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord and wait patiently for Him.”

Do we sometimes feel that the mark for the prize of the high calling is something that we dare not hope to attain

unto? Are we tempted to think that while the heavenly reward of the Divine Nature may be gained by others, yet do we hesitate to entertain the hope of sharing in the reward of the more than conquerors? Let us not permit the spirit of fear and distrust to weaken our hearts and take away our hope. Let us rather “wait on the Lord” and call to mind His assurance.—“My grace is sufficient for thee; My strength is made perfect in weakness.” The Apostle Paul has said, “If God be for us, who can be against us?” and again “Our sufficiency is of God.” We do not feel sufficient of ourselves to run the heavenly race; but God will help us over each step of the way. “He that hath begun a good work in us, will finish it until the day of - Jesus. Christ” (Phil. 1:6.)

Let us then “be strong in the Lord, and in the power of His might.” “Be strong and of a good courage; fear not, nor be afraid . . . for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee.” Deut. 31: 6. In Phil. 4: 13 the Apostle says—“I can do all things through Christ which strengtheneth me.” Also, Eph. 3:14-19. If our hearts be truly emptied of self-will and we be filled with the spirit—filled with all the fulness of God, then we cannot doubt that He will WO will go from strength to strength. If we truly learn bring us off more than conquerors. Under His leading to wait upon the Lord we will find strength to mount up with wings as the eagles; things that otherwise would be quite beyond our attainment will be possible to us by the Lord’s grace, as represented by David’s victory over the lion, the bear, and the giant.

Let us then take to ourselves the important lessons from the life of David, as pictured in this Psalm. We have the lesson of reverence for God shown in the way David waited for the Lord’s time and way of giving ‘him the Kingdom. Then we have the lesson of faith in the Lord that will enable us to realize continually that the Lord is our Light and our Salvation and the Strength of our life. Also, we have the lesson of courage which is the outgrowth of faith, and lastly, the lesson of patient endurance—another of the fruits of faith.

When clouds hang heavy o’er thy way,  
And darker grows the weary day,  
And thou, oppressed by anxious care,  
Art almost tempted to despair,  
Still wait upon the Lord.

When friends betray thy loving trust,  
And thou art humbled in the dust,  
When dearest joys from thee have fled,  
And Hope within thy heart lies dead,  
Still wait’ upon the Lord.

When death’ comes knocking at thy door,  
And in thy home are sorrows sore,  
Though age comes on and eyes grow dim,  
Still look to Christ, still trust in Him,  
And wait upon the Lord.

Whate’er thy care, believe His word;  
In joy or grief, trust in the Lord.  
Good courage He will give to thee,  
And strong indeed thy heart shall be,  
By waiting on the Lord.

## **WAITING ON GOD THROUGH TRIAL.**

There is indeed strength given us in being quiet before God. Man is so prone to do and say, and attend to things himself rather than to allow God to work out things for him, while he patiently and humbly waits before Him. It is one thing to talk about this, and quite another to actually wait before God. It is never right to speak or act hastily. We can always afford to wait until we know or understand the mind of the Lord.

*Sometimes, when we are throwing a line to others, the tide turns in our favour, and we find ourselves drifting to our own desired haven.—Ethel M. Dell.*

## **The Grace of Humility**

*“In lowliness of mind let each esteem other better than themselves.”—Phil...2:3.*

WHOSE who naturally have a humble mind have no particular difficulty in esteeming others better than themselves. But there are some who naturally have another attitude of mind. This is not necessarily their fault, for they may have been born with larger self-conceit than were others. But even if we were born with humbleness of mind, we should need to take care that self-conceit and pride do not come in. Sometimes in their own heart some people feel boastful of the knowledge they possess. They like to shine, even though they know they have no more brilliancy than others; they would like to obscure the shining of others that they might be the more noticed in the darkness.

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

There might, however, be circumstances when some who appear to be vaunting themselves really are not doing so, but circumstances and conditions make it seem so. Therefore, to best fulfil the Apostle’s injunction, we should, as he suggests in this text, cultivate the spirit of humility—not considering our own good qualities so much as those of others. If we have good qualities, we are glad; let us make use of them.

In comparing ourselves with others, let us look at our own blemishes. There are very few in whom we cannot see some good qualities, good traits. If, therefore, we look at our own imperfections and the good qualities of others, we shall find ourselves more and more appreciative of others ; and this will be of assistance to us in running the race.

As an illustration of seeing something to admire, even in our enemies, we have the suggestion of the old lady to her nieces. One niece said to the other, “Auntie can say something good about everybody. I believe she could say something good even about the Devil.” “That is so,” answered the other. “Let us ask her.” Then she called, “Auntie, is there any good about the Devil?” “My dear,” replied Auntie, “I wish we all had as much perseverance as he has.”

So if we could find something in the Adversary that we could admire and commend, we can certainly find something in all others to admire and commend and to give them credit for. Thus we will cultivate the spirit that will be most helpful to ourselves for our future work.

The consideration of our own imperfections would, as we have suggested, make us very humble of mind and keep us in a very humble attitude of mind. This might discourage us unless we had the proper relationship with the Lord and His Word. We know, that ‘all things work together for good to those who love God.” (Rom. 8: 28.) Through His Word our Lord has provided for such the “Balm of Gilead” for their encouragement, and the anointing oil and the comfort of the Scriptures. The Lord does not cast us off if we are not wilfully wrongdoers, and if we take in the right spirit: the humiliating things. That disposition is what He wants. Those things which would humiliate us in the sight of others, and in the sight of the Lord Himself, will, if we are rightly exercised by them, work together for good to us. Such He will bless and lift up and give an appreciation of His Love. This He purposes to do. We have every evidence that the Lord will give the necessary encouragement, and we have the assurance of the Scriptures that those who obey His Word to the best of their ability shall not be overcome.

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

#### OUR GREAT EXEMPLAR.

That we may partially discern how our Lord Jesus exemplified this spirit of humility, the Apostle briefly sums up the story of His humiliation and shows how it led to His present exaltation. He points out to us that when our Lord Jesus was a spirit being, before He stooped to take our nature and to bear the penalty of our sin, He was in “a form of God”—a spirit form, a high and glorious condition. But instead of being moved selfishly and ambitiously to grasp for higher things than God had conferred upon Him—instead of seeking to set up a rival Empire, as Satan did—He did not meditate a robbery of God to make Himself the Father’s equal (Satan’s course), and say, “I will ascend above the stars (the bright ones, the angelic hosts), I will be as the Most High” (His peer, His equal.) Quite to the contrary of this, our Lord Jesus, “the beginning of the creation of God,” was willing, in harmony with the Father’s plan, to humble Himself, to take a lower nature and to do a work which would involve, not only a great deal of humiliation, but also a great deal of pain and suffering.

The Apostle points out how the ‘Only Begotten” proved His willingness ‘and humility by complying with this arrangement ; and that after He became a man He continued of this same humble spirit willing to carry out the Divine Plan-to- the very letter by dying as man’s ransom price, and not only so but when it pleased the Father that the death should be a most ignominious one in every respect, perhaps beyond the requirements of the ransom merely - He did not draw back, but said “Thy will not mine be done”.

Here we have the most wonderful demonstration- of humility, meekness and obedience to God that ever was manifested or that could be conceived of. And this’ is the pattern • the Apostle points out that we should seek to copy.

“Let this same (humble) mind be in you which was also in Christ Jesus.”—Phil. 2: 5-10.

This humility enabled our Lord to render perfect obedience, on account of the Heavenly Father has so highly honored Him as to raise Him from the dead to the divine nature, to a station far above angels, principalities and powers, and every name that is named. That this is the Apostle’s argument is shown (verse 9) by the word “wherefore,” i.e., on this account, on account of this humility just described, God’ has highly exalted Him.

Not only did our Lord’s beautiful and perfect humility and obedience demonstrate that He was to the core loyal to the Heavenly Father, but it also demonstrated that in Him the Father’s spirit, Love, dwelt richly, for He shared the Father’s love for the race He redeems. On this account also He is found worthy to be the Divine Agent in the -blessing of all the families of the earth, according to the terms of the Divine Covenant made with Father Abraham.

Thus He has become the “Seed of Abraham” which is to bless the race redeemed ; and hence it will be to Him that “every knee shall bow and every tongue confess” when Jehovah’s “due time” shall come for the pouring out of Divine blessings upon the redeemed world—that all may come to a knowledge of the truth and, if they will, into full harmony with God, and to eternal life.

Not only does the Apostle hold up the Lord Jesus as the great Example of a proper humility, self-abnegation and obedience to God in the interest of others, but he would also hold up before us the reward, the high exaltation of our Lord by the Father, the result or reward of His obedience, that we also might be encouraged and realise that, if faithful in following the footsteps of our Redeemer and sacrificing the advantages of the present to serve the Lord and His cause, then in due time we also may expect to be glorified with Him and to share anointed name and throne and work, as members of His anointed Body, His Church, His’ joint-heir.

Beloved, let us apply to ourselves the loving exhortation of the Apostle to the Church at Philippi, contained in the succeeding verses (Phil. 2: 12-16), and continue in the way upon which we have entered, making more and more progress in the race-course, working out in ourselves through humility and obedience the character, the disposition of Christ, with fear and trembling, and thus working, out each our own share in the great salvation to- glory, honor and immortality which God hath promised.

#### WORKING OUT OUR SALVATION.

We cannot work out our own justification, but being ‘justified by the blood, of Christ, and being called with the heavenly calling, we can make our calling and election sure. We can work out our own share in the great salvation to which we have been called in Christ by giving heed to the instructions of the Lord.,-by following the pattern which He has set for us; not that we shall attain perfection in the flesh, but merely perfection of will, of intention, Of heart, and if we keep the body under to the extent of our ability, its weaknesses and imperfections will be reckoned as “covered by the merit of our Lord, the Holy One.

It is encouraging also for us to know that this warfare against weakness and sin is not merely one of -Our own, -but that God is for us, has called. us, and is :helping us. He already works in us, by His word of promise, and has led us thus far in the willing and the doing of His will, His good pleasure ; and He will continue thus to lead and to help us and to work in us by His Word of Truth, if we will continue to ;Om heed ‘to” His counsel. “Sanctify them through Thy Truth—Thy Word is Truth.” The Gospel is “the power of God unto salvation” to every one that so accepts it ; and no greater stimulus to true godliness can he ‘found than the “exceeding great and precious promises given unto us; that ‘by these we might partakers of the Divine nature.”-2 Pet. 1 : 4.

Moreover, in following in the footsteps of our Lord Jesus, running the race for the great prize set before us in the Gospel, we are not to murmur by the way, finding fault with its difficulties and ‘narrowness ; nor are we to dispute respecting it, nor seek to have any other way than that which Divine providence marks’ out for us, realising that the Lord ‘knows exactly what experiences are necessary to our development in the school of ‘Christ; and realising also that, if obedience were possible, while our mouths are full of complaints and dissatisfaction with the Lord-and our lot which He has permitted, it would indicate that we are at ‘least out of sympathy with the spirit of His arrangement ; and such an obedience, if it were possible (hut it would not he possible), would not meet the Divine approval, nor gain us the “prize.” Hence, as the Apostle exhorts, we should “Do all things without murmuring and disputings, that ye may be blameless and harmless, the sons of God without rebuke, . . . holding forth the Word of life in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”— Verses 14-16.

*Speak only when you have anything to say which it is desirable to communicate. You do not know what a great gift of God it is not to be obliged to speak, and to know when to hold your tongue.—St. Gregory.*

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

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## **The Lord is my Light and my Salvation**

In the first six verses of this Psalm we find expressions of strong confidence in God—the language of faith and assurance. During his long and varied career David passed through certain experiences which caused him to feel deeply his need of the Lord's help. On more than one occasion he was in danger of losing his life at the hands of his enemies ; but he put his trust fully in the Lord, and never was that trust betrayed—never did the Lord forsake him. The Psalm, therefore, is the heartfelt expression of the feelings of David ; and it also expresses the sentiments of every member of the Body of Christ.

As we read the Psalms we find they are full of expressions of praise. The Psalmist had much for which to thank God and to rejoice in, but he had not the same reason for thankfulness and rejoicing as have the Lord's people of this Gospel Dispensation. David never experienced the lifting of the Adamic condemnation to death, but the Church have passed from under that death sentence, and have been lifted up and blessed with a full knowledge of God's plan.

David is a good example to us along the lines of patient waiting upon the Lord. He had a strong faith in God and had learned how to wait for the Lord's time to lead and guide him in respect of all his doings. In this he showed reverence for God. David had been anointed by Samuel to be king over Israel, yet it was quite a few years before he was actually crowned and recognised as king. During the period of his waiting he never sought to take the kingdom to himself ; he waited patiently for the Lord's time. Even when King Saul sought to take David's life, and cruelly hunted him in the madness of his anger, yet how graciously David acted in the face of the opposition of Saul. (See 1 Sam., 26th chapter.) Only a truly god-fearing man would act as David acted toward Saul.

In verse 1 we have the expression, "The Lord is my light and my salvation." What does the Psalmist mean by this? In what way was Jehovah a Light to David? As all are aware, light is that by which we see objects distinctly. The light of the sun enables us to discern the form, distance, magnitude and relation of objects, and prevents the perplexities and dangers which result from a state of darkness. Light is therefore put for knowledge, for whatever enables us to discern our duty, and the path of safety, and that saves us from -the 'evils of ignorance and error. Everywhere in -the Bible light is the emblem of knowledge, purity and truth, as darkness is the emblem of ignorance, error, sin and wretchedness. The Lord was David's "Light" because he endeavoured to walk in harmony with God's - Word. (Psa. 119 : 33-40, 97, 105.)

David sought earnestly to do the will of God, and took pleasure in meditating in the law of the Lord. The antitypical -David class—the Body 'of Christ—are Much more favoured than David was, in respect of opportunities for knowing the Lord and understanding His ways. What a privilege is ours to have in the Gospels the record of the life of Christ, therein revealed as our Saviour. The Apostle John speaks of our Lord as the "light of men." (jno. 1 : 4.)- "In Him was life, and the life was the light of men"; also verse 9, "He was the true light which lighteth every man that cometh into the world"; and verse 14, "The Logos was made flesh, and dwelt among us, and we beheld His glory, the glory -as of the only begotten of the Father, full of grace and truth." Truly then the Church of this Gospel Age can say : "The Lord is my light and my salvation." The knowledge of the Divine Plan of the Ages, which—God has graciously given us, enables us to Understand just how our salvation has been arranged through the death and resurrection of our Lord Jesus Christ ; and how we are called to walk in His steps and share 'in His sufferings, being first justified through faith in His blood.

The Psalmist says (Psa. 119: 130) : "The entrance of Thy words giveth light ; it giveth understanding unto the simple" ; - and bow thankful we are 'that our Heavenly Father has given us ears to hear -His Word, and opened our eyes -of understanding to see something of the light of the knowledge of the glory of God, in the face of Jesus Christ."

Our Lord said (Jno. 8: 12) : "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life"; and again (Jno. 12: 46), "I am come a light into the world, that whosoever believeth on

Me should not abide in darkness.” In these words of our Lord we see clearly the value and necessity -of faith and obedience.- We must first of all believe • on Him, and there we must follow Him (our faith must lead to action), if we would have the light of life to shine continually upon us. How important is this matter of faith. We must learn to trust the Lord with all our heart, like David did, and then we will be able to say, “The Lord is the strength of my life, of whom shall I be afraid?” How thankful we are that God gives strength to His people—that He has become the strength of our life, and our portion forever. In Psa. 28:6-8 we read: “Blessed be the Lord, because He hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise Him. The Lord is their strength, and He is the saving strength of His anointed.” It was because David trusted the Lord with all His heart that he found help and strength, and deliverance from evil. And so it will be with us to-day. if we find at any time that we are lacking in strength and courage, and likely to suffer defeat, let us examine ourselves. Have we neglected to use our shield of faith ; or have we been careless or heedless of the Lord’s instructions along the lines of watchfulness and prayer? The Lord has promised to give strength to His people; but in order to receive help from God, we must believe His word and draw near to Him in prayer. Thus opening our hearts to God, He will draw near to us. In Nahum 1: 7 we read, “The Lord is good, a stronghold in the day of trouble ; and He knoweth them that trust in Him” ; and in Isaiah 26:4, ‘Trusty in the Lord for ever ; for in the Lord Jehovah is everlasting strength.” In Eph. 6: 10 the Apostle urges us: “Be strong in the Lord, and in the power of His might.” We can go forward with courage and confidence, trusting fully in the Lord, for He “is the strength of my life” and we have nothing to fear.

Verses 2-3.—These verses show that David had his enemies to fight even as have the members of the Church. . In the 17th chapter of 1st Samuel we have the account of the slaying. of the lion and the bear ; also David’s victory over the giant Goliath the Philistine. (See 1 Sam. 17: 32-37.) As David himself is a type of the Church, so -the enemies of David—the lion, the bear and the giant, may represent the enemies of the church—the world, the flesh and the devil. What was the secret of David’s success over his enemies? Was it not his faith in God? While all the best and strongest men of Israel were terror-stricken at the sight of Goliath, David showed not the least sign of fear. Putting aside the cumbersome armour offered him by King Saul, David took his staff in his hand, and chose five smooth stones out of the brook, and taking his sling in his hand, he, approached the Philistine.

Goliath scoffed at the sight of a mere lad approaching him ; but David was full. of faith and courage and confidence in God. His words were: “Thou comest to me with a sword, and with a spear, and with a shield ; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand.” The stone was sent with such accuracy that it found its mark,—and -the proud and boastful -giant was brought low, and Israel was delivered from. the fear of the Philistines.

The Lord’s people of to-day still have their battles to fight, but what a help it will be to us if we meet the oppositions in the same spirit as David met his. “If an army should encamp against me, my heart shall not fear; if war should arise against me, even then will. I have trust.” (Leeser’s translation.) It was the power of God’s spirit that gave David the victory; and the same Holy Spirit will also give us the victory over all fear, if only our faith and trust is staved upon God. He is our strength, and He will give grace to help in every time of need. “Not by might, nor by power, but by My spirit, saith the Lord of Hosts.”

Verse 4.—David desired one thing of the Lord—”To dwell in the house of the Lord, and to behold His beauty.” David loved the typical tabernacle of God, and the desire of his heart was to build a. temple, a more permanent structure for the Lord. (See 1 Chron. 28: 2-3, 6-10, 20; 1 Chron. 29: 10-19.) If David could so rejoice in the construction of-the earthly temple, how much more may we rejoice in the construction of the antitypical temple. (Eph. 2: 20-22; 1 Pet. 2: 5.) The thought that God has called us and chosen us to live of that temple class should stimulate us to run faithfully and zealously the race before us. “Him that overcometh will I make a pillar in the temple of my God.” (Rev. 2:12.)

In His Word we have the beauty of the Lord revealed to us, and His holy spirit has enlightened our minds to enable us to behold the glorious character of our God. Surely the one thing to be desired above all else is that we may be found living near to the Lord, and -beholding His beauty of holiness. In Phil: 3: 13 Paul says : “This one thing I do”-- in order that he might eventually be a member of the house of the Lord. “To enquire in His temple” seems to mean that we might have the help and enlightenment of God’s Word. When Israel was perplexed or in doubt about a matter, there was the opportunity of inquiring. of the Lord, through the priests; and very often the Lord communicated His will through His prophets. So we have our Lord Jesus, our High Priest through whom we can approach God in prayer, and we have the written Word of the Lord which will serve to guide us in times when we are undecided how to act. ‘We are to trust in the Lord with all our heart and lean not to our own understanding. We must lie willing to -be guided -by the Word and its underlying principles, and we will need to empty our hearts of all selfishness which would prevent us from seeing and following the wisdom from above. “To inquire in His temple” may also indicate that we have the-privilege of asking the advice and help of other members of the Body at times when the pathway before us is not clear. Surely it is a great blessing to have the help and love of the brethren—the fellow-members of the Lord’s temple. How greatly then we are favoured: We have the privilege of the throne of grace. We can come with confidence in every time of need. We have the fellowship and love of the brethren ; and the light of God’s precious Word to guide us in the paths of righteousness and truth. His Word assures us, “The meek will He guide in judgment ; the meek will He teach His way.” (Psa. 25 : 9.) “I will instruct thee and teach thee in the way which thou shalt go : I will guide thee with mine eye.” (Psa. 32 : 8.)

Verse 5.—”In the time of trouble He shall hide me in His pavilion, in the secret of His tabernacle shall He hide

me.” David realised the protection of the Lord, and like him we, too, are hidden in the secret place of consecration. Nothing can by any means harm the Lord’s consecrated ones. He that is for us is mightier than all that be against us. Our Lord knows how to cause all things to work together for good to those who love God.

The fourth chapter of second Corinthians shows us how Paul appreciated the privilege of dwelling in the secret place of full consecration, He was fully given up to do the will of God; he was engaged in the work of the ministry of reconciliation ; making known to all who have ears to hear the glad message of salvation through faith in Christ, and the opportunity that is now- open to believers. to take up the cross and follow in the steps of Jesus. Yet Paul had his full share of difficulties, but he had learned how to rejoice in them. There were times when he was troubled on every side, as he says in 2 Cor. 1: 5, “For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side ; without were fightings, within were fears.” He was perplexed, and persecuted, and cast down, yet He realised that he was not forsaken—he was hidden in the secret place of God’s tabernacle—the place of full consecration; and therefore, while bearing about in the body the dying of the Lord Jesus, the life of Jesus was being manifested also in his daily life.

May it be then that we, like Paul, and also like David of old, have that abiding trust in God that will enable us to, look forward through the clouds and shadows that may threaten to overwhelm us, and have that peace and rest that comes as a result of our full submission to the will of God.

”Thy will be done! I will not fear  
The way provided by Thy love ;  
Though clouds and darkness shroud me here,  
I know that all is bright above.”

Like Paul we, too, should press on with courage and rejoicing, even though the outward man perish—the human hopes die ; yet if we are faithful, how great will be our reward ; the inward man—the hidden man of the heart--will be renewed and strengthened day by day ; in every time of trouble we will be hidden in the pavilion of God ; we will be established upon a rock—a sure foundation.

Verse 6.—Surely then our head shall be lifted up above our enemies round about us ; will:, triumph over all oppositions through God’s grace to us in Christ. Isa. 54 :

God’s favour to David awakened in his heart ‘the spirit of thankfulness; so it does in the hearts of God’s true people to-day. David was moved. to offer sacrifices of joy to God ; so our offerings, our sacrifices to God should be rendered gladly, When David went to purchase the threshing-floor of Araunah, the man, knowing that King David intended to make an altar and sacrifice to God, offered to give him. the threshing-floor, and also bullocks for the sacrifice and wood for the fire. But David would not accept it as a gift. He said, “Nay ; but will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.” (2 Sam.. 24 : 24.) Like David, our offerings to the Lord should be something that -costs us a sacrifice. • -

(To be continued.)

## **GOD’S PERFECT PEACE.**

“Like a river glorious is God’s perfect peace,  
Over all victorious in its glad increase.  
Perfect; yet it floweth fuller every day;  
Perfect; yet it groweth deeper all the way.  
Stayed upon Jehovah, hearts are truly blest,  
Finding, as He promised, perfect peace and rest.

“Hidden in the hollow of His blessed hand,  
Never foe can follow, never traitor stand;  
Not a surge of worry, not a shade of care,  
Not a blast of hurry toucheth spirit there,  
Stayed upon Jehovah, hearts are truly blest,  
Finding, as He promised, perfect peace and rest.

“Every joy or trial cometh from above,  
Traced upon our dial by the Sun of love.  
We may trust Him solely, all for us to do;  
They who trust Him wholly, find Him wholly true.  
Stayed upon Jehovah, hearts are truly blest,  
Finding, as He promised, perfect peace and rest.”

## **“THAT MUCH.”**

A little girl who was in hospital recovering from a severe operation, was visited by her mother every day. The

mother noticed that the child was careful to keep her handkerchief in a place where she could easily get it. There was nothing strange about that, but her mother also observed that whenever the nurse 'brought her a clean handkerchief the little girl would transfer to it something that was tied up in the corner of the other one. At length the mother gently asked the child what she was guarding so carefully. With tears in her eyes, the little sufferer answered, "I found it in the drawer at home, and I wanted that much with me."

The mother untied the knot, and found rolled up in the handkerchief part of a leaf from the Bible containing the text, "Fear thou not, for I am with thee; be not dismayed, for I am! thy God."

The child wanted "that much" with her to take to the operating-room; she could hold "that much" in her hand when the dressings were made and the stitches taken out, and it meant, oh, so much to her !

Oh, for the faith and trust of a little child!

"PEOPLES PAPER.

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

## COOPERATION 'IN' THE CAUSE OF TRUTH.

EACH year the twelve months' work of the :Berean Biblical Institute closes with the month of .April, and we desire at this time to present the Tract Fund Account for 1932-33, :also reference to the work which has. been a joy and privilege to engage in with the willing and loving co-operation of the brethren generally.

'Throughout the year there has been cause for much thankfulness to our loving Heavenly Father, for while certain difficulties and trials have not been absent, these have been so small in comparison with the blessings received. We trust that the dear friends in all places can likewise testify to a full realisation of the Lord's goodness as they have endeavoured to "seek first the kingdom of God " and serve His cause in spirit and in truth.

The work done (luring the past year has not been great ; We are- not of those claiming "many wonderful Works," yet we trust it has been of benefit to the brethren and others coming' to a knowledge and appreciation of the truth. , •

There are those in very lonely places who write, saying that they find the monthly visits -'of the "People's Paper" a blessing and encouragement to press along 'the narrow way, which is now all the more beset with various hindrances and difficulties. Other readers, though having. more opportunities of personal fellowship in the classes and small home gatherings, also express appreciation of the "Paper" with its articles contributed by the brethren in various parts. We assure each and all dear friends of our love and sympathy and earnest desire for their highest spiritual welfare, and trust that, though the way may be "narrow is and rough," -they may 'find in- all hard. experiences' such evidence of- the overruling care of the Lord that these will just be ' the Means of adding to their faith the necessary virtues to obtain "an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

The subscriptions to the "People's, Paper" remain about the same, so that the deficiency in its cost of printing. and posting, as in former- years, requires to be made up by the Tract Fund. The efforts on. the part of those brethren who endeavour to obtain new subscribers are much. appreciated, and. maybe other. readers have interested friends who would like to receive the "Paper" regularly. Back issues are gladly supplied to- all who can make good use of them, and any -desiring the "Peoples Paper, but. are unable:. to provide the subscription, a card to that effect will be sufficient each year. The assistance to the Tract Fund manifests again the willing and loving sacrifices of the dear friends to help on the work,- and the endeavour is to use this provision-to the best of our ability in the cause of truth. While the .expense for the year is not quite covered, we are thankful. to have been able to fulfil all inquiries and requests for the free literature, etc. Many thousands of tracts of a nature likely to create interest in the glad message of salvation have gone here and there to willing workers and we believe have been faithfully distributed. The responses to this witness may seem small, and yet we realise that we are still living in the day of small things, and quite a few nice cases of interest have been found during. the year by the message of hope making impression in the heart. However, another method that was particularly mentioned last year as being a profitable means of witnessing has again brought good results, mid that is, by inserting coupons in suitable newspapers Offering literature free on the sure Bible teachings of the Lord's provision for all mankind in their distress and perplexity. Quite a number have been brought to a knowledge of the truth in this way, and it is encouraging to have - the co-operation of the brethren along this line, as they make use of the papers in their localities likely to bring .the best results. More could possibly be done in this direction, for although the chief object with each and all must be to "seek first the Kingdom of God and His righteousness," to "make straight paths for our feet," and assist those of our brethren in the same, there is much joy and blessing in finding others who may be just waiting for the message the Lord may be pleased to give them.

From time to time enquiries are received regarding the price of tracts for distribution, and opportunity is taken of mentioning that the arrangements of the past are still carried on, we believe with the best results all round. That is, that the Tract Funds, comprising the voluntary contributions towards the work, provide the literature for general distribution, so that each and al: who are willing may feel free to co-operate as they have opportunity. Some may have

talents in one direction, others in another, and as all are combined the best results should surely -be attained, It is for each one rejoicing in the light of the truth to determine the best way of serving the cause in co-operation with other members 'of like mind and desire. Quantities of tracts are now available on the topics, "Two Distinct Salvations" and "Why Sorrow, Sin, Death and Evil. are Permitted" ; also a limited number with other titles. We are very glad to hear •from all who may desire to assist in some way the work of thrusting in the sickle of truth while there is yet opportunity. •

May the dear brethren everywhere feel encouraged to press along the pilgrim way as they realise the Lord's blessings of the past and present, and meditate upon the many promises and assurances of grace and strength for every time of need. "He that dwelled', in the secret place of the Most High shall abide under the shadow' of the Almighty. I will say of the Lord, He is my refuge and my fortress', my God; in Hint will I trust." :We ask again at this time for the prayers of the brethren upon the work, that all may be done to the praise and glory of the Lord. 2 Thes. 3: 1.

#### TRACT FUND ACCOUNT

To Balance Carried Forward	£11 16 9
„, Donations Received ..	119 17 0
	£131 13 9
<hr/>	
By Advertising Free Literature	£3 13 3
	11 10 9
Free Tracts and Deficiency "People's Paper"	70 10 2
General Expenses (Office, etc.)	23 19 7
Personal and House ..	12 0 (1
Balance	10 0 0
	£131 13 9
<hr/>	

## Correspondence.

South Australia,

April, 1933. Dear Christian Friend's,—

I write to thank you very much for the loan of the book "Divine Plan of the Ages," also the other papers, which I find most interesting and helpful. I shall read "The Plan" most carefully. It is indeed a revelation, as I have blundered along for 20 years enquiring into the beliefs of Several different sects, only to come to the conclusion last year that through faulty translation of the Bible and traditions and .alterations of the different churches, we were in a complete fog. My thought was just this : "If I only knew the truth I would ,follow it"; but .I don't think I could ever be good enough to he one of the elect, although I do feel that I have been called, not once, but many times, and I truly believe in the Bible as God's Word, and have been baptised because I found we were told to do so.

Thanking you for your kind assistance, for I feel that have been very greedy in asking for so many papers, but I want to know all I can learn about the truth.

Yours gratefully, Alb

New South Wales, 18/-1/33. The Secretary.

Dear Friend,—

I wish you to forward for twelve months a monthly copy of "People's Paper." With the first, kindly send a copy of the tract, "Why Evil is Permitted." You sent me one sonic time ago and I thought it the most beautiful pamphlet I ever read. I lent it, to lose it, as it so happened. I would like to know what you would charge for a hundred of them to distribute here.

Your sincere Brother in Christ, A.Q.

South Australia, 12th May, 1933. Berean) Biblical. Institute, 1-

Dear Friend,—

I am sorry for neglecting to forward my subscription. Please find enclosed 5/---2/6 subscription and a little contribution.

I have been reading some of Pastor Russell's books:. I have a loan of them from a German friend. They are wonderful books and a. great help. I would like to get them in English so that I could lend them to others. Please let me know the price: And may God bless and prosper your work.

Yours sincerely, F.I).

- New South Wales, 13/5/33. Dear Brother,—
- Greetings in our dear Lord's name. Sorry for delay in sending a small donation towards helping in the good

work. Enclosed is a cheque for I had intended sending it before now, but delayed. -

I would like you to send me some more tracts and "P.P.," particularly the last one. I thought it was very good, showing the two salvations, etc. I was just wondering whether it 'would be wise to go over the whole of with the tracts; what do you think about it yourself? I would take charge of • the tracts and see that they were delivered as best we could, if thought advisable. We have a small class meeting in my house every Thursday- evening in which Bro. and others take part, but perhaps we could get a small hall to meet in if other.; were sufficiently interested to come. If thought advisable, we could put a rubber stamp address on the tracts.

It. would take a good many tracts to go over and surrounding suburbs.-

In case above was decided. upon, could we get tracts enough to do it with.? Will be glad to know what you think of it, brother, and let me know.

Please renew my "Herald," also "P.P." I would like a copy of "Some of the Parables" and the book by the two Germans, entitled "Cleansing of the Sanctuary." Trusting you are quite well and with best wishes, I remain,

• Your Brother 'by His grace, C.I.

[It is indeed good to be zealous in spreading the message of truth at every opportunity, to be "instant in season and out of season." and quantities of tracts may be had for distribution as wisely as possible.. Reference to the work along this line will be found in this issue under the heading, "Co-operation in the Cause of Truth."]

## TRULY BEAUTIFUL.

Beautiful hands are they that do  
The work of the noble, good and true,  
Busy for them the long day through;  
Beautiful faces—they that wear  
The light of a pleasing spirit there,  
It matters little if dark or fair;  
And truly beautiful in God's sight,  
Are the precious souls who love the right.

*There is a sweet joy which comes to us through sorrow.—Spurgeon.*

## The Spirit of a Sound Mind.

(Convention Address)

THE Christian Church is not being chosen from the most talented of the human race; in fact, we are" assured by the Apostles that "not many wise are called,' and the Lord's words were, "I thank Thee, O Father, that Thou hast hidden these things from the wise and prudent and revealed them unto babes." Though Some may. tie naturally endowed with more wisdom than others, it is quite certain that none can run the heavenly way without the gift of the Holy Spirit—the spirit of a sound mind—the wisdom from above.

One thing is clear: the Lord does not select the: members in Christ because of mental ability, but because of the heart condition—the heart that is kind, that is humble, that is likely to prove loyal and faithful under the trials and testing which will be sure to come during the course of preparation for so high a station.

Some troubles have originated even, through those whose kind dispositions have not been controlled by the spirit of a sound mind. Instead' of acting, along the lines of true' principle and justice, the tender heart. may have sided 'With the erring one. The spirit of a sound mind enable:->, one to view matters from all. sides, and decides and nets on the principles of justice and love.

All Christians receive a measure of the Holy Spirit, which is manifested by the development of the spirit of a sound mind; and one who has been long in the way ought to discern :good and evil and he wise in counsel. The spirit of d sound mind enables one to understand God's great purposes and to comprehend more of the breadth and length and height and depth of His love. So we come to appreciate the divine wisdom, the beauty in the balancing of justice, righteousness and love in all God's plans and ways. One can then depend upon the good promises of His care, protection and providence, and appreciate the purpose God has in permitting the trials and hard things we sometimes experience. The result is a restful peace while working together with God—co-operating with Him—in producing the character likeness of Christ in us, as well as in serving His cause and His dear people.

HOW IT IS DEVELOPED.

Like all Christian graces, the spirit of a sound mind is developed by exercise and application of the truth—"Thy Word is truth"; "The reverence of the Lord is the beginning of wisdom.." God appeals to our minds ; He commends His love to us, inviting us to "come, let us reason together," to consider our ways and to apply our hearts unto wisdom. When we heard the glad message that revealed to us a God of love, we turned in reverence to Him, and as we took the steps of repentance and faith and found peace through justification and consecration, we began to understand even, why evil has been permitted, and now' see wisdom and love as well as justice in the great Divine Plan. Life was changed for us, the Bible became a new book, we continued to see new beauties and obtained a more intelligent view of life. Instead M. the spirit of fear—dread—our hearts responded to God's love and became restful, joyful, and

peaceful, and we inure and more realised the reasonableness of having made a full surrender to God. (-Rom. -12 : 1.)

It was then that we received the Holy Spirit and could understand spiritual things. We had to make, a revaluation of -things—make new estimates. “Things that were gain to me I counted loss for Christ.” Things which we had been ignorant of, then became to us of greater value than anything earth could supply; “Yea, (says Paul) I count all things but loss for the excellency of the knowledge of :Christ”; and so this heavenly wisdom—the spirit of a sound mind—is given unto us in order that we may prove wise stewards respecting all our talents and walk worthy of the name of Christ. It will assist us to balance our weaknesses and to make allowances for the frailties of others, in the home, in business, in contact with, the world, as well. as in Christian fellowship:

#### A CORRECTIVE OF WEAKNESSES.

All have some talents and these require to be exercised wisely. For instance, sympathy may be unwisely expressed and do more harm than good ; human wisdom might .lead to a course unwise from a spiritual .view-, point, and so the spirit of a sound mind must control, Then, how necessary to control the gift of speech. Where one is fluent, what endless harm can be done by an uncontrolled tongue. Sometimes, too, though per; haps no great injury is inflicted, lengthy speeches in classes only waste time and becloud the subject under, consideration instead of elucidating the matter. So, also, with the gift of, song; while we may ever make melody in our’ hearts, we might be enjoying our own voices while being a nuisance to others near by.

Even in the talent of prayer, as in telling the glad message of truth, the spirit of a sound mind should direct so that our words may be in season. There are times when long prayers are a great trial to others., Generally, for lengthy prayer we should enter our own rooms and “when we have closed the door pray to our Father in secret.” Short prayers in public or in class will generally serve the cause better than long ones. As indicated by the Master, long prayers contain vain repetitions ( Matt. 6: 5-7). The thought should be to voice the desires of those present. Particularly at the close of a meeting, unless it be some very exceptional case, the prayer should :be. brief. Not always what may appear best for us, is what is really best for others.

With respect to class matters, we should not ‘be too insistent upon what we think best ; we may be mistaken, and even regarding the meaning of ‘a. Scripture, while clinging to our view until reason is satisfied, Where: no vital truth or principle is at stake we should, having expressed our view allow the matter to pass, recognising that it is the chairman’s privilege to conclude the discussion. We should prefer’ others rather • than please ourselves in all things where truth and principle will allow. Let us ever be careful to lean on the Lord’s Word and not on our own understanding. The Word is the source whence we may develop the spirit of a sound mind.

The spirit of a sound mind should enable us to recognise our own failings and shortcomings, and make us ready to prefer others when we notice that they are strong where we are weak; So we find plenty to do, as another has beautifully stated it, in “meekly, earnestly striving to stem the tide’ of human imperfections and weakness, endeavouring with painstaking care to regain the Divine likeness.”: In doing this we shall not be found ‘meddling with other’s concerns—such is the very opposite of the spirit of a sound mind, it is foolish ; rather does ‘the spirit of a sound mind teach us to “learn to be quiet and to mind our own business.” We should take note of our failings and seek to correct ourselves. We may be of an irritable, impatient disposition, or curt, ‘brusque; and so easily misunderstood, excitable or extreme and apt to jump to conclusion; and to judge others, perhaps given ‘to surmising, or we may be too touchy or ready to take offence. Let us be ready to confess our faults, ready to make amend;, ready to deal leniently with others. Let us seek in prayer and study of God’s Word to grow in grace. Guy strength lies in our faith in God, in •His love, His power and His promises of strength for our need. Perfect trust in God will assist us in all these matters.

Then the spirit of a sound mind takes note of our responsibilities and also of the responsibilities of others, leading us to so walk as not to infringe on others’ rights or privileges. Sometimes one overestimates one’s privileges and underestimates the privileges of others. ,-Sometimes we may exercise liberties and in doing so curtail someone ‘else’s liberties, as in a class where one speak; too long and too often so that others do not get opportunity. We should prefer to encourage all to take part.

Also in our homes sometimes we may not realise how much our ways .and likings may be irksome to others. The fact that “a man’s ways may be right in his own eyes” does not make them right in God’s eyes. Even in our religious arrangements and sacrifices we should make certain that we are not, perhaps, taking too much time from. others who are anxious to get along with matters which devolve upon them. In our relationships the Christian love in one may be patiently enduring what another may not be sufficiently alert to notice and correct in himself.

God’s will should be the deciding factor in all our arrangements. In His great ‘plan there is perfect order and time observed, and we must seek to copy his -ways. As His people associate in worship, fellowship and study, all things must be done decently and in order, and each member must respect the arrangements made, must recognise. the appointments and submissively adhere to the order of meetings and direction of the, elders.

The spirit of a sound mind will not conflict with ‘the .Golden Rule that we do unto others as we would that they should do unto us, but will assist us so to “walk circumspectly, not as fools, but as wise., .redeeming the time because the days are evil; wherefore he not unwise bid understanding what the will of the. Lord is.” (Eph. 5:: 15, 16.) Let us give no offence to •any,- but seek to be more and more-a help and blessing. to all, especially to the fellow members in Christ with whom we may be in contact, that grace may abound, that progress may be made, and- that the happy condition of unity of the spirit in the bonds of peace may continue. “With all lowliness and meekness, with long-suffering, forbearing one another in love.”—Eph. 4: 2, 3.

# What Constitutes Spiritual Mindedness ?

“To the spiritually-minded is life and peace.”—Rom. 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 Scripture very well, and to express truths in very good form, who are not necessarily very spiritually-minded.

To be spiritually-minded is to have a mind in harmony with the Spirit of God, and fully surrendered to the Divine will—fully consecrated to the Lord. It would not be enough merely to have a preference for good, saying, “I prefer not to do any gross sin; I prefer to live a life that will be honest and decent.” This attitude would not be spiritual-mindedness. Adam was not spiritually-minded, but in his perfection he had a mind to do right. He had the mind of God. in the sense that he had a balanced mind, not one having a preference for sin, or one that was weak. He was sound-minded and could appreciate things from the standpoint of righteousness and justice. But even in his perfection Adam had not a spiritual mind in the highest or Scriptural sense of the word.

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

## OUR LORD BECAME SPIRITUALLY MINDED AT JORDAN

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

Following that begetting; the Lord had an enlargement of understanding and was granted to See certain deep things of God. which He had not seen before His consecration so we read in that very connection that “the heavens were opened” to Him—the higher things became clear to Him—the more spiritual things. . These things; St. Paul calls “the deep things of God.” “The natural Man,” Paul says (the natural -man would be a perfect man ; fallen man is imperfect, unnatural), “receiveth not the things of the Spirit of God, . . . neither can he know them, because they are spiritually discerned.” (1 Cor. 2: 14.) Then he proceeds to say that we have received the Spirit of God through the begetting of the Holy Spirit; and that have the new mind, this-spirit begetting,- we are enable to understand the deep ‘things of God. “The things of God knoweth no man, but the Spirit of God ; and we have received . . . the spirit which is of God, that we might know the things that are freely given to us of God.” Thus to us is it given to know the deep things of God. (1 Cor. 2:11, 12.)

## NO NATURAL MAN IS SPIRITUALLY MINDED.

So, then, the one who has been begotten of the Holy Spirit is spiritually-minded. He sees things from the new standpoint which God specially brings to the attention of the spirit begotten. As the Apostle John says, “Ye have an unction from the Holy One, and ye all know it.” (1 John 2:20.) Whoever receives this begetting of the Holy Spirit, this anointing, has an understanding of heart and of mind which is different from that which any natural man would have—a quality that will progress with him.. He has the privilege of growing in grace and in knowledge and in the appreciation of the deep things of God, and he should grow.

The Apostles Peter and Paul go on to explain (1 Pet. 2: 2, 3; Heb. 5: 13, 14; 6: 1, 2) that one thus begotten of the Spirit of God is at first only a babe, and, as a babe, should desire the sincere milk of the Word—the first principles of the doctrine of Christ; but as he goes on, he should feed upon the strong meat of God’s Word. Some of those who have the begetting of the Spirit may be blessed with the special gift of language, so that they can make the matter very clear to others; some others, who have also received the begetting of the Spirit, may not be blessed with this gift. But all certainly would have the desire to tell forth the blessings which they have received from the Lord, that others might know and might glorify God in their bodies and spirits, which are His.

As these spiritually-minded ones would thus endeavour to tell the good tidings, we have no doubt that the Lord’s blessings upon them would more and more qualify them as ambassadors and representatives, that they might tell the message to others, if not in one form, then in another. We have noted, however, that some who speak with stammering lips have sometimes accomplished very wonderful things while others have failed to obtain the same results. The victory is not always to the strong nor to the swift ; for the Lord may grant His blessing with the feebly-spoken word, particularly if the while life he in harmony with the message given out.

We have been surprised at times to find that some who have apparently considerable understanding of spiritual things, in the sense of being able to tell about them, do not always give the best evidence in their lives that they really have the Spirit of the Lord. Sometimes in their private lives there is that which is quite contradictory. This condition surprises us ; causes us to wonder how it is that those who apparently understand the Truth should ‘be without the power, or manifestation of the power of the truth in their daily lives. We should bear in mind that whoever speaks the words of the Lord with his mouth, should uphold it in his every act, thought in private life as well as in public.

## THE LIFE NOT THE WORDS, A TRUE INDEX.

The Truth should be the standard. Everything else is certainly quite contrary to the Divine will; and that person who

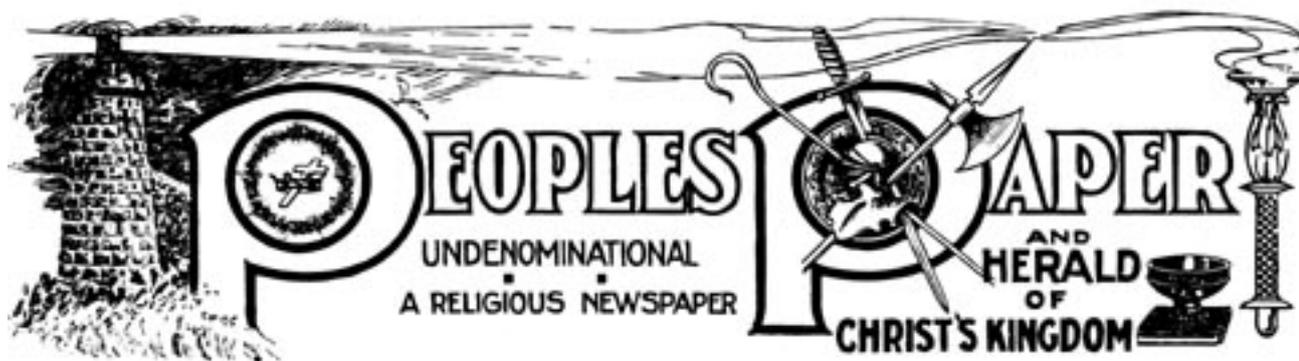
.fails to uphold the Truth in his daily life gives evidence that he has not the Spirit of the Lord in the proper degree. If, therefore, any of us should find that in our daily -lives we have not been living in conformity with the message of our lips, it would be a matter of serious concern, for we cannot doubt that whoever is out of harmony with the Lord in his heart will sooner or later get out of harmony ill his utterances.

We think, therefore, that if in a congregation of the Lord's people any one were proposed as an elder or a deacon who outwardly had ever so great ability as a teacher, but who did not in his daily life give good evidence of being fully consecrated to the Lord, and of seeking to walk, not after the flesh, but after the Spirit, he should be regarded as an unsuitable person to be put into the position of elder or deacon. The sooner he is left quite by himself the better. For the more such people are put forward in public, the worse it will be for them and for the congregation whom they are supposed to serve.

[The above article is a reprint from the writings of our Brother Russell. It is our thought that at the time it was written-1912—he had clearer insight into the deeper truths than when he commenced his writings. Some of our brethren have had their minds exercised recently on the subject of spiritual mindedness, and this article is recommended to their careful consideration.]

One of these days we shall know the reason  
Haply, of much that perplexes now;  
One of these days, in the Lord's good season,  
Light of His peace shall adorn the brow.  
Blessed though out of tribulation  
Lifted to dwell in His sun-bright smile,  
Happy to share in the great salvation,  
Well may we tarry a little while.  
—M. E. Sangster.

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**Two Distinct Salvations.**

*“So great salvation, which began to be spoken by our Lord, and was confirmed unto us by those who heard Him.”—  
Heb. 2: 3.*

In the past, many of us misunderstood these words—“so great salvation”—and have thought them to apply merely to an “elect” few of the saintly followers of our great Redeemer. Surely it should not be thought strange if a closer examination of God's Word would demonstrate to us that, as the heavens are higher than the earth, so are His ways and plans higher than ours. (Isa. 55:9.) It should not surprise us to find that our forefathers were generally in considerable darkness in respect of “the length and breadth and height and depth of the love of Christ, which passeth all understanding.” (Eph. 3: 18, 19.) It should not surprise us to find that our Saviour will yet see the fruitage of the travail of his soul and be satisfied (Isa 53 : 11), and that this satisfaction will result from the salvation of more than the

“little flock” who walk in His footsteps and who, like Him, “present their bodies living sacrifices, holy and acceptable to God,” in the service of truth and righteousness.—Rom: 12-1.

There are several ways of treating this thought, that more than an “elect” few are eventually to reach eternal life through the Redeemer of mankind. One way, which many adopt, is to claim that our Lord and the Apostles did not really mean to establish so high a standard of saintship as their words imply, and then to conclude that the unsaintly will gain eternal life as well as the saintly—all except the degenerately wicked. This view of matters, which is the common one, is undoubtedly prompted by sympathy for friends, relatives, neighbors and the heathen, but is wholly contrary to God’s Word.

Another view still held by some, is that everybody but the saintly will suffer torture eternally and hopelessly.

The third theory which we desire to present here, is the one we believe to be in accord with every text of Scripture. and in accord with Justice, Wisdom, Love and Power Divine, and in accord with sanctified common sense. Space will allow only an outline of this Plan, which is most comprehensive, as follows :

#### THE SAINTLY ,NEW CREATION

Salvation in no sense began before the Redeemer’s birth, hundreds of years after the fall of our first parents. In all that long period, nobody was saved. The Apostle declares in our text, that salvation began to be preached by Jesus. Again we read that Jesus brought life and immortality to light through His Gospel. (2 Timothy I : 10.) So, then, life and immortality and the Gospel Message began to be preached by our Lord, and was not preached before His day. Indeed, we can see that if there is “none other Name given under Heaven or amongst men whereby we must be saved,” than the name of Jesus, then it could not have been preached; nothing could be preached previously except the Divine declaration that God purposed in due time to redeem mankind from sin and death, through a Saviour and a Great One—One able to save unto the uttermost all that would come unto the Father through Him.

This reasoning is surely true to the facts. Search all through the Old Testament, and you will find no promise of eternal life set forth, except by the Law given to the one little nation of Israel. That Law declared that he that doeth these things, shall live by his obedience thereto. (Rom. 10: 5.) ; and the Apostle assures us that Jesus died because not one of them kept the -Law because no imperfect human being could possibly meet the requirements of God’s perfect Law. “By the deeds of the Law shall no flesh be justified in His sight.”—Rom. 3: 20.

The Apostle, further explaining the Matter, says. “Wherefore, then, serveth the Law?” He replies to his question, “It was added because of transgression until the promised seed should come”—Gal. 3: 19. .

#### THE PROMISED SEED.

The Apostle’s words direct put thoughts -back to Eden, when God declared that the Seed of the woman would, at ‘some future time;’, bruise the Serpent’s head. But that seed. did not exist for ‘over four thousand years after; and. has; not yet crushed the Serpent’s head—destroyed sin and the” works of Satan.

The Apostle’s words again remind us of God’s promise to Abraham “In. thy Seed shall all the families of the earth be blessed.’ Gen. 12:3 Abraham was not thus blessed, nor were any others thus blessed, however faithful they were, All the ‘blessing was to come through Abraham’s seed, and could not be dispensed before His coming. Hence the Apostle referring to Abraham, Isaac and Jacob, and all the faithful of past time, declared, “All these died in faith, not having received the promise.” (Heb. 11: 13.)—the blessing—reconciliation to God and eternal life.

And when Jesus came, He did not attempt to bless the world, but on the contrary, in His prayer, declared, “I pray not for the world, ‘but for them which thou hash given me” ( John 17: 9) ; the saintly, the “Very Elect”. (Matt. 24 : 24.) These He called ; these He taught—”Israelites indeed.” These He directed to give the same messages to others, not for the conversion of the world, but for the calling, instruction and edification of “the Church, which is the Body of Christ.” The message to these from first to last, was that they were called to suffer With Him; that they might also reign with Him.

#### “THE CHURCH—THE BODY ‘OF CHRIST.”

In the past, many of us have overlooked the fact that ‘the Church is, figuratively, “The Body of Christ”—to be hereafter, as the Apostle declares, “The Church which in His Body.” And again, we are members in particular of the Body of Christ, which is the Church. (1 Cor. 1.2’ : 27). In a word, then, the entire Christ includes the members of the Body, with the glorious Head of the Body. And this glorious Christ, which will be completed by the close of this Gospel Age, will, as a whole, be the promised Seed of Abraham. (Gal. 3: 8, 16, 29.)

From this viewpoint we can see why God’s long promised blessing has not yet reached the world, and furthermore, we can also see that He is merely selecting, or electing the Church, the Seed of. Abraham. The promise to Abraham is; “In thy Seed, shall all the families of the earth be blessed.” and, as we have seen the Seed of -Abraham is “Jesus, the Head, and the Church His Body.” In a word, our previous view of the Divine Plan, was too narrow. We saw the election of the Church, but did not see God’s gracious purposes for “all the families of the earth.” The Church, as the Scriptures declare, is merely a “first-fruits” unto God of His creatures, and is not, by any means, the entire harvest. Let us here remember St. Paul’s explanation of the matter. He declares, “We ‘brethren, as Isaac was, are the children of the promise” (Gal. 4: 28)—the heirs of the promise—through us all the families of the earth are to ‘be blessed.—Gen. 26: 1-4.

#### NO SECOND CHANCE IN THIS.

It might indeed be said, in one sense of the word, that since Father Adam was placed on trial in Eden with a reward of eternal life before him, or the penalty of death, and that since he lost his chance of eternal life by disobedience, therefore any chance of eternal life coming to him, or to any member of his race would, of necessity, be a second

chance. This is undoubtedly true. From this standpoint, every member of the human family, must eventually have a second chance for eternal life, because it was for this very purpose that our Redeemer left the heavenly glory, was made flesh, dwelt amongst us, and “died, the just for the unjust.” Whoever enjoys this second chance must expect no more, because “Christ dieth no more.” But as we have already seen, nobody had a second chance for eternal life prior to the coming of our Redeemer into the world. “He brought life and immortality to light.” He died, the just for the unjust, to make reconciliation for iniquity—and this message of so great salvation began to ‘be spoken by our Lord.

The comparatively few who have heard the Gospel since Jesus’ day—“Good tidings of great joy which shall be unto all .people”—these, the comparatively few who have heard of “the only name given under Heaven or amongst men whereby we must be saved” are the only ones who in any sense of the word have had their second chance. Indeed, we might scripturally limit the matter much further and say that the Gospel has been hidden from the majority of those who heard it, their mental eyes and ears being deaf and blind, they did not comprehend the Message, and therefore could not reject it.

The “High calling” and “so great salvation” which so few have really heard and seen, is referred to. by our great Redeemer saying, “Blessed are your eyes, for they see; and your ears, for they hear.” “The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. But God hath revealed them unto us by His Spirit.” (1 Cor. 2: 14.) In other words, only the spirit-begotten ones are now on trial for life everlasting or death everlasting. And only the faithful footstep followers will gain the glory, honour, immortality and joint-heirship with Him in His Kingdom. These are the “Elect”—The “Very Elect.” These are such as make their calling and election sure by so running’ as to obtain this great prize of membership in the Body of Christ..

These elect ones experience a change of nature, and in the future will not be human beings, but partakers of the Divine nature. (2 Peter 1: 4.) They will be inducted into the perfection of the Divine nature in the First Resurrection, the Chief Resurrection, ‘in which they will be changed in a moment, in the twinkling of an eye, because flesh and blood cannot inherit the Kingdom of God.

#### HUMAN SALVATION IS RESTITUTION.

We all greatly wondered at the thought that the heathen and everybody except saints would be consigned to an eternity of torture, yet we all recognised that Heaven is not a place of development, but a condition of perfection. We were perplexed, mystified, We did not follow our Bibles with sufficient care. Many of us twisted the Scriptures, wrested them from their plainly obvious import, and always to our own injury. Some went in the direction of Universalism; others half-way, and still others abandoned the Holy Book. Now we see where we erred.

God has two salvations; one for the Church and a totally different one for the world. The salvation for the Church is to Heavenly nature, spirit bodies, and joint-heirship with the Master in His Kingdom, which flesh and blood cannot inherit, as we have already seen. The Other salvation for mankind is an earthly one, called in the Scriptures “Restitution.” Man was not an angel originally, not a spirit being, but, as the Scriptures declare, “The first man was of the earth, earthy.

It was that earthly man, perfect, in the image of his Creator. for whose happiness Eden was specially pre-pared, and by obedience to God he might have continued to enjoy his Eden home everlastingly. By disobedience he first lost his fellowship with God, then, his Eden home, and after nine hundred and thirty years of toiling with thorns and thistles, in sweat of face, the death penalty upon him reached completion—he died. Adam’s race, sharing his weaknesses by laws of heredity, have also shared death with him.

#### “WORLD THROUGH HIM MIGHT BE SAVED.”

The Scriptures tell us that God’s real purpose in sending Jesus into the world was that “The world through } Inn might ‘be saved”—not the salvation of the Church; that was an incidental feature. The Church is selected that, as the Bride or Queen during the Messianic Kingdom, she may be associated with her Lord the King, as the Seed of Abraham in the blessing, the saving of Adam and his family, or so many of them as shall he willing, from sin and death conditions. We remember the Master’s words to the effect that He “came to seek and to save (recover) that which was lost”.—Luke 19: 10.

We have just seen that it was as a human life, human perfection and an earthly home that were lost. It is these, then, that Jesus proposes in due time to recover for Adam and his family. The Messianic Reign of Jesus. and His Body—The Anointed, The Christ, The Messiah—will be for the purpose of blessing Adam and all of his race with glorious opportunities of an earthly salvation. The uplifting, restoring influences of Messiah’s Kingdom will affect not only Adam and his race, but also the earth itself. Gradually Paradise Lost, as a little garden of Eden, will become Paradise Regained, as the world beautiful. Then the wilderness shall blossom as a rose, and the solitary place shall be glad.

#### ‘TIMES OF RESTITUTION.’

At our Lord’s ‘First Advent the “acceptable time” began—the time When God, having accepted the sacrifice of Christ Jesus, ‘became willing through Him to accept the sacrifices of all who desire to become His Disciples to take up their cross and follow Him through evil report and good report, even unto death. The entire Gospel Age antitypes Israel’s Day of Atonement, and the sacrifices of our Lord and the Church, His Body, are the “better sacrifices,” foreshadowed by ‘the bullock and the goat offered typically; by, Ole Jews, This is the acceptable year of the .Lord, which. Jesus declared (Isa. 61: 2; Luke 4 19)- God’s! faithful people of this acceptable day are glad to be invited, to “present their bodies living sacrifices, holy .and, acceptable able unto God” (Rom. 12: 1). In the end: of this acceptable day will come the end of all eternity. to thus sacrifice the human nature, and becomes joint-heirs with Christ and partakers of the Heavenly nature,

Then will be introduced a new period styled, in the Scriptures, "Times (or years) of Restitution." The acceptable day for the Church's sacrifice has lasted for nearly nineteen centuries. And we know how long the "Times of Restitution" will last—nearly a thousand years. St. Peter tell us just when these "Restitution Times" will begin. They did not begin in his day. They begin as the result of the Second Advent, of Jesus, The Messiah, and the establishment of His Kingdom and righteousness, "Times of refreshing shall come from the presence of the Lord and He shall send Jesus Christ, as before was preached unto you, Whom the heavens must retain until the Times of Restitution of all things which God hath spoken 'by the mouth of all the Holy Prophets since the world began. For Moses verily said unto the fathers, a Prophet like unto me (of whom I am but a type or figure) shall the Lord Your God raise up unto you from amongst your brethren, Him shall ye hear in all things whatsoever He shall speak unto you. And it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people" (Acts 3: 19-23) in the Second Death, from which there is no recovery.

This great Prophet has been in process of raising up for now nearly nineteen centuries. And' when the last member of His Body shall have passed beyond the veil, He will stand forth in the glories of His Kingdom to rule, judge, instruct, restore and bless all the families of the earth with opportunity for restoration to all that was lost in Eden and redeemed at Calvary.

## **A Lesson From the Trees.**

Some young people were discussing life, and the question was asked : "Which season of life is the most happy?"

Being unable to agree on the subject, they referred the question to their grandfather, a 'veteran of over eighty.

"You see that grove of trees before the house," he said. "When the spring comes and the buds are breaking on the trees, I think—How beautiful is spring! And when the summer comes and covers the trees with foliage, and the birds sing in the branches, I think—How beautiful is summer! When autumn loads them with golden fruit. I think —How beautiful is autumn! .And when it is winter, and there is neither foliage nor fruit, then I look up, and through the leafless branches, as I could not do so until now, I see the stars shine.

If we are living as God would have us, we will be happy through all the seasons of life.

.PEOPLES PAPER.

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## **CONVENTION NEWS.**

THE Easter Convention to which the Classes at Adelaide and Gawler had been looking forward for some time is now a happy memory, and our hearts go out in thankfulness to our Heavenly Father for all His goodness and love in granting us such blessed realisation of His loving kindness, "O, how great !"

There would seem to be no doubt that these special occasions, which give opportunity to local Classes to show their love for the Lord, His truth, and the brethren by the sacrificing of some earthly comforts and conveniences, become to us seasons of rich blessing. Those Classes making the effort to arrange a little Convention each year, are not only spiritually enriched and blessed, but opportunity is also given for brethren from visiting Classes to share in the sacrifice of earthly things—time, strength and means, etc.—that they may also share the blessings of fellowship. Truly as the hymn book has it, "Blest is the tie that binds our hearts in Christian love."

About 40 brethren and sisters met from time to time during the Convention which extended over the four days during Good Friday to Easter Monday. Easter Saturday being not a full holiday, was the means of hindering the attendance of some who would like to have been with us. Much sympathy was also felt for an elderly Sister, whose presence was missed on account of a severe affliction.

It may be of interest to others to know of the Bible studies which we think, generally speaking, are the most important of all our meetings—Titus 3: 1-11; 2 Peter 3: 10-18 ; Romans 6: 1-10; and John 15: 1-12. These passages of Scripture provided quite a substantial feast for our New Minds in themselves, the verses being introduced to us by various of the brethren and sisters, and then discussed by the whole Class. Discourses on "Patience," "Faith," "Spirit of Power," "Love," and of a "Sound Mind," Christian "Obligations," and "Privileges." "Peace," "2 Tim. 3: 16," helped to encourage us in our faith and hope.

The Memorial of our Lord's death was celebrated on the evening before the commencement of the Convention, and once again our hearts were cheered and encouraged by the remembrance of our dear Redeemer's loving sacrifice on our behalf. in which also, by the grace of God. it is our privilege to share. How it rejoices our hearts to realise that soon the work of this anti-typical Atonement Day will be finished, the sacrificing of the Christ will be accomplished and then "Victorious High Priest! No more in garments stained Shalt Thou for sacrifice draw near;

No more with sin's dread penalty shalt Thou be pained. The great redemption-price • is paid, the glory-heights attained,

And soon to bless shalt Thou appear!

"All glorious High Priest! All power ,heaven earth,

All grace and love lost Thou possess!  
As rightful King of kings and Lord of lords, stand forth !  
While joyful trumps proclaim Thy righteous name and worth,  
And prostrate hosts Thy praise confess.  
“O, merciful High Priest! O tender Advocate, The penitent’s unfailing Friend,  
Still touched by feeling for our griefs and low estate! The future work of grace-for-all anticipate.  
And auto, on us, Thy blessing send !”

This report would be incomplete should we fail to mention the Baptism service which was held on •Easter Monday morning. Three sisters and one brother took advantage of this occasion-to symbolise the consecration of all their earthly rights and privileges to be dead with Christ. As we gathered to witness this public confession of faith and obedience to the will of God, our hearts were filled with the sense of the Lord’s blessing and approval, and our fervent prayers ascend ‘on behalf of our dear brethren, that, having taken up .their cross follow Jesus, they may be kept faithful and pure. even unto death.

“If I in Thy likeness, O Lord, may awake,  
And shine a pure image of Thee,  
Then I shall be satisfied when I can break  
The fetters of flesh and be free.”

## “ Till He Come.”

The occasion of another anniversary respecting the celebration of the Lord’s Supper was again the scene of a solemn assembly in Melbourne as the dear brethren gathered in sacred worship and fellowship to commemorate our loving Saviour’s death as the great antitypical Lamb slain for us.

All present, about 22 in number, availed themselves of those blessed emblems which so forcefully speak to us of that close union and fellowship with our Redeemer through a vitalised justified standing, made possible in the giving of the life in willing, obedient and loving sacrifice, as each and all would enter into hearty cooperation, and joyfully present their bodies, living sacrifices, and covenant to be dead with Christ that they might eventually be privileged to reign with Him.

The friends, we feel sure, realise more and more each succeeding year the solemnity and yet the grandeur and wondrous privilege of having been invited to tread the pathway of self-denial and sacrifice in the footsteps of their Head, and to be broken with Him in the fullest sense, and thus the symbols partaken of were tokens of the grave responsibility that goes with the participating, and which represents an earliest and willing desire to follow the Master whithersoever he leadeth. ‘throughout the service. indisposed with some appropriate and ‘beautiful hymns, there was that atmosphere of sincerity and reverence as the dear brethren gathered in quietness and confidence, and we feel sure that the Lord’s spirit and blessing were richly bestowed. All were reminded of that oneness of heart, mind and fulness of intent and desire which must be striven for, if the deeper realisation of that inner life with Christ be experienced and enjoyed, and thus as true branches in the Vine be found submitting to the needful disciplinary testings and trials, in order that each and all bear much fruit, as we would seek to be rightly exercised under every circumstance and experience that comes to all faithful members of the Body of Christ. Under these conditions . all were solemnly enjoined to “keep the feast” With the unleavened bread of sincerity and truth, And ‘to “continue in the Word,” loyally and stedfastly, that its deeper and hidden meaning may more and more be revealed as we progress in knowledge and love, and as Members in particular of the Anointed Body, daily be found growing up unto Him, our glorious Head.

No doubt the dear members in Christ in all places have realised a -blessing in the privilege and solemnity of observing the Memorial season, and it is encouraging to hear of the services in other centres. From our Sydney brethren. meeting at Rawson Chambers. the following is appreciated : “We are pleased to report that thirty friends were present coming from all points of the compass.

Several were having made arrangements to attend the home of other friends because of three not being able to attend the Class on account of sickness. We also forwarded the emblems to several friends by post, where the distance made it impossible for them to attend.

“These seasons bring sadness mingled with joy; sadness when we think of that broken Body with its sufferings, but joy at what in God’s providence it has accomplished. We had nothing new to relate with reference to the matter, but as the Apostle said, it was necessary at this time to refresh our pure minds of the type and antitype so that we could profit during the coming ‘week’ in our meditation on these truths.”

. “Love, so amazing, so divine,  
. . Demands our soul, our life, our all.”

This opportunity is taken ‘of exhorting the dear brethren in all parts to stand fast in the liberty wherewith Christ makes free, and with increased zeal, earnestness- and love, to fight the good fight of faith as they would strive by God’s grace to make their calling and election sure, and at last be found in Christ without spot and blameless.

“For as often as ye eat this bread and drink this cup, •ye do show forth the Lord’s death till He come.”

*We must forget ourselves, and all self-interest, and listen, and be attentive to God.—Madame Guyon.*

# Notes on Convention Bible Studies.

Titus 3: 3-9.

THE conditions of verse 3 were evidently the effect of ignorance of the true God—of wrong thoughts of the Deity. The gods of paganism were supposed to be vengeful, cruel and abominable, and their devotees were, of course, like them, fell' what they worshipped they naturally sought to follow. 'When the true (led was revealed and His attributes of wisdom and . love were manifested, the old works of the flesh and the devil appear in their real light abominable, hateful and foolish, so that the true worshipper of the only true God learns to love righteousness,- and to hate %wickedness.

The kindness of God our Saviour was manifested as we read "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him would not perish, but have everlasting life" ( John 3: 16) ; and again "God commendeth His love toward us. in that while we were yet sinners Christ died for us" (Rom. 5: 8). Even Paul had not a right conception of God, while he was seeking to serve Him under the Law. What a revelation it was to him to learn of the grace of God in Christ, and how beautiful was the effect in his life. He writes in Eph. 2: 4—"But God who is rich in mercy for His great love wherewith He loved us." and again verse 7: "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

Iii verse. -4. God is mentioned as our Saviour, and in verse. 6 Jesus Christ is stated to be our Saviour. That does not mean that Jesus is identical with God—the Son cannot be identical with His Father—but here as elsewhere (Titus 2: 10; Luke 1: 47.; 1 Tim. 4 1 10) God is called our Saviour, as lie is the great Author of the plan of salvation. The Father sent the Son to be the Saviour of the world. The Son is the Saviour in that He carried out the work, and said, "I have finished the work which thou gayest Me to do."

Verse 5 reminds us that it was not by works (Rum. 3: 20-28) but He saved us .according to 11 is great mercy — providing the redemption in Christ who, "tasted death for every man." Thus the members in .Christ have been justified by faith and have entered a course of sanctification, cleansing by regeneration, being begotten of the Holy Spirit (John 3: 5 ; Eph. 5: 26) ; "being transformed by the renewing; of your mind" (Rom. 12;2). Verse 6 speaks of e Holy Spirit being shed .on abundantly. This could not be a separate person- to be shed abroad in our hearts, but is the holy power emanating from the Father. which comes to the Church- through the Son, Jesus Christ our Saviour. ., •

Verse 7 shows that it is entirely of God's favour we are justified so that we might ;become heirs through Christ •according to the hope of eternal life.- As :the Apostle Paul tells us in Romans 8: 24, we- are saved by hope, and this hope sustains through any trial. ;For as he shows in 2 Cor. 4:17. our- .present sufferings are light, •but for a moment, compared with the eternal life promised to the faithful. And it is in this hope we strive to do as the Apostle commissioned Timothy. "Lay hold on eternal life."

Verse 8,- "This is a faithful saying," seems to refer to what the Apostle has just said in the previous verses, and in accordance with it he desires Titus to teach, or to affirm strongly (Diaglott) that all who have 'believed may live up to their profession, may excel in good works. These things, if received rightly into a pure heart, are good and profitable, bringing forth the fruits of righteousness.

Verse 9. This verse shows the unprofitable things to he avoided, things that are vain and useless, and valuable time should not be wasted on such. Our time should be spent according to the lines laid down in the Scriptures, thus building each other up in our most holy faith, and thereby loosing our hold on the things which are not upbuilding to the Christian character (1 Tim. 6: 3-5).

2 PET. 3: 11, 17, 18.

"All these things (as mentioned in verse 10) shall be dissolved." Truly we are now in that time spoken of by the Apostle, therefore how forcefully these words should apply to us, upon whom such love has been bestowed in granting us the favour of this knowledge. "What manner of persons ought ye. to 'be in all holy conversation and godliness." The Diaglott seems to give the correct reading—"holy conduct and piety." It -behoves us to examine ourselves, as to whether our. conduct is in accordance with our profession, that we may walk worthy of the honour bestowed upon us. In chapter 2: 21, the Apostle says, • "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. John 13: 17. •

Verses 17, 18. St. Peter says: "Seeing ye know these things, beware." He would warn all of the responsibility placed upon them through the knowledge of God's Plan. The warning is to see to it that the favor 'granted is appreciated in a practical way, by faithfully using that knowledge for the purpose it was given, that of preparing us to stand in the evil day when all but the very elect will be stumbled by one error or another, either of false doctrine, or compromising with the Truth for some selfish end.

"Fall from your own stedfastness," seems to refer more to laxity in regard to those principles which keep the Christian character firm and steadfast to the end, and which, faithfully adhered to, would produce the necessary growth in grace and knowledge of our Lord, to enable us to make our calling and election sure. Then all the praise and honour would be to our Lord through whom all our 'blessings come both for the present and fur all time.

## The Spirit of Love.

( Convention address)

*“And we have known and believed the love that God bath to us. God is love ; and he that dwelleth in love dwelleth in God, and God in Him.”-1 John 4: 16.*

THE Apostle Paul, writing to Timothy, says: “The end of the commandment is love from a pure heart and a good conscience, and an undissembled faith.” And our Lord told His ‘Church that the new commandment to be observed was. “That ye love one another, as I have loved you.” Also when speaking to the scribe, recorded for us in Mark, in answer to the query as to the first commandment to be observed, said, “The first of all the commandments is, Hear, O Israel: the Lord our God is one Lord: And thou shalt love the Lord ‘thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength—this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.” And so we clearly see that “Love is the fulfilling of the Law.”

The Apostle Paul enjoins us to “follow after love,” and in 1 Cor. 13, he says that though he spoke with the tongues of men and of angels and had not love, he would be as sounding brass or a tinkling cymbal. Well, we all know how empty of substance is sounding brass. He also says that though he had the gift of prophecy, and understood all mysteries, and had all knowledge, and, still further, that though he had all faith, even so great as to remove mountains, and yet, if he lacked love, these other virtues would profit him nothing. Furthermore, if one had ever so much wealth and distributed it all to feed the poor, and still further, to such an extent as to give one’s body -to ‘lie burned, and if love was lacking, these actions would, not be of any profit -to one. We may well ask with St. Peter, “Lord, who can he saved?” and how shall we know about love, since it is so great and necessary to •salvation.? How can we learn of such a virtue? Who will instruct us to put into effect the wisdom we might have concerning love? David answers for us in the Psalms, “Our help is, in the name of the Lord, who made heaven and earth.” Surely our help, then, is in the name of Jesus •Christ the Righteous, the only ‘begotten Son of the Father, who had such greatness of love as to lay down His perfect, justified life for His friends. St. Peter, as a foundation stone of the Lord’s Temple, says that there is no other Name under heaven whereby men can be saved than in the Son of God—Jesus Christ.

So to learn of love we must come to ‘Christ and learn of Him. He was, and is, perfect love. Come to God’s Word and see how His beloved, Son conducted Himself whilst on earth, and let us have Him for our guide, pattern and example. Love is the sum of all the, graces.

No. 1.—Patience—Love suffers long. “The patient in spirit is better than the proud in spirit.” “We have need of patience so that, having done the will of God, we may receive the promise.” St. Peter asks, too, where is the glory if we suffer patiently for our faults? None whatsoever. But to do well and then to suffer patiently, this is acceptable with God, or as St. Paul says, a “sweet savor of Christ unto God.”

The love of God, and of our neighbour for God’s sake, is patient toward all men. It suffers all the weakness, ignorance, errors and infirmities of the children of God ; all the malice and wickedness of the children of the world, and all .this, not for a time, but unto the end. And in every step toward overcoming evil with good, it is kind, soft, mild, benign. It inspires the sufferer at once with the most amicable sweetness and the most fervent and tender affection. “And may the Lord direct your hearts into the love of God and the patience of the Anointed One.” “For consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds.” “Who, when He was reviled, reviled not again ; when He suffered he threatened not, but committed Himself to Him that judged) rightly.”

Without mentioning the patience of the Lord with His children in the wilderness; of Moses their leader, or of the patience of Job, we come to another grace of love in kindness.

No. 2.—Kindness—Love is kind. Is it possible for professing Christians to dwell too long on this grace, this particular fruit of the Spirit of holiness? Love is kind. Being kind makes the walk of a Christian along the narrow path a joy indeed. But how easy it is to get on that by-path of unkindness, as we become disgusted with so-and-so; or we think this one, or that one is not fulfilling the covenant of sacrifice as we would do it. To make our calling and election sure, this tree of kindness must be cultivated to an extent that it yields visible fruit, even to the world, so that eventually they might recognise our good deeds and glorify our Father. “Let brotherly love continue, and be kindly affectioned one to another, in honour preferring one another.” We are very blessed inasmuch as we have fellowship with the Father through Jesus Christ, but we cannot take anybody into that presence, we can only help in such a degree as to the intimacy we ourselves possess. .Certainly love rebukes, but how mature must love be before it could rebuke in the spirit of love. First we must take heed unto ourselves, to judge ourselves, and maybe the faults or notes in the brother’s eye are the ones we possess. How easy it becomes to be kind, if we, like the Apostle, were “determined not to know anything among any, save Jesus Christ and Him crucified.” All sectarian and personal spirit would be routed; we would not be followers of this person or that society, but would be “growing in grace and knowledge of our Lord and Saviour Jesus Christ.” We would “be kind to one another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

No. 3.—Generosity—Love envieth not. Love rejoices at the success of others. What an example is recorded for us in the love Jonathan had for David. This great love was manifest because Jonathan recognised in David the favor of the Lord more than in himself. Jonathan willingly rendered David every service, knowing full well David was to reign, instead of him. How different it was with our Lord and Israel. Even Pilate was aware, when he asked them who he would release unto them, Barabbas, the murderer, or Jesus that was called Christ, that it was for envy they brought our Lord to him.

And it was on account of envy Joseph was sold into Egypt. Let us be generous, then, and abound in this part of the spirit of love.

No. 4.—Humility—Love vaunted) not itself, - is not puffed up. The valley of humiliation is very necessary for -Christian growth in love, and one is much enriched by traversing it. “for God resisteth the proud, but giveth grace to the humble.”

Let us take a song of David unto ourselves, “Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me.” And, as St. Peter says, to “humble ourselves, therefore, under the mighty hand of God, that He may exalt us in due time.” Our Lord enjoins us, too, to humble ourselves as little children if we would enter the Kingdom of Heaven, assuring us that the most humble will be the greatest.

We all have our little difficulties in varying degrees in the direction of humility as a fruit of the .spirit of love. Some are endowed with natural gifts in this direction, and others find it hard to descend. But responsibility rests on the one who is in the valley thriving on the pastures so green, to help the one trying to enter and pointing out the easy paths down. Perhaps if we remembered that “One is our Master even Christ,” we would be more ready to serve in any capacity the Lord saw fit to place us, and not be puffed up, lording it over God’s heritage and to remember that what we have is not of ourselves, but a gift of God.

No. 5.—Courtesy—Love does not behave itself unseemly. Evil communications are corruptive of good manners. “Speak evil of no man, not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.” “For he that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile, let him eschew evil and do good ; let him seek peace and pursue it.” “Give none offence, neither to Jew nor Gentile, nor the Church of God.”

No. 6.—Unselfishness—Love seeketh not her own. Perfect love is generous, which is the opposite to selfishness. I-low well the Apostles executed this grace of love, not seeking their own but others’ wealth to salvation; not pleasing themselves but all to please their neighbor for his good to edification. So love seeks not ease, pleasure, honor or temporal advantage, but is willing to spend, and be spent, for the household of faith, that others may be rich in the glorious Gospel of Christ ; to stimulate the zeal and faith of others to good works in the name of our Lord and to His glory.

No. 7.—Good-tempered---Love is not easily provoked. This virtue seems to couple up with patience. To be good-tempered is an asset for “the servant of the Lord must not strive, but be gentle unto all, apt to teach, and patient in meekness, instructing those that oppose themselves.” -I. Love is not provoked to sharpness and unkindness toward any, hut forbearing one another in love. “The meek will He guide in judgment, and the meek will He teach His way. For the Lord taketh pleasure in His people, He will beautify the meek with salvation” ; and, further, “The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.”

No. 8.--Sincerity—Love rejoiceth not in iniquity, but rejoiceth in the truth. To experience the “peace that passeth understanding,” and to fully enter into that rest wherein believers are hidden, one must be sincere. It will not benefit any to double minded or unstable, but let our “Yes” mean yes, and likewise our “No” mean no. Sincerity, then, goes to make up the spirit of love, and tends to make that new song felt in our hearts to such extent that we can all sing with David, “Let all those who put their trust in the’ Lord rejoice; let them ever shout for joy because Thou defendest them ;let them also that love thy name be joyful in Thee”; “for our heart shall rejoice in Him because we have trusted in His Holy Name . So then, our sincerity of purpose should not partial, hut for our “righteousness to be exalted” we must lie sincere and rejoice in the truth all the day : “rejoice in the Lord always, and again I say rejoice.”

What a wealth of- substance there is to feed the new mind with in the spirit of love. What opportunities there are for all to put off the former ways of living. ,and live in such newness of purpose that whatsoever we do, do to the glory of God. We all have varying ways of doing His will and keeping in His love, ‘but actually there is only one way, and that brings us to anther fruit of the spirit of love, in Purity.

No. 9.—Purity—Love thinketh no evil. St, Peter says that “seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren. see that ye love one another with a pure heart fervently.” If we would “ascend into the hill of the Lord, or stand in His holy place,” we must have clean hands and a pure heart. not a soul lifted up unto vanity, nor to have sworn deceitfully, -and then the Lord is true to His- promise that we shall receive His blessing and righteousness. “Blessed are the pure in heart, for they shall see God.” “And every man that bath this hope in him, purifieth himself even as He. is pure.” To do this, St. Paul says, to think on the things that are true, honest, just, pure. lovely, of good report, and then love will never fail us.

We must wait on the Lord for instruction and guidance, and eventually will be revealed to us the purity of God’s’ Word ; in comparison, the Psalmist says. More pure than silver which has been refined seven times in an earthly furnace. Is there any brief instruction that all may know and experience the spirit of love? Yes. The Lord says “that all things whatsoever ye would that men should do• to you, do ye even to them.”—The Golden Rule. How lacking it is in worldly pursuits, and how the blessing is missed ‘by all who know not of it. But the love of Christ which constrains us, holds us together in the interest and love for the welfare of each other, that the ministry of the Gospel shall not suffer, hut will ever go on, and that all may know that “God so loved the world that He gave His only begotten Son that whosoever should believe in Him shall not perish but have everlasting; life.” And think still further, if we love God for this unspeakable gift, He says to us that, “Eye hash not seen, nor ear heard, neither bath entered into the heart of man the things which God bath prepared for them that love Him.”

Just how favored and blessed we are is beyond human comprehension, but if we continue in the spirit of love, God shall change our vile body of .sin,. and from time to time we will be changed from glory to glory into the same image, and .eventually we shall be like I Him, for we shall see Him as He is. “The end of the commandment is love from a pure heart.”

## “ To Be Thine.”

“Oh, to be clean, to be pure, to be true!  
Cost what it may, to be Thine through and through;  
Purged from the promptings of evil within,  
Freed by Thy grace from the thralldom of sin!

“Oh, to be simple to that which is ill,  
Wise with a wisdom alert to Thy will;  
Earnest of purpose and single of eye,  
Eager to live and unfeared to die!

“Oh, to be fair, to be just, to be kind,  
Sober in spirit and humble in mind;  
Patient, unselfish, regardful of all,  
Thinking no evil, though evil befall!

“Oh, to be fervent, unceasing in prayer,  
Watching thereunto Thy praise to declare!  
Living or dying, this blessing be mine—  
Always, in all things, to wholly be Thine!”  
—Selected.

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### **The Passover Memorial.**

THE Supper which our Lord instituted as a remembrance of His great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories. In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death—especially if, as in our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Another, more probably, would have left instructions for medals to be struck commemorating some of his mighty works—such, for instance, as the awakening of Lazarus, or the stilling of the tempest on the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried, “Hosanna to the King!”

But our Lord chose as His remembrance that which represented what was, in His and in God's estimation, His mightiest work—His Sin-Offering on our behalf; and that which His real followers, and they alone, would appreciate more than any other feature of His mission. True, His followers would have appreciated something commemorative of His wonderful words or works, but the worldly also could have appreciated those things. But not so the value of His death as our Ransom-Sacrifice, the basis of our reconciliation and atonement, which has never yet been fully apprehended by any but the consecrated Little Flock—the Elect. And it was for these that the remembrance was

arranged and instituted. And though a Judas was present, he was given a sop, and went out from the others before the supper was ended; thus, no doubt, representing that in the close of this Age, before the Little Flock will have finished their part of having fellowship with their Lord in His sufferings, the sop of Truth will have become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the Ransom accomplished by the Lamb of God for the taking away of the sins of the world. —John : 29.

Blessed are those whose eyes can see that Jesus was indeed “ the Lamb of God that taketh away the sin of the world”; that the cancellation of the world’s sin is to be effected by the payment of man’s, penalty, by the application of Jesus’ sacrificial merit in due time for the sins of all mankind.

Only the Church have as yet received of the merit of Jesus’ death. Greatly favoured are those who can see that as the whole world lost Divine favour and came under Divine sentence of death, with its concomitants of sorrow and pain, so it was necessary that a satisfaction of Justice should be made before this sentence, or curse, could be removed; and that, therefore, as the Apostle declares, “Christ died for our sins,”—”the Just for the unjust,” that He might bring us back to God. Thus He opened up a new way—a way to life everlasting.

#### JESUS, OUR PASSOVER LAMB.

The Apostle Paul clearly and positively identifies the Passover Lamb with our Lord Jesus, saying, “Christ our Passover is sacrificed for us; therefore let us keep the feast.” He informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves the merit of Christ, the value of His sacrifice; we must also eat of the unleavened bread of Truth, if we would be strong and prepared for the deliverance in the morning of the New Dispensation. Thus we put on Christ, not merely by faith; but more and more we put on His character and are transformed into His glorious image in our hearts and lives.

We are to feed on Christ as the Jews fed on the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord prepares for us and which help to wean our affections from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have no continuing city, but as pilgrims and strangers with staff in hand, we are to gird ourselves for our journey to the Heavenly Canaan, to all the glorious things which God has in reservation for the Church of the First-borns, in association with our Redeemer, as kings and priests unto God.

Our Lord Jesus also fully identified Himself with the Passover Lamb. On the same night of His betrayal, just preceding His crucifixion, He gathered His Apostles in the upper room, saying, “With desire have I desired to eat this Passover with you before I suffer.” It was necessary that as Jews they should celebrate the Passover Supper on that night—the night of the anniversary of the slaying of the Passover lamb in Egypt, of the saving of the typical first-borns from the typical “prince of this world”—Pharaoh—the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, “Do this in remembrance of Me.”

We recall the circumstances of the first Memorial—the blessing of the Bread and of the Cup, the fruit of the vine; and our Lord’s declaration that these represented His broken body and shed blood, and that all His followers should participate, not only feeding upon Him, but being broken with Him; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in cooperating with Him in every and any manner, that they might later share all His honor and glory in the Kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, “Take, eat; this is My Body.” The evident meaning of His words is: This symbolises, or represents My body. The bread was not actually His body; for in no sense had His body yet been broken. In no sense would it then have been possible for them to have partaken of Him actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we recognise that the unleavened (pure, unfermented) bread represented our Lord’s sinless flesh—leaven being a symbol of sin under the Law, and especially commanded to be put away at the Passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, “The Bread of God is He which cometh down from heaven, and giveth life unto the world.” “I am the Bread of Life.” “I am the living Bread which came down from heaven; if any man eat of this Bread he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world.”—John 6: 33, 35, 51.

In order to appreciate how we are to eat, or appropriate this living Bread, it is necessary for us to understand just what the bread signifies. According to our Lord’s explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, in order that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners without any contamination from Father Adam, and hence free from sin—that enabled Him to become the Redeemer of Adam and his race, that permitted Him to give His life “a Ransom for all, to be testified in due time.”—1 Tim. 2: 3-6.

When we see that it was the pure spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that He laid down for us we are to “eat,” appropriate to ourselves; that is to say, His perfect human life was given to redeem all the race from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realise this and accept Him as our Saviour from death. The Scriptures show us, however, that if God would consider all past sins cancelled, and should recognise us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life.

In order that any of the race of Adam, might profit by the sacrifice of Jesus, it was necessary that He should rise from the tomb, that He should ascend to the Father and deposit the sacrifice, merit of His death in the hands of Justice, and receive from the Father "all power in heaven and in earth." As relates to the world, it was necessary also that in the Father's due time He should come again to earth a glorious spirit Being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

Now let us note that God's object in justifying the Church by faith during this Gospel Age, in advance of the justification of the world by works of obedience in the Millennial Age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in His sacrifice—as members of His Body. This deeper meaning of the Memorial He did not refer to directly. It was doubtless one of the things to which He referred when He said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the spirit of truth, shall come, it will guide you into all Truth, and show you things to come."—John 16: 12, 13.

This Spirit of Truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated Church, "The Cup of blessing for which we give thanks, is it not the participation of the blood of Christ? The Loaf which we break, is it not the participation of the Body of Christ?"—the sharing with Christ as joint-sacrificers with Him even unto death, that thereby we might be counted in with Him as sharers of the glory which He has received as the reward of His faithfulness?—"For we, being many, are one. Loaf and one Body."—1 Cor. 10: 16, 17.—Emphatic Diaglott.

Both views of this impressive ordinance are very important. It is essential, first of all, that we should see our justification through our Lord's sacrifice. It is proper, then, that we should realise that the entire Christ, the entire anointed company, is, from the Divine standpoint, a composite Body of many members, of which Jesus is the Head (1 Cor. 12: 12-14), and that this Body, this Church, as a whole must be broken—that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by laying down our lives for the brethren, as Jesus laid down His life—directly for His Jewish brethren, but really for the whole world, according to the Father's purpose.

It is not our spiritual life that we lay down, even as it was not Jesus' spiritual life that He laid down. As He sacrificed His actual, perfect being. His humanity, so we are to sacrifice our justified selves, reckoned perfect through Jesus' merit, but not actually so. Likewise, the Loaf and the Cup represent suffering. The "grains of wheat" must be crushed and ground before they can become bread for man; they cannot retain their life and individuality as grains. The "grapes" must submit to the pressure that will extract all their juices. must lose their identity as grapes, if they would become the life-giving members of the Body of Christ. Thus we see the beauty and force of St. Paul's statement that the Lord's children are participants in the one Loaf and the one Cup. But it is His 'blood, the virtue of His sacrifice, that counts. Our blood has virtue only because of His merit counted to us, only because we are members of His Body.

Our Lord distinctly declares that the Cup, the fruit of the vine, represents blood; that is, life—not life retained, but life shed, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins; and that all who would be His, must drink of it, must accept His sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the Law. It will not do to claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the ransom-price for the whole world. "There is none other name given under heaven or amongst men, whereby we must be saved." (Acts 4: 12) Likewise, there is no other way by which we can attain to the new nature than by accepting the Lord's invitation to drink of His Cup, and to be 'broken with Him as members of the one Loaf, to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honour and immortality.—Rom. 6: 3-5; 2: 7.

In considering the events of those solemn hours which followed the first Memorial Supper, let us follow the Redeemer to Gethsemane, and behold Him "with strong cryings and tears," praying "unto Him who was able to save Him out of death"—expressive of our Master's fear of death lest in some particular He might have failed to follow out the Father's Plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that He had faithfully kept his consecration vow, and that He would surely have a resurrection as promised.

We behold how calm He was thereafter, when before the high priest and Pilate, and Herod, and Pilate again. "As a lamb before her shearers is dumb, so He opened not His mouth" in self-defence. We see Him faithful, courageous to the very last; and we have His assurance that He could have asked of the Father and could have had more than twelve legions of angels for His protection. But, instead of petitioning for aid to escape His sacrifice, He petitioned for help to endure it faithfully. What a lesson is here for all His footstep followers!

On the other hand, we recall that even amongst His loyal disciples the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this for examining our own hearts as respects the degree of our own faith, our own courage, our own willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions—that we will confess Him not only with our lips, but also by our conduct.

The thoughts, then, before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul: "If we suffer with Him, we shall also reign with Him; if we be dead with Him,

we shall also live with Him"; "for our light afflictions which are but for a moment." "are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8: 18.) With these thoughts respecting the passing over of our sins as the First-born through the merit of the precious blood, and our share with our blessed Lord in all His experience of suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties. So doing, continuing faithful as His followers, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death into the liberty of children of God during the grand Millennial reign.

#### MEMORIAL SERVICE.

As stated in last month's issue, the Memorial Service in Melbourne in commemoration of our Redeemer's great sacrifice will be celebrated on the evening of Sunday, 9th April, at Molesworth Chambers, 450 Little Collins Street. The time of the service will be 6.45 p.m.; and all brethren intending to be present are also heartily invited to attend the afternoon meeting at 3.30 p.m., which will comprise a study appropriate for the Passover season. Evening tea will be provided, so that none need leave between the services. We pray the Lord's blessing on this solemn occasion everywhere.

#### PEOPLES PAPER.

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THE human mind is often so easily led to swing from one extreme to another. A few years ago practically all church ministers, from the Roman Catholic to the Salvation Army, deemed it heresy for any to deny the unthinkable doctrine of eternal torture. God was quite generally pictured as taking pleasure in perpetuating the lives of the wicked—all the unconverted and the millions of heathen who had never even heard of the only-way of salvation—in order that they might suffer agonies of torture forever.

It was a horrible conception of the great Creator, so impossible to One whose nature and name is love, and who is so wise and so just. Such teaching emanated from the Romish Church, no doubt through its alliance with Paganism—so many errors were incorporated from the Pagan system. It is good to be rid of such a nightmare, but there is a tendency to swing away to the opposite extreme and forget that justice is the foundation of God's throne.

There are those who seem to think that God's love will override justice, and that He will compel all to be saved eternally. Then they perceive a difficulty in the way God dealt with Israel of old and how He destroyed the antediluvians, Sodom and Gomorrah, the Egyptians with Pharaoh, and the Canaanites, whose land He gave to Israel. The difficulty under which some labour appears to be illustrated by the following statement of Rev. Norman Goodall, M.A.:—"Recent history" has done more than many commentators to show the cleavage between the Old and the New Testament conceptions of God. The character of Jehovah Sabaoth—the Lord of the battle lines of Israel—is not compatible with the Christian revelation of the God and Father of our Lord Jesus Christ. Both views cannot be woven into our pattern of God. We must choose between alternatives. Jesus did more than show that a warlike partisan God was also loving. He revealed that which makes it impossible to believe that a God of love is also a God of battles. He corrects much that had been believed in error, and long as it has taken us to learn the lesson, it is unlikely that the Christian conception of God will again be distorted by views of the Divine seen only through the mists of barbarism."

It is the failure to understand the Divine Plan of the Ages that leads to this confusion and discrediting of the writings of those "holy men of old who spake they were moved by the Holy Spirit." It is the same Holy Spirit that inspired the writings of the Law and the prophets that also declared Jesus to be the Son of God, and guided the writings of the apostles. When the Divine plan is understood, both Old and New Testaments are found to be in perfect accord. Divine wisdom has arranged the whole programme, and age by age has just accomplished its designed end. Justice is the first principle in all God's arrangements, and nothing can last that is not based upon that quality.

Divine wisdom evidently saw that the lesson of justice was the necessary first lesson to be taught to the human race that was to be. That then was the lesson of Eden and the first transgression. Again, when God would deal with the nations of Israel, the same great lesson was the principal thing taught. "Eye for eye, tooth for tooth, life for life." So it was respecting Adam's disobedience, life was forfeited, and only the finding of a life as substitute—to pay the penalty for him—could liberate Adam and all who shared his sentence. Thus it is written respecting Christ Jesus—the second Adam. "He tasted death for every man." He gave Himself a ransom for all. "I will ransom thee from the power of the grave," or, as our Lord Himself said, "My flesh I give for the life of the world."

It was in this way that God's love was manifested (Rom. 5: 8). There is no disharmony between Old and New Testament, between God's Justice and God's Love, between the Lord of Sabaoth, i.e., the Lord of battles for Israel, and the Father of mercies. God's Justice is still, and always must be, the foundation of His throne. His love, however, sees that every opportunity and ability is accorded to His creatures for meeting the demands of justice. He has given His own Son to die to offset the Adamic sentence of death resting on the human race, and he has provided the risen Christ and those chosen in Him, i.e., the Church of this Gospel Age, to be the means of assisting all the poor groaning creation up the highway of holiness to the perfect state of manhood (Romans 8: 19-22) during the Kingdom Age. All

the willing and obedient will thus receive eternal life, and only the incorrigibly wicked will be destroyed eternally. The 9th Psalm, verse 17, says: "The wicked shall be returned to sheol" (the tomb).

It is in Revelation 20: 9 that we again see Almighty God as the Lord of the Battles of Israel, when "fire comes down from God out of heaven and destroys them all—all the enemies of righteousness and truth and peace. The revelator sees the harmony between the Old and New Testaments when he says: "They sing the song of Moses the servant of God, and the song of the Lamb, saying. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King .of saints" (Rev. 15 : 3).

*Wish always and pray that the will of God may be wholly fulfilled in thee. What is it to thee whether that man be such and such, or whether this man do or speak this or that. Thou shalt not need to answer for others, but shall give an account for thyself.—Thomas A. Kempis.*

## Correspondence,

Dear Brother in Christ,

Another year is gone and the subscription must be due for the "Peoples Paper." It always brings comfort in this dark clay of Him Who said, "Be of good comfort, I have overcome the world."

I feel the burden of old age, but I have the rest for which I've been seeking all my life, the Truth that makes us free, the knowledge of Almighty God and the Beloved Son in whom He is well pleased—God's purpose in Christ Jesus for the whole world. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." "Behold the Lamb of God that taketh away the sins of the world." I am enclosing —, and please use the balance as you wish. I am with you, dear Christian friend, in spirit.

Yours in that blessed hope, F.A.

New South Wales, 24/2/33.

Dear Brother,

Greetings in our dear Redeemer's name. The booklets and tracts came safely, for which I thank you. The tract, "Why Evil," etc., is permitted seems to be appreciated by a good many people. I generally go to the doors and give them to the people and say I want to make sure that they get this very important message, as every one should know why evil was permitted. Some say, "That is what I want to know," so it is encouraging. I only put the message in the mail-box where there are high steps, as I cannot climb them, and do not like to miss too many. We know God will give the increase, and my prayer is for just the right ones to get it.

I was disappointed that there was nothing left for the tract fund; I seem to want so much when I write. I have a little tin money-box for the tract fund, and put by a little every week for that purpose. I have now —, which I am sending along to you for that purpose only, so in future if I ask for more than what I can pay for, please let me wait, and apply the amount to the tract fund, whatever I say, as by this you'll know it should not be used for anything else.

If you have any "Tabernacle Shadows" I would be glad of some. I have no idea what is the price, but am enclosing 3/-; send as many as it will cover. We are still rejoicing in the beautiful truths that our Father gave us through Bro. Russell, but one cannot help seeing the truth shine brighter as we go on, and see the wonderful outworking of God's plan in these times.

With Christian love and fellowship,

Your Sister in Christ, J.E.

Sydney, New South Wales. Dear Friend,

One day last week I was returning to work after having my lunch in the park and picked up your little paper, "The Voice," from the pathway. After perusing the article or subject therein, I find at the finish an offer of literature on any one subject, without money and without price. I certainly would like to have the following, "Our Lord's Return," "Where are the Dead?" "All About Hell," "Our Lord's Parables." I would be willing to forward payment for same, so that the money could be used for further distribution, as I am asking for more than one subject.

Awaiting a favourable reply,

I am, yours faithfully W. E. J.

Queensland, 18/3/33. Dear Christian Friend,—

I am forwarding 2/6 for "Peoples Paper," and am sorry I have been so long. I still enjoy reading the "Paper," and thought the verses, "The Good Fight of

Faith," very nice. It is so like the Christian life; we have seasons of joy and also times of sorrow, but I feel the conflict will not last long.

The Passover Supper will be held on 9th April, and it will be nice for Christian friends to partake of that Supper and enjoy that Christian fellowship with each other.

With Christian love,

I remain, B. A.

## Looks Like Prophecy.

(Extract from the Melbourne "Argus," dated 15/3/1933.)

### CHURCHES SHOULD ACT.

Mr. Lloyd George's Advice.

"All the nations are marching towards the battlefields with the dove of peace embroidered on their banners," said Mr. Lloyd George, M.P., at the annual meeting of the National Council of Evangelical Free Churches. "The Allies disarmed Germany after the war," he added, "and promised to do likewise, but they enforced the nay and dishonoured the aye. The only means I see of arresting a clash is for the Churches throughout Christendom meeting in some central place and calling a halt before it is too late."

Bible students realise more and more in fulfilment of the prophetic Word respecting these latter days, that church federation is becoming a decided possibility and a growing reality. Allied with this present agitation amongst professing Christian Churches is the twin prophetic movement as expressed above by one of the world's eminent statesmen, and which points more or less directly to desired union between church and state as a solution of our world-wide troubles and crisis.

Christians generally view statements like the above as tending toward the prophetic, and having a decidedly significant air, reminding them of the typical picture respecting Ahab and Jezebel of the Old Testament times, and the antitypical Ahab and Jezebel of Revelation, setting forth an improper and unholy union and its effect upon the true Church, the members of which recognise this unauthorised alliance, eventually to come about. Thus constituting the great anti-Christian system of so-called Christendom, it is as mystic Babylon to be finally overwhelmed in the time of trouble, going down symbolically as a millstone into the depths of the sea of anarchistic trouble, never to rise again; the whole giving place to the Millennial Kingdom of God, established under the rulership of the great Prince of Peace.

### EASTER CONVENTION.

The arrangements for the Easter Convention at Adelaide are now well in hand. A very fine programme has been drawn up, and all able to be present may feel assured of a really helpful time, by the Lord's goodness.

On Thursday evening, April 13th, the Memorial Service will be held in the Leavitt Hall, Wakefield Street (opp. Gawler Place), at 8 p.m. Anyone requiring programmes, or further information, kindly address the Class Secretary, 70 Fairford Street, Unley, South Australia.

## The Peace of God.

*"Peace leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 1-1:27.*

(Continued from March issue.)

THUS with abounding compassion and tenderness did our Lord, on- the last night of His earthly life, bestow upon His beloved disciples His parting blessing, His legacy of peace. It was the richest legacy He had to bequeath, and was one of priceless value. It was the promise of that tranquillity of soul, that rest and ease of mind, which He Himself possessed—the peace of God. It was the same peace which the Father has Himself always enjoyed, even in the midst of all the commotion which the permission of evil has brought about ; but it was not derived from the same source. In Jehovah this peace was self-centred; lie realised in Himself the omnipotence of power and wisdom; while the peace of Christ was centred, not ill Himself, but in God, by faith in His wisdom, power and grace. So also if we would have the peace of God, the peace of Christ—"My peace"—it must, like His, be centred in God by faith.

Yes, the peace of Christ was a-priceless legacy. Vet how quickly the storm cloud of trouble. which was even then growing very dark, burst in its fury upon the heads of those very disciples to whom the words were directly addressed. It followed almost immediately the gracious bequest, and struck consternation, bewilderment, confusion to their hearts, and shook their faith from centre to circumference. Then, where was the peace? While our Lord was speaking the words, the foul betrayer. Judas, was out on his murderous errand. Then followed the agony in Gethsemane, and the terror and consternation among the disciples as they began to realise the fate of their beloved Lord. Soon their almost breathless suspense deepened into more fearful forebodings as He stood alone before His merciless accusers and persecutors in the Hall of Pilate and the Court of Herod, while they were powerless to shield Him. Then came the tragic end—the horrors of the crucifixion.

### WHAT HAS BECOME OF THE PEACE

Where was the promised peace -under such circumstances—when, overcome with fear and dread, they all forsook Him and fled; and when St. Peter, although anxious to defend Him, was so filled with fear that three times he denied his Lord and with cursing declared that he never knew Him. The explanation is, that the peace had not yet come; for, as the Apostle Paul tells us, "Where a testament is, there must also of necessity be the death of the testator. For a

testament [a bequest] is of force after men are dead; otherwise it is of no strength at all while the testator liveth.” (Heb. 9 : .16, 17.) But as soon as the tragic scene was over and the cry, “It is finished,”• fell upon their eager ears, strange as it may seem, there is evidence that peace began to steal into their grieving hearts. The darkened heavens, the quaking earth, the rending rock, the torn veil of the Temple—all spoke to them a message of comfort which the world could not receive.

To the world ( Jews and Gentile, both participating in the crime) the language of these events was that of divine wrath and indignation against them. And- as fear -fell upon the people. and the clamour and excitement of that awful day died away, they smote upon their breasts and returned to their homes. The Roman centurion and they that were with him, fearing greatly, said, “Truly, this was the Son of God !”

But to the disciples of the Lord these events spoke a -very different language. The cause of their blessed .Master was their cause, and. it was God’s cause. To them these supernatural demonstrations were evidences that God was not regarding this matter with indifference; and though through the veil of darkness they could not read His bright designs, in these events there was to them a whisper of hope.

Three days later hope was revived by the news of our Lord’s resurrection, confirmed to them by His appearance in their midst. Again, forty days later, hope was strengthened by His ascension after His parting counsel and blessing and promised return, and the instructions to tarry in Jerusalem until they received the promise of the Father, the Comforter, the Holy Spirit of adoption, not many days thence at Pentecost. Then the peace of Christ, the Lord’s rich legacy, began to be realised, and the tarrying days of ‘prayer and expectancy were days of abiding peace—peace which flowed as a river. But when, on the day of Pentecost, the promised Comforter came, the river of their peace found a deeper bed; and their joy knew no bounds!

“Like a river glorious is God’s perfect peace,  
Over all victorious in its glad increase.  
Perfect: yet it floweth fuller every day;  
Perfect: yet it groweth deeper all the way.”

#### OUR RICH LEGACY OF PEACE.

But not alone to the early Church was this legacy of peace bequeathed. It is the blessed inheritance of the entire Church, even to the -end of the age. The Lord showed His thought for us all on that very day, when in His prayer He said, “Neither pray I for these alone, but for all those who shall believe on Me through their word.”—john 17: 20.

The peace promised, observe, is not the short-lived peace of the world, which is sometimes enjoyed for a little season—while fortune smiles, and friends abound, and health endures, but which quickly vanishes when poverty comes in and friends go out, when health fails and death steals away the treasures of the heart. “My peace,” the peace of God which Christ Himself by faith enjoyed, who, though He was rich, for our sakes became poor, . who lost friend after friend, and in His last hour was forsaken by all of the. few that remained —His peace endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of the present life can destroy, and which no enemy can wrest from us.

What richer legacy could the Lord have left His beloved people? Suppose He had. bent His energies during His earthly life to the accumulation of money and that in so doing He had amassed an immense fortune to leave in the hands of His disciples wherewith to push forward the great work of the age when He should be taken from them; money to pay the travelling expenses of the apostles and to defray the numerous expenses incidental to the starting of the work in various places, such as the renting of lecture rooms, the payment of salaries to travelling brethren, etc., etc. How soon would it all have vanished, and how poor would be our inheritance to-day! “ The man of sin” would surely have gotten hold of it in some way, and not a vestige of the legacy would have reached this end of the age. Hut, blessed he God, His rich legacy of peace still abounds to His people!

The peace promised is not such as the world can always recognise and appreciate; for the possessor of it, like the Lord Himself (and all His followers throughout the age) may have a stormy pathway. Indeed, that it must be so to all the faithful until the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms this peace shall abide—”In the world ye shall have tribulation, hut in Me ye shall have peace.”

#### FAITH THE BASIS OF PEACE.

If we would know the foundation and security of this abiding peace which is able to survive the heaviest storms of life, we have only to look to the teaching and example of the Lord and the apostles. What was it that held them. so .firmly- and gave them such rest of mind while they suffered? It was their faith—their faith in the love, power, and wisdom of God. They believed that what God had promised, He was able also to perform, and that His righteousness and benevolent plan could know no failure. By the mouth of His prophets He had declared, “My counsel shall stand, and I will bring it to pass; I have purposed it, I will also do it.” “The Lord of Hosts hath purposed, and who shall disannul it?” (Isa. 46: 9-11; 14: 27.) On the assurances of God they rested. In Him their faith was anchored; and it mattered not how fiercely the storms raged or how they were tossed by the tempests of life while their anchor still held fast to the throne of God.

The language of our. Lord’s faith was, “0 righteous Father, the world hath not known Thee; but, I have known Thee.” He had been with the Father from the beginning, had realised His love with His goodness, and had seen His power, and had marked His righteousness and His loving kindness and Fatherly providence over all His works. And so

it is written, "By His knowledge shall My righteous servant justify many; for He shall bear their iniquities." (Isa. 53 : 11.) The knowledge which He had of the Father gave to Him a firm footing for faith in all God's purposes concerning the future. Hence He could and did walk by faith. And that faith enabled Him to overcome all obstacles and to secure the victory even over death.

So also it is written for our instruction—"This is the victory that overcometh the world, even our faith"—that faith in God built, in our case, upon our Lord's testimony of the Father; and again it is written that, "Without faith it is impossible to please God." It is only through steady, unwavering faith that the peace of God—the peace of Christ—will abide with His people. While the Lord with His disciples, and they saw in Him the manifestation of the Father, their faith was strong and they had peace in Him, as He said. "While I was in the world I kept them." But not until after He had left them was their faith anchored in God. After Pentecost they experienced the same peace that Christ had enjoyed—the blessed peace that came from a knowledge of the fact that God acknowledged them as sons and heirs, and joint-heirs with Christ, if they would continue faithfully to follow in the steps of the Redeemer.

#### CULTIVATION OF UNWAVERING FAITH.

Herein is also the basis of our peace. No matter how fiercely the storms of life may assail us, we must never let go our anchor and allow ourselves to drift, but always remember that "the foundation of God standeth sure"; that "His truth is our shield and buckler"; that "what He had promised He is able also to perform," notwithstanding our human imperfections and frailties; that covering these we have the imputed righteousness of Christ, our Surety and Advocate and that "the Father Himself loveth" us, "He considereth our frame and remembereth that we are dust," and so has compassion for the sons of His love and is very pitiful and of tender mercy. Indeed, "What more can He do to us than He hath said," to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts of the narrow way of sacrifice?

There is nothing which puts the Christian at greater disadvantage in the presence of his foes than for him to let go, even temporarily, his grip upon the anchor of faith. Let him do so for a moment; and of necessity darkness begins to gather round him. He cannot see the brightness of his Father's face; for "without faith it is impossible to please God"; and while he grapples again for the anchor, the powers of darkness fiercely assail him with doubts and fears. These attacks are generally based upon his human imperfections, which he should ever bear in mind are covered by the Robe of Christ's righteousness.

If we would have the peace of God reign in our hearts, we must never let go our anchor, "nor suffer Satan's deadliest strife to beat our courage down." "The language of our hearts should always be, "Though He slay me, yet will I trust Him." With this faith the peace of God, the peace which the Master bequeathed to us, ever abides. Thus "the peace of God which passeth all understanding will keep our hearts and minds through Christ Jesus"; for it is written again, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

In the midst of the Christian warfare let our hearts be cheered and our minds be stayed, not only with such assurances that all the divine purposes shall be accomplished, but also with such promises of personal favour as these

"Like as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame; He remembereth that we are dust." "Can a woman forget her sucking child? . . . Yea, they may forget; yet will I not forget thee. Behold, I have engraven thee upon the palms of My hands." "The Father Himself loveth you," and "It is the Father's good pleasure to give you the kingdom." "Such as are upright in their way are His delight." "Delight thyself also in the Lord, and He shall give thee the desires of thine heart"—the peace of God, even in the midst of storm and tempest.

(Concluded.)

## The Church of the First-Borns.

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

THE Church of the First-borns" is not to be confounded with the Church of the First Resurrection. The word first, in the phrase First Resurrection, signifies better, superior. The First Resurrection includes only the Lord and "the Church, which is his Body"; in other words, the Bride Class. But in this glorified Church of the First-borns are included all those who are born of the Spirit. Those who are to be of the spirit nature will be those who have been developed throughout the Gospel Age—before God's favour goes to the world. This Church of the First-borns includes all who came into covenant relationship with God before the New Covenant is put into force. Some will have part (an inferior part, however, to that of the Church) with the great "High Priest of our Profession" in instituting the New Covenant. They will all have some share with him in dispensing the blessings of the New Covenant to all the families of the earth—to Israel first, and then to all nations.

"YE ARE COME UNTO MT. ZION, THE HEAVENLY JERUSALEM."

This Church of the First-borns is prophetically pictured in the Old Testament in connection with the Passover. In that night when all the first-born of Egypt were slain, all of the first-born of Israel were passed over. These escaped because of the blood on the lintels of their houses and because of their partaking of the lamb within. We know that afterward all of the first-born of Israel were exchanged for the one tribe of Levi; and that this tribe was separated or divided into two parts—one a priestly class and the other a servant class. The former were called Priests; the latter Levites; though, of course, all were Levites. These two classes were types of the Church of the Gospel Age.

"But ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem; to the General Assembly of the Church of the First-borns." (Heb. 12: 22, 23.) More properly we understand this to signify that we

have approached—this is that to which we are coming—it is in sight. Some have already reached it. Our Lord has reached the goal. And some others of the First-borns have also reached their goal; and some of us have not yet reached it. But this is what we are approaching. We shall all have come into power and into our place in the Divine Plan, at the close of this Gospel Age. Thereupon will follow the “time of trouble” with which this Age will end, typified by the trembling of the mountain of Sinai. Then, in the same connection, we read that we are approaching an innumerable company of angels.

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

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

## ONE DAY AT A TIME.

One clay at a time, with its failures and fears,  
With its hurts and mistakes, with its weakness and tears,  
With its portion of pain and its burden of care;  
One clay at a time we must meet and must bear.

One clay at a time to be patient and strong,  
To be calm under trial and sweet under wrong;  
Then its toiling shall pass and its sorrow shall cease;  
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long,  
And the heart is not brave and the soul is not strong.  
O Thou pitiful Christ, be Thou near all the way;  
Give courage and patience and strength for the day.  
Why should we look forward or back with dismay?  
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;  
He hath numbered its hours, though they haste or delay.  
His grace is sufficient, we walk not alone;  
As the clay, so the strength that He giveth His own. —Selected.

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## The Peace of God.

*“And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus.”*

—Phil. 4: 7.

PEACE is defined to be a state of quiet, or tranquillity, freedom from disturbance or agitation—calmness, repose. Such a state of mind our text affirms of God. His is a mind tranquil, calm, undisturbed, never agitated, nor even wearied, nor perplexed by any - of the cares of His vast dominion. Yet this perfect peace of God, the Scriptures show, is due neither to the fact that there are no disorders in His vast domain, not yet to any stoical indifference to pain or pleasure, but rather to that perfect poise of His glorious attributes which makes Him Master of His situation as Sovereign of the whole universe.

Have we admired the coolness and calm self-possession of a great general, such as Grant or Napoleon, in the midst of confusion and smoke of battle? Or of a great statesman, such as Gladstone or Bismarck, in the midst of national perplexities and perils? Or of skilled physicians or others in critical times and places? These are only faint illustrations of the peace of self-possession and self-confidence which rules in the mind of God. He is never confused, bewildered, perplexed, anxious or care-worn, nor in the least fearful that His plans will miscarry or His purposes fail, because all power and wisdom inhere in Him.

The scope of His mighty intellect reaches to the utmost bounds of possibility, comprehends all causes and discerns with precision all effects; consequently, He knows the end from the beginning, and that, not only from philosophical principles, but also by intuition. •As the Creator of all things, and the originator of all law, He is thoroughly acquainted with all the intricate subtleties of physical, moral and intellectual law, so that no problem could arise, the results of which are not manifest to His mind. “God is light, and in Him is no darkness at all.”—I John I : 5.

God, the Creator of all things, is also the competent Sustainer of all things. In silent grandeur, from age to age, the whole physical universe fulfils His will, without a suspicion of disorder or mishap; and the same power is pledged for its sustenance throughout the eternal future.

Thus from His own vast, inherent resources of power and wisdom, springs the peace of God. But not from this source alone is the divine peace; for peace is the certain concomitant of inherent goodness. God is the impersonation of every virtue and every grace; and consequently He has the blessed satisfaction and peace of conscious moral perfection as well as inherent wisdom and power.

### GOD’S EMOTIONAL NATURE.

Yet we find this peace of God coexisting with much of disorder and trouble. As a Father He shows us that He bears a Father’s love to all His intelligent creatures—“the whole family [of God] in heaven and in earth”—and that for His “pleasure they are and were created.” (Eph. 3: 15 ; Rev. 4: 1 1.) He created them in His own likeness—with the same mental and moral attributes, so that He might have communion and fellowship with them as sons, and they with Him as a Father, that thus, in mutual fellowship and communion, the Creator and the creature might find pleasure, happiness and delight.

This likeness of God includes in all not only the same mental faculties, but also the free exercise of the same in the formation of character. A creature incapable of thus forming character would not be in God’s likeness. And for the purpose of developing character, the alternative of good and evil must be placed before him. The right and the wrong principles of action must be discerned, and the individual -left free to his own choice in the matter, that the pleasure of God may be realised in the virtuous character resultant from the free choice of righteousness.

Since the love- of God for His -newly created- and innocent creatures is akin to, but much stronger than, the love of an earthly parent • for an innocent infant, and since that loving interest and solicitude does not grow cold as the creature advances in years, • but earnestly watches for the development of the principles and fruits of righteousness, it is manifest that, like an earthly parent, God experiences the sense of either pleasure or pain, . according as His free, intelligent creatures choose the right -course. or the wrong. Of this we are fully assured, not only by thus reasoning from the fact of His Fatherhood, but also by all of those Scriptures which speak of some things as abomin-able, displeasing, hateful, and despicable to Him and as giving Him no pleasure; which say that His anger burns against them, and that His indignation and wrath wax hot, even to their destruction. Other Scriptures speak of His pleasure, love, joy, and delight, in pleasing things—in the principles of righteousness and those who obey them—the appreciation of pleasurable emotions of an opposite character, for pain and pleasure may properly be considered the ebb and flow of the same emotion.

These exhibitions of the mind of God indicate clearly an emotional nature in the Divine Being, of which fact we might also judge from the realisation of our own emotional nature, since man was created in God’s image. No, God is not a God of stoical indifference, insensible to the emotions of pleasure and of pain; but the perfect poise of His attributes preserves the equilibrium of peace under all circumstances, whether of pain or pleasure.

### GOD’S PEACE UNBROKEN BY ETERNAL DISCORD.

With this thought, then, let us consider the circumstances under which the marvellous peace of God has been perpetually maintained. The deep-laid plan of God in all His creative-works required long aims [ages] for its accomplishment. Across the vista of ages He saw in His purpose the glory of an intelligent creation in His own

likeness, established in righteousness and worthy of His gift of eternal life. He therein saw the mutual pleasure of the Creator and the creature, and with a peaceful patience He resolved to wait for the glorious consummation.

As the plan developed and time rolled on, the free Moral agency of His creatures, misused by some, was enabling them to develop evil characters. By this means discord was introduced into His family—"the family [of God] in heaven and in earth"—all His creatures, angels and men; and the family was divided, some holding to righteousness and some choosing to do evil. But such a contingency was one of the foreseen necessities of the far-reaching plan, the glorious outcome of which was, in the divine judgment, worth the cost of all the trouble and loss which He foresaw.

What a dreadful thing is family discord. How a prodigal son or a wayward daughter often brings the grey hairs of the human parent down with sorrow to the grave! Ah! the heavenly Father knows something of such sorrow; for He saw Satan, one of his sons ( Isa. 14. 12), an angel of light, fall as lightning from heaven. (Luke 10: 18.) For six thousand years, at least, that son has been in open, defiant rebellion against God, and most actively and viciously engaged in inciting further rebellion and wickedness. He saw many of the angels leave their first estate (Jude 6) and become the allies of Satan, and then He also saw the whole human race fall into sin. Did ever any human parent find such a conspiracy—so virulent and hateful—spring up in his family? Surely not!

Then God found it necessary to perform the unpleasant duties of discipline. In His justice He must disown the disloyal sons and deal with them as enemies. Though all the while His Fatherly love was preparing to bless the deceived and fallen ones when the purposes of redemption should restore the repentant to His favour, love must be veiled, while only stern, relentless justice could be manifested. This has been no pleasant duty, nor has the attitude of the sinner been pleasing to Him.

Consider the love against which these recreants sinned. Though from God cometh every good and perfect gift, His favours have been despised, His love spurned. His righteous authority conspired against and defied, His character maligned, misrepresented, made to appear odious, hateful, unrighteous, and even despicable. Yet, through it all the peace of God continues, and for six thousand years He has endured this contradiction of sinners against Himself. And still, O, wondrous grace,,! His love abounds; and it is written that He so loved the world, even while they were yet sinners, that He gave His only-begotten Son to die for them; and that through Him judgment (trial) is also to be extended to those angels that fell. with the exception of Satan, the leader and instigator of the whole conspiracy—the father of lies.—John 3: 16; 1 Cor. 6: 3; Jude 6; Heb. 2: 14; Rev. 20: 10, 14.

#### GOD'S PEACE COMPATIBLE WITH SORROW.

This gift of divine love was another indication of the cost to our heavenly Father of His great and marvellous plan. Not only did He behold the fall into sin of a large proportion of His family, but their recovery cost the sacrifice of the dearest treasure of His heart, and the subjection of this beloved One to the most abject humiliation, ignominy, suffering and death. Again the illustration of a parent's love assists us in comprehending the cost of this manifestation of Jehovah's love. With what tender and yearning emotions of love must He have made this sacrifice of His beloved Son, in whom He was well pleased? In addition to all the graces of character manifested since the very dawn of the being of the Logos, was now added the further grace of full submission to the divine will, even when the pathway pointed out was one of humiliation and pain.

Ah did the Father let Him go on that errand of mercy without the slightest sensation of sorrowful emotion? Had IN no appreciation of the pangs of a Father's love when the arrows of death pierced the heart of His beloved Son? When our dear Lord said, "My soul is exceeding sorrowful, even unto death," and again, "Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." did it touch no sympathetic chord in the heart of the Eternal? Yes, verily the unfeigned love of the Father sympathetically shared the Lord's sorrow.—Matt. 26 : 38, 39.

The principle taught in the divine Word, that true love weeps 'with those that weep and rejoices with those who rejoice. is one which is also exemplified in the divine character. The immortal Jehovah 'could not Himself die for us, his divine nature being proof against death. And even if He could have died, there would have been no higher power to raise Him out of death. Thus all creation would have been left forever without a Governor, and only disaster and ruin could have ensued. But God could and did sacrifice at great cost to His loving, Fatherly nature, the dearest treasure of His heart ; and thus He manifested ( I John 4-9) the great love wherewith He loved His deceived and fallen creatures. if this sacrifice cost Him nothing. if it were impossible for His mind to realise any painful emotion, even under such a circumstance. then the gift of His Son would be no manifestation of His love ; for that which costs nothing, manifests nothing.

Our Lord Jesus also manifested His great sympathy for the Father in the misrepresentation of His character, which He has so patiently endured for ages. It was the one effort of His life to glorify the Father and to rectify among men the false impressions of His glorious character—to show to men His goodness, benevolence, love and grace, and to lead them to love the merciful God who so loved them, even while they were yet sinners, as to seek them out and to plan for their eternal salvation.

#### GOD'S PEACE SELF-CENTRED.

Yes, there has been great commotion in the disrupted family of God—commotion in which the Lord declares He has had no pleasure ( Psa. • 5 : 4) ; but, nevertheless, the peace of God has never been disturbed. In the full consciousness of His own moral perfection, His unerring wisdom, His mighty power, and with the fullest appreciation of justice and the keenest and most ardent love of the beauty of holiness, patiently and peacefully. He has endured the contradiction of sinners against Himself for six thousand years.

But during the seventh millennium, according to the divine purpose, it will be the joyful privilege of our Lord Jesus fully to manifest to all creatures in heaven and in earth the Father's glorious character. Then will the Father rejoice in

the grandeur of His finished work and in the everlasting peace and happiness of His family in heaven and on earth. "reunited under one head."—Eph. I : 10. ( Diaglott).

This blessed consummation will not be realised. however, until the incorrigible fallen sons of God. disowned and disinherited because they loved unrighteousness, and would not be reclaimed, shall have been cutoff. This will be the last unpleasant duty of the Creator and Father of all, who positively declares that it is a sad duty, yet nevertheless. one which He will have .the fortitude to perform in the interests of universal righteousness and peace. Hear Him: "As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the- wicked turn from his way and live ; turn ye, turn ye from your evil ways ; for why will ye die?"--Ezek. 33 : 11.

Thus we see that the peace of God is: compatible with great commotion and with sorrow and pain of any kind; for it is not dependent upon outward circumstances, but upon the proper balancing of the mind and the conditions of a perfect heart. Such peace—the peace of God—was enjoyed also by • our Lord Jesus in the midst of all the turmoil and confusion of His eventful earthly life. And this brings us to the consideration of our Lord's legacy to His disciples, when He was about to leave the world, as expressed in His own words :

"Peace I leave with you, my peace I give unto you ; not as' the world giveth tin stinted measure or in perishable quality I, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14. 27.

This article, in connection with these words of our Lord, will be continued in our next issue.

## **The Good Fight of Faith.**

I came and saw, and hoped to conquer,  
As the great Roman once had done;  
His was the one hour's torrent shock of battle,  
My field was harder to be won.

I came and saw, but did not conquer,  
The foes were fierce, their weapons strong;  
I came and saw, but yet I did not conquer,  
For me the fight was sore and long.

They said the war was brief and easy,  
A word, a look, would crush the throng;  
To some it may have been a moment's conflict,  
To me it has been sore and long.

They said the threats were coward bluster,  
To brave men they could work no wrong;  
So some may boast of swift and easy battle,  
To me it has been sore and long.

And yet I know that I shall conquer,  
Though sore and hard the fight may be;  
I know, I know I shall be more than victor  
Through Him who won the fight for me.

I fight, not fearful of the issue,  
My victory is sure and near;  
Yet not the less with hand and eye all watchful,  
Grasp I my buckler and my spear..

For I must fight, if I would conquer,  
'Tis not by flight that fields are won;  
And I must conquer, if I would inherit  
The victor's joy and crown and throne.  
—Horatius Bonar.

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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

# Bahaim

THERE appears to be a movement abroad called Bahaim. The thought appears to be to abridge all religions in order to bring about a working faith, into which all may be gathered in a common brother-hood of man under the Fatherhood of God. Referring to the movement, I. W. E. Dudley, of Brooklyn, N.Y., has made the following remarks :—

“It is certain that the clay will arrive when the human race will come into the unity of the faith ; ‘ that that may all be one’ is a prayer destined for fulfilment, even though the mountains crumble. But this unity of faith will not be realised by throwing off institutional restraint. It will be hastened by an organised programme of clear thinking, a programme born at the altar, where consecrated souls see their Lord high and lifted up. You see, to believe some thing about everything and nothing in particular, leads to no end of difficulty. If a man, for the sake of breadth of vision, believes equally in Christ and Buddha, the inevitable result is a neutrality that inhibits religious zest. This means that universality of belief may easily be made the excuse for carelessness in personal worship.

“There are individuals whose beliefs are so numerous that conviction is an absolute impossibility. This is why too much breadth leads to confusion. It is a delightful experience to be regarded as a person of unlimited tolerance and vision, but after all the thing that matters is the goal for which we are striving. To dip a ladle in every pot, and to be applauded for it, is positively thrilling, ‘but the danger is the complete loss of logic through loose thinking.”

There is on the one hand danger of bigotry and a disposition ready to declare that every one not thinking and believing just along certain lines are outside Christianity altogether, and then, as is usual, the great Adversary swings others to the other extreme as inti-mated in the above excerpt, i.e., that it does not matter what we believe—just have a kind spirit and spend happy times together—gather all and sundry and make them think they are all bound for the same place, even if journeying along roads leading in opposite directions.

The Christian must know what he believes, and there are certain fundamental teachings which he must up-hold, and any who do not accept such doctrines are not Christians at all. All the same, there is no occasion to denounce those who cannot see what we believe to be essentials, not all are called to the “high calling of God in ‘Christ Jesus.” We rejoice to know that the Lord has a provision for such in own time and way. There are other matters which are not so vital, and on these we should seek to exercise consideration towards those who differ from us. All should be able to express their thoughts in quietness and turn to the Scriptures which they would think support their views; maintaining the unity of the spirit in the bonds of love, joy and peace.

Probably all other religions in the world might form a basis for unity, but the Christian faith can make no compromise—Christianity is exclusive—”what fellowship bath Christ with Belial.”

## ADELAIDE CONVENTION

It is with pleasure that announcement is made to the effect that the brethren of the Adelaide Ecclesia have decided to hold their usual Easter Convention in that city. again this year (D.V.),

The Convention is to take in Good Friday to Easter Monday, April 14th to 17th, inclusive, and the evening just preceding these Convention days—Thursday, April 13th—has been chosen for the Memorial Service in commemoration of our Lord’s great sacrifice.

A very pleasing feature this year is the inclusion of a Baptismal Service in the programme, at which those so desiring may symbolise their consecration already having taken place, in the waters of baptism.

Any further information shall be supplied in our next month’s issue, and in the meantime the class secretary in Adelaide will be pleased to hear from all friends who may contemplate being in attendance, and to whom a hearty invitation is extended.

We pray God’s blessing upon the arrangements that the season may be one of mutual help and encouragement for each and all. Kindly address: - ,S. H. E. Copping, 70 Fairford Street, Unley, Adelaide, South Australia.

## THE PASSOVER MEMORIAL, 1933.

Opportunity is taken of making this early reference to the Passover season for this year. All truly consecrated followers of Christ delight to assemble together, wherever possible, and keep the Memorial in remembrance of His death, in sincerity and truth. And, further, as is fully appreciated by the brethren, this solemn occasion of partaking of the emblems is a confirmation of our consecration vow and heart desire ‘to be broken’ with our Lord, as the life is “poured out” in faithful service unto death. ( Rom. 8: 17).

Our Lord, in fulfilment of the type (Exod. 12: 1-6) became “our Passover (Lamb) slain for us” on the 14th of Nisan, according to the Jewish Calendar, and this date falls on Monday, 10th April, this year. It was, however, on the previous evening, still Nisan 14th (the Jewish clay commencing and closing at sundown) that Christ instituted the Memorial with His disciples, after the customary Passover Supper. The evening of Sunday, April 9th, will, therefore, be the appropriate time to celebrate the Memorial this year for all the brethren desiring to hold it on its anniversary.

The Melbourne Class have decided on the anniversary (late, Sunday, 9th April, for the Memorial Service and all consecrated members in Christ will be welcome at the usual meeting rooms, Molesworth Chambers, 450 Little Collins Street, Melbourne.

## Distinction Between Keeping and Fulfilling The Law.

THE question, Did the keeping of the Law Covenant require the death of Christ? is a peculiar and very deep one. On one side it might be argued that the death of Christ was sacrificial, that no law would be just which would require the death of an innocent person; that since God's Law is just, it did not require the death of an innocent man, and that therefore it was not necessary for Jesus to die in order to fulfil the Law. But this is only one side of the question.

The other side of the argument is that our Lord Jesus, who loved His God with all His heart, soul, mind and strength, and who had consecrated His life to do the Father's will. must do that will and avoid everything contrary to it, in order to live in harmony with His consecration. As soon, therefore, as He learned that it was God's will that a redemption price of a perfect human life should be paid for Adam and the world of mankind, He would present Himself in consecration and faithfully carry out all that is implied in that consecration, because He loved God with all His heart, soul, mind and strength.

It would be reasonable, also, to expect that if our Lord knew that the hundreds of millions to whom He had become "neighbor" by becoming human were in great difficulty and could be delivered only by a sacrifice on His part. He would, if He loved His neighbour as Himself, want to do something for their relief. This desire would lead Him to make the sacrifice.

If to this we add the thought that God would not permit our Lord to perish, but would restore Him to life and glory, and that Jesus had in mind the promise that He would not be suffered to remain in death, we at once perceive that He would be willing to die for His Unjust neighbor, because He loved His neighbor as Himself.

These two views, so directly opposite, nevertheless coincide in that it was left open for our Lord to will what He would do. The Father gave Him an opportunity and set before Him a great reward; the Father did not entrap our Lord into an engagement from which He could not draw back. When we come to view the subject from this standpoint, we see the reasonableness of the whole arrangement.

In His consecration at baptism our Lord had said, "Lo. I come . . . to do Thy will, O God" (Heb. 10: 7) ; I will keep nothing back that You require. Such obedience would have been as much as the Law could require of any one. On the other hand, Justice would not require a sacrifice, for Justice could not demand it. Willingness to do anything that justice would demand constituted His keeping of the Law. This point is so fine that 'it is almost impossible to explain it in language. We can know, however, that the Father set before Jesus the great reward, and that for the joy set before Him He endured the cross and despised the, shame.—Heb. 12: 1, 2.

### GOD'S WILL EXPRESSED

There is a distinction between fulfilling the Law and keeping the Law. The Jews did neither. They partially kept the Law and endeavoured to do still further than they were able to do. But they could not fulfil the Law; for it is so great that it is 'beyond the 'power of man to fulfil all of its requirements. The Law consists of two different parts. The one is a regulation of the morals the duty of all toward -God and toward fellow-men. In this sense of the word, the Law stands for justice—for what is right. The Jews endeavoured to do right and thus to keep the Law, but were unable to do so on account of hereditary weaknesses.

Our Lord Jesus, however, kept the Law in this sense. By so doing He earned the right to everlasting life on the human plane. This the world will do in the next. Age. They will be enabled to keep the Law and will. get everlasting life, the reward of obedience to the Law. But Jesus did more than keep the Law of Justice. He also fulfilled that part of the Law which :is applicable to Him, and He is still fulfilling the

The other part of the Law consists of ceremonial; features, which constitute the types and shadows mentioned by St. Paul. (Heb. 10 : 1). These prophetic features of the Law represent the Divine will in respect of the means by which mankind will 'be restored from the plane of degradation, sin and death to Divine favour. This' prophetic fulfilling of the Law consisted in the carrying out in antitype of one important feature—the Passover institution. The 'killing of the lamb, the sprinkling of the blood and the eating of the flesh, were prophetic—typical.

Jesus fulfilled His part of the type when He was put to death. It was only by virtue of His sacrifice of His will entirely to the Divine will that He was able to fulfil the prophecies, for these were not commands to mankind in general. In these was a suggestion of things which were not commanded, but which God desired to have accomplished at some time through some one, and through which the Redemption of the human race and the Restitution of all things lost by Adam would be effected.

In the performance of the Atonement Day sacrifices the blood was taken into the Most Holy and typically made satisfaction for sin. Jesus accomplished a part of this work. Since then He has ascended on High and made satisfaction for us, the Church class, by means of which we may walk in His footsteps by consecration. (Heb. 9: 24). All down through the Gospel Age He has been accepting this class, and eventually will accomplish their sacrifice. This was typified by the. killing of the Lord's goat.

Jesus, we see, has been fulfilling the Law during these eighteen hundred years, as well as during His ministry. This work will not 'be finished until the end of the Age. Jesus said that He came not to destroy, but to fulfil the things of the Law (Matt. 5: 17) ; and He will continue the fulfilment of the types of -the Law during the thous-and years. until all is fulfilled at the close of the Millenniai Age. Some of these things are future : such as the sprinkling of the blood of the antitypical Lord's goat, the sending away of the antitypical scapegoat, and the appearance of the antitypical High Priest to bless the people. It will take the entire thousand Years of :Christ's reign to get hack all that was lost through Adam's •disobedience and that is to be restored to mankind through the merit of Christ.

## THAT FEATURE OF THE LAW FULFILLED BY CHRIST'S DEATH

The moral Law--the Ten Commandments—and the Covenant, of which it is a part, promised life to those who would keep its requirements. Jesus could have had that everlasting life by doing everything that the Law required, for the Law demands no more than justice. He could have obeyed every command of the Law without sacrificing any of His rights. But the prophetic features of the Law could not have been fulfilled unless some one had sacrificed his life. and the one who would do this must be equivalent of the one who had sinned.

Since the one who had sinned was perfect, in the image of God, the one who would be a corresponding price to fulfil the Law and to bring out all those blessings to the world that tilt" Law prophesies. must be one who could fully keep the Law. •Only such a person would he competent to make the sacrifice and thus to fulfil the prophetic features of the Law.

This requirement was fully met by Jesus, who was "holy, harmless. undefiled and separate from sinners"—everything, that Justice could expect. He gladly kept the Law, and did even more. He proposed to do everything written in the Book; for He had said. "Lo, I come to do Thy will, O God" (Psa. 40: 8)—everything that had been written. His consecration went beyond the moral Law and embraced everything that God had written prophetically. All this He fulfilled. As a result He is the Saviour, able to save to the uttermost" all that come to the Father through Him.—Heb. 7: 25.

We cannot think that God would be offended with any one who came up to the requirements of the Law, but who did not go beyond. Since God had said, "If ally one, keep all this Law, I will do My part and give him everlasting life," Justice could ask no more. If such a one should not go forward to sacrifice, Justice could not be offended, for it could not demand that he do so.

In fact, the Father does not require the righteous of this Age to sacrifice, nor will He expect the world to do in coming to the plane of human perfection. But if God should set before any of the human family an opportunity to offer their lives in doing the Divine will, they should esteem this a privilege The Father would not consign one to death, however, who should fail to do this. But every one who loves the Lord should think. "Here is my opportunity to show my trust, my loyalty to God." In. this respect the example of Jesus will stand out for all eternity to angels and to men, so that if ever God gave even a hint of what His will would be, they would hasten to do that will and not hesitate for any consideration.

There is a lesson also of love in the matter. We are not to content ourselves with saying, "I did not lie; I did not steal ; I did unto my neighbour as I would wish done unto myself." We are not to stop with this as a sufficiency; no one will get life on any plane if lie does no more than this. Our privilege is to anticipate God's. will through watching the types of the Law and the words of our Lord and Head. We are to count all things as loss and -dross in comparison with this opportunity which. we have. Nothing else should be counted so great a privilege as that of following in the footsteps of Jesus.

## CHRISTIAN BAPTISM.

(Address at Baptismal Service.)

TO the well-informed Christian . believer. the Scriptural term, "Baptism," must ever present itself in deep and solemn significance. so rich in meaning. so singularly rare and grandly unique on account of the comparatively few invitations held out as a wondrous privilege for those so invited to enter into a covenant with God, having been drawn of the Father to Christ in true devotion and sacrifice and a fervent desire to wholly consecrate their lives in the Master's service. Realising that God's Word portrays, "One Lord, one faith, one hope, one baptism." and discerning the many so-called beliefs ill Christendom to-day, the truly enlightened child Of God views with sacred trust and solemn reverence these great fundamentals and foundation for his faith and hope.

We rejoice to-day because of this happy privilege of assembling and witnessing our dear sister's desire to symbolise with that sincere and earliest spirit of devotion and consecration which precedes her immersion in the waters of baptism, and which is merely an outward sign and symbol of a life hidden in Christ.

On all occasion such as this, it is well that we each and all remind ourselves of that deeper baptism, which is enjoined upon all called of God to journey along the same narrow way of self-denial and trial, and to examine our hearts and lives to see if our covenant is being fulfilled to the utmost. How easy it is, brethren, to become. in any degree, indifferent to our vow of consecration and to quench to that extent the true and proper spirit of obedience and sacrifice. Having begun in the spirit, are we made perfect in the flesh? Or are we continuing to crucify the fleshly tendencies in order that we may walk in newness of life, becoming more and more steadfast, immovable, and rejoicing in the wondrous privilege of living not for self, but unto Him who vouchsafes to present us faultless before the Throne with exceeding joy, providing we continue in the faith, grounded and settled,- and be not moved away from the "Hope of the Gospel"? Let us say, then, with all earnestness of heart and purpose, "For me to live is Christ"—and be. determined that nothing shall separate us from the love of God as exemplified in Christ Jesus, our Head.

How, then, do we understand the symbol about to be performed?. What does it signify? First of all, t') be immersed in the waters of 'baptism without intelligently comprehending why we participate in that ceremony would certainly profit the candidate nothing. Many •to-day so perform the symbol, believing it to be imperative that such must be, in order to make secure their salvation, and thus demonstrating the fact that a goodly percentage of professing Christians

are blinded to the true import, and in their ignorance are found grasping at the shadow, and thereby losing the substance.

The beloved Apostle Paul expresses the matter of real baptism very vividly and decidedly in his 6th chapter of the Epistle to the Romans, verses 3-11. In the light of these verses we learn that the true baptism is not water immersion, 'but something far more definite, and deeply significant—a "death 'baptism'"—of which -this outward sign is an evidence, a picture. "Know ye not that as many of you as have been baptised into Christ have been baptised into His death !" Yes, a real death 'baptism of which the water baptism is but a symbol. The same Apostle says that the true baptism is not an outward observance, not the washing away of the filthiness of the flesh, but rather an answer of a good conscience toward God, a mind and heart co-operating intelligently in the lives of those N' ho have desired to put on Christ, and have entered into a covenant with Jehovah, with the spirit and understanding as to what the hidden, inner and deeper meaning signifies. Our dear Lord, the Head of the Church, clearly defined the spirit's leading, and what must be the attitude of each of His followers when, coming to John the Baptist, He desired to be immersed in Jordan's waters, and how John could not comprehend why the Messiah, of whom he was the forerunner, could possibly request of him an immersion, seeing that our Lord was holy, pure, undefiled and separate from a sinful world. John replied that he felt a much greater need to be baptised, seeing that the baptism he was administering was on behalf of fallen Jews who had violated their covenant under the Law, on account of fallen tendencies and imperfections, and thus had come short of Jehovah's requirements for them. Our Lord's reply, "Suffer, or permit it to be so now, for so it becometh Me to fulfil .all righteousness"—was deeply significant and not understood by John, but was designed to teach a very important principle in fulfilment of God's will for our Lord in picture and prophecy, subsequently preached and elaborated upon by the inspired Apostles as Jehovah's mouthpieces and representatives. Our Saviour's baptism in the waters of Jordan, then, was an observance and Manifestation of in Ward desire and purpose of a consecrated heart and mind. working intelligently and in unison respecting His heavenly Father's will, and-so .He hastened at. the appropriate time to witness to that inner and deeper spirit of consecration that had preceded the symbolic immersion. John the Baptist was permitted and privileged as God's representative, to see the evidence of this inmost soul's expression as He says,—"I saw the spirit of God alighting upon Him. and I heard. a voice from heaven, saying,— •"Phis is My beloved Son in whom I am well pleased.' "

While our Saviour's deep spirit of consecration was in advance of His Jordan experience, vet it was not until God's Holy Spirit -rested upon Him that we read of the heavenly, the spiritual, the higher things being opened unto Him in richer and deeper purport and significance, and with a clearer illumination of mind than formerly respecting His Father's will for Him, and all that His covenant of sacrifice entailed and implied. In regard to the Lord's brethren we have noted firstly how the chosen Apostles left all to follow their Master, and during our Saviour's earthly ministry, aided by His spirit demonstrated that love, faith, and obedience as they hearkened to our Lord's instructions concerning them. They. too, thus previously gave that evidence of possessing the Master's true spirit of consecration,' even before . they were anointed with the Holy Spirit of God in that upper room at Jerusalem. At that time the evidence of the Spirit's begetting was manifested in the appearance of flaming tongues of fire resting upon them, and they were all filled with the Holy Spirit of power, which thus constituted them God's chosen mouthpieces and witnesses. Just so. as we one by one enter into that same covenant of sacrifice with our Leader and Head, just so it is, that the same anointing received by Him and the Apostles, is shed upon us, and we henceforth have our minds enlightened and illuminated and our lives quickened as we come to see the will of the Father for us more clearly, and the wondrous grace and heavenly hope extended to us as we receive the seal of sonship and earliest of the spirit in a truly consecrated heart—"Be ye filled with the Spirit"—is the Divine injunction laid down for God's earnest and obedient children, that they may lie more and more sanctified or set apart and quickened in the Master's service.

Just so we rejoice, as we realise in this our clear sister's witness, a deeper and more fervent desire to fulfil her covenant vow with an even more earnest spirit of love, obedience and sacrifice, as a richer sense of God's quickening spirit of power and love would so energise. This. then, is our prayer, that God may work in each of us to will and to do according to His good pleasure, as we heartily co-operate toward the consummation of that life placed upon the sacrificial altar.

We know, then, what the symbol represents; we well know what the real baptism in Christ signifies, and so the loved Apostle Paul urges us further, that being buried with Him by baptism into death, we ought to walk also now in newness of life. Yes, the old order of things passed away, earthly, unlawful desires sacrifice so that we may lay hold upon the heavenly. Natural hopes, aims .and affections are surrendered that we might live for the Master and at last obtain far more exceeding and eternal weight of glory. Our hearts are transformed by the renewing power of Christ, by His Spirit, so that we may manifest • to the world that we have been with Jesus and learned of Him. our minds increasingly centred upon the rich inheritance held out of joint-heirship with our Lord in the Kingdom, and this only to the "little flock" of truly consecrated ones baptised into His death, in order that eventually we may awake in His likeness in the first resurrection—"If ye be -risen with Christ seek those things above"—and again —"That I may know Him and the power of His resurrection, the fellowship of His sufferings, thus being made conformable unto His death"—and so ultimately attain the high station promised. Yes, in the performance of the symbol, the going down into the water and being raised again, well pictures this change Of disposition and transformation . which takes place in the heart and life of the individual as old aims and former desires• are put away in the mortifying of the deeds of the flesh, and all things become changed as the heavenly aspects appear in full view and the Daystar arises in the heart.

Having tasted of the Word of God as the living "Bread" from heaven, and the "power of the Age to come," is it not a matter of great rejoicing as Ave witness our sister's confession, in the presence of God's people, of a life surrendered

to the service of Christ in joyful recognition of that rich favour bestowed in calling and drawing her in the one great hope and invitation of the Gospel during this only acceptable dispensation and day of sacrifice. Can we not say with our clear sister also: "Since my eyes were fixed on Jesus, I've lost sight of all beside, so enchained. my spirit's vision looking at the crucified."—"All for Jesus."

The Apostle goes on to say that. "if we have been planted in the likeness of our Lord's death certainly we shall awake in the similitude of His resurrection; for if we be dead with Him from the rudiments of this world, we will finally live and reign with Him." This is our privilege, our standing, our responsibility. Let us then cast off the works of darkness, and count not our lives dear unto us, realising at all times that we are not our own, but purchased with so great a sacrifice and price, that our lives are hidden now in the Anointed One.

To seek the earthly riches and again become entangled with the carnal, transitory things of this world, with all its emptiness, pride and vain showing, would not only manifest a deplorable lack of appreciation of God's grace to us, but would demonstrate also that we have not been diligent and faithful in the performance and carrying out of that covenant of sacrifice formerly entered into with such solemnity, zeal and earnestness of heart and purpose. Brethren, let nothing deter us from fulfilling our course with joy and determination, for hereunto were we called that we should inherit a blessing, knowing that all things are working together for our good because we are called according to our heavenly Father's gracious purpose and goodwill.

Let us each seek to encourage and stimulate the fellow in the Body to be alive and—awake to the wondrous station to which we have been invited to attain meanwhile to develop faith and patience, hope and love operating in our lives as evidencing the fact that these characteristics are essential, while the attendant hard experiences of our trial road are but for a moment anyway, so to speak, during this brief span of our earthly existence and pilgrimage.

Now is the acceptable time, now is the "Day of Salvation" for God's consecrated people, and as the day is now far spent, let us readjust our armour that we may war a good warfare as sincere, earliest, courageous, and devoted soldiers of the Cross of Christ, ever marching onward and upward with that deliberation and fortitude, so needful in order to overcome the besetments of the flesh with its natural tendencies, the world with its yam allurements, and the great arch-deceiver with his subtle deceptions. "If God be for us, who then can be against us?" Let us rally round the banner of Jehovah, for the victory is ours if we faint not. "Reckon ye yourselves to be dead indeed unto sin, and alive unto God through Jesus -Christ our Lord."

"What shall I render unto God for all His benefits toward me, I will take the cup of salvation and call upon the name of the Lord, I will pay my vow unto the Lord in the presence of all His people."

"Precious indeed in the sight of Jehovah is the death of His saints."

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

"Herein is My Father glorified, that ye bear much fruit, so shall ye be My disciples."

"According to Thy gracious will  
This water symbol here fulfil,  
Like unto my dear Head.  
In token of my earnest vow,  
I sink beneath right here and now,  
And rise as from the dead."

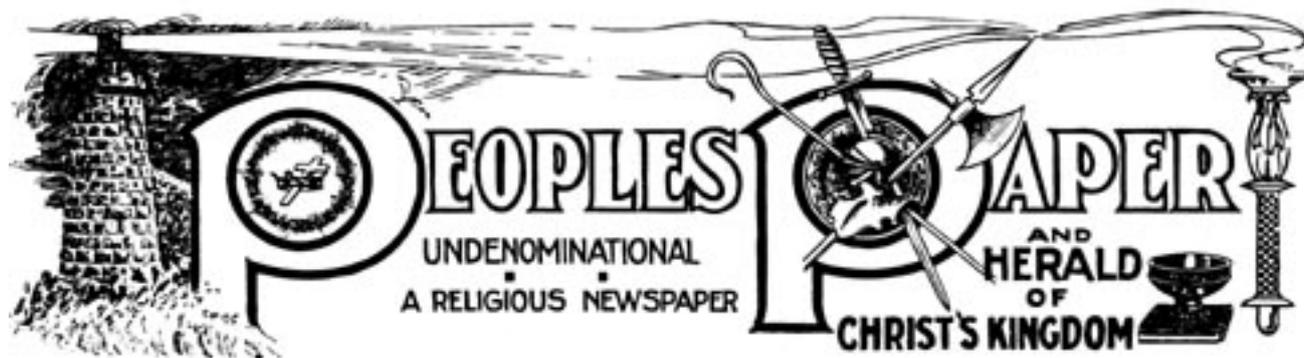
"Lord, grant me all sufficient grace  
To walk as to behold Thy face,  
In newness of that life,  
All earthly aims and hopes subdue  
As I my sacrifice renew In this, my daily strife."

"Accept my weak, imperfect all,  
As ever at Thy feet I fall,  
In consecration sweet.  
Blest Master, all I have is thine,  
O cause my life for Thee to shine,  
Until Thy glory it complete."

*"Peace be unto you; as My Father hath sent Me, even so send I you."—John 20: 21.*

It was, it is, a solemn thing to be sent of God. Moses shrank from it before the unbelief of his people and the scorn of his enemies. Jeremiah, from his conscious weakness, would excuse himself: "Oh, Lord God! behold I cannot speak, for I am a child." Isaiah shrank from testimony by reason of his sense of sinfulness: "Woe is me! for I am undone; because I am a 'man of unclean lips.'" "But the Lord God, when He sends a messenger, goes with him.—Anna Shipton.

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## **The Power of Example.**

CONVENTION ADDRESS.

*"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."-1 Tim. 4:\*12.*

WE remember that Timothy was an elder in the Church, and St. Paul wished to impress on him the importance of Christian living, as the Apostle himself exhorted again in 1 Con 11 : 1, "Be ye followers of me, even as I am also of Christ." We see by these words that there is an opportunity of each one claiming the name of Jesus, being a living example of what a Christian should be, and thus demonstrating not only to the brethren but to all men the power of the spirit of God in their lives. Thus, all in turn may be led to praise and glorify God in the day of their visitation, when I He shall pour out His spirit on all flesh.

This exhortation to Timothy is surely helpful to us at the present time, when we need every grace to stand, and by every means possible we wish to be. helpful to each other. So the Apostle has said, "Be an example in word." There are Scriptures which prove that our general conversation indicates in many ways the condition of the heart. The .Apostle James stated, "If any man among you seemeth to be religious and bridled his tongue, that. man's religion is vain—worthless." a man thinketh in his heart so is he"; and "Out of the fulness of the heart the mouth speaketh." Therefore, the unbridled tongue, speaking selfishly, enviously, bitterly, boastfully or slanderously, proves that the heart from whose fulness these overflow is unsanctified, unholy and grievously lacking of the spirit of Christ. The Psalmist wrote: "I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked are before me." Experience teaches also that it is easier to control any other organ than the tongue. So skilful a servant is it that every ambition, passion and inclination of the fallen nature seeks to use it, as a. servant or channel for evil. It requires, therefore, increased vigilance, wisdom -and care on the part of the. Christian -to -govern this member of the body and bring it into subjection to the new mind in Christ, that it may not be a hindrance, but rather a helpful member to himself and others; "for life and death are in I. power of the tongue." A few words of love, kindness helpfulness how often have changed the entire course of a human life, and even the destiny of nations. "A man bath joy by the answer of his mouth; a word in season, how good it is."

Then again we are to be examples in conversation. This word "conversation" does not refer merely to language as it is now used, as the original meaning is conduct, and is so translated in the Diaglott. Our conduct relates chiefly to our manner, to the way we walk in the Master's footsteps,. to the way we 'act, in full, to our general deportment. We are to be examples in our gentleness of demeanour, considerate, kind, thoughtful of others, letting our light shine so that all may see that we have been with Jesus and learned of Him.

Our heavenly Father loved mankind, and while we were yet sinners gave the choicest treasure of His heart for man's recovery. • He still loves the World and is fitting the Church to be the blessers of mankind in future. So all begotten of God's spirit should have the same disposition of the Lord; a transforming influence should be at work in their lives; 'an influence that Will manifest itself even to those who are out of the way, those who are not blessed yet with the light of God. To bear patiently the failings of those about us' with perverse tempers; to endure neglect. when we feel we deserve attention, and ingratitude when we might reasonably expect thanks, are opportunities of showing forth the praises of Him Who has bought us and the spirit which animates our every' action for good—"The Spirit of God," "The 'Holy Spirit," "The Spirit of Christ," "The Mind of the Lord."

.The: Christian is also to •be an example in charity love. In Col. 3: 14, the Apostle says that love is the bond of perfectness. Love is that which will unite all other graces and make them one complete whole. Every intelligent being, from the humblest to the most exalted, craves love. The clog craves his master's affection, and expresses his delight at any indication of it. A horse or cat will return your caresses; the young long to be loved, and .the angels in all the glory of their state desire it. Our Lord Jesus delights to have our love, and the heavenly Father is pleased with the love

we give from true and honest hearts through Christ, our Advocate on High. It is not only those in weakness, then, that crave love, 'but those in strength and glory desire it, too. What is this desirable thing so universally craved by every intelligent being? Possibly some tender hand has soothed a throbbing brow, we may call to remembrance a mother's love or the tenderness of a father's care, but beyond all earthly affection we have tasted the sweetness of the Divine love which provided for the ransom of the whole human race, and will reach even, from the least to the greatest in due time—surely it surpasseth all other loves. In 1 Cor. 13th chapter, the Scriptures show that though we might have all other virtues combined, yet lacking this one, we would be as sounding brass or tinkling cymbals; unless prompted by love the putting on of the other virtues would be mere sham and hypocrisy. With love in the heart the Christian may prove loyal, though the, flesh might be weak to perform the dictates of the heart and other qualities perhaps be lacking to some extent. The child of God, who is earnestly endeavouring thus to manifest and cultivate the spirit of the Lord, will indeed become more and more like His blessed Master. What contradiction of sinners He endured against Himself. How patiently He 'bore the shortcomings of His disciples in all meekness, and how faithfully He taught them and led them to follow in His steps. There was the perfect Pattern of that sacrificing love, which was set as a living example for us and all His followers during this Gospel Age.

A further exhortation is to be examples in faith. A Christian's faith is manifested to others in his conduct, his words, his course in life. The trial of our faith is not left to chance, for it is supervised by our Lord Himself, Who is pictured by the prophet as a Refiner and Purifier of gold and silver—that He may purify the antitypical House of Levi. So the Apostle Peter, in 1 Pet. 1: 7 states : "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, shall be found unto praise and honour and glory at the appearing of Jesus Christ." We can see that God is not dealing with the world, but allows mankind in general "to lie in the wicked one"—1 John 5: 19. Right clown through the ages God has paid no special attention to their conduct, except when it reached an extreme. Hence Satan, who was permitted to be "the prince of this world," by assuming to 'be an angel of light, is deceiving the world with strong delusions and lying wonders, which we are told would, if it were possible, deceive even the very elect. God purposely permits the Church to be subject to manifold temptations for the testing of the faith of each member, which is necessary 'because of the high station to which the Overcomers will attain. We may suppose that prior to man's existence the angels had no such trial of faith and patience, nevertheless, the time came when they were given a test of faith and which has continued during all of man's experiences. The primary cause of Satan's deflection, which resulted in his rebellion, was that he lost his faith in God, and pride came into his heart. He thought he could manage the universe better than the Almighty, and succeeded in getting control of our first parents, only to find that instead of bringing a blessing he had brought the curse of death on the human family—the penalty of sin—with all its train of misery and crime. Satan's. career no doubt became a very important test to the angels when evil went on for centuries, for some of them preferred to materialise and live in human conditions, a direct violation of Divine arrangements, resulting from their loss of faith in God's wisdom and power.

Faith is a matter of cultivation and development. The same Apostles who cried out in terror gradually grew stronger and stronger in faith until, as the records show, they could, and did, trust the Lord in His absence as in His presence. In a similar way it should be a part of our daily lessons to cultivate trust in the Lord, to think of all the experiences in the past of those who have kept the faith, and all the promises in His Word, that thus we may become rooted and grounded and not moved away from the hope in Christ Jesus. Faith will be in proportion to our knowledge of the character of God. Since our test is for so brief a time—a few years—it must of necessity be a very severe one. God is subjecting our faith to great heat in order to separate the dross, and if we have not the faith to stand the trials then we are not of the class which God is looking for at the present time. "Without faith it is impossible to please God," but confidence in Him will lead us to weigh His words of promise, that we may understand the reason for these testings, and appreciate them as marks of His love for us.

We are also to be examples in purity. "Blessed are the pure in heart, for they shall see God." There is a purity that goes with all that pertains to God and His Word; a loftiness of impure which is not found else-where. Everything impure is contrary to God and to His Word. Purity is one of the component elements of Christian character, for the wisdom from above is first pure, then peaceable, gentle, etc.

In all these ways each of God's people should be living epistles; wherever they go they should be examples to the world. Whether they 'believe what we preach or not, there will be respect to some extent at least, and the example will bear fruitage in due time, if not now. So let every child of God, the young as well as the older ones, strive to be an example worthy of imitation, an example of earnest, faithful endeavour to copy the Master, a pattern of active zeal in the service of our God. We will not be able to be examples in the full sense while in the flesh, for we realise, and the Apostle reminds us, that the new creature is still in the earthen casket, • which is so frail and prone to err. But thanks be to God, the merit of His dear Son is imputed to each one whose heart intentions are sincere and honest, and our weaknesses are hidden under His cloak of righteousness.

## **“ Blessed are the Dead Who Die in the Lord.”**

WITH the passing of our dear fellow-members in Christ beyond the veil, we are reminded more particularly of the Apostle's words in 2 Cor. 5, "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens." This gracious assurance and hope of attaining the heavenly inheritance is held out to all Christ's followers, who, throughout a life of consecration, fight the good fight, and keep the faith even unto death. Our Lord's own words are: "Be thou faithful unto death and I will give thee a crown of life," and our belief is that this blessed condition has been gained by our Sister Warren, of Canberra,

who finished her earthly pilgrimage: last December in full assurance of faith and submission to the will of God throughout a trying time of suffering in recent years, and particularly in the closing hours.

Our deep sympathy and Christian love is extended to Brother Warren and children in their great loss; and it is good to realise that they are consoled and comforted in having the assurance of the wondrous hope in Christ for their dearly loved one, and so “sorrow not as others who have no hope.” We pray that the bereaved ones may ever realise the Lord’s sweet blessing bringing peace of heart and mind, as by faith they look beyond the present, to when God shall gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him.

The funeral arrangements were simple. The reading of the 23rd Psalm was followed by a -brief address prepared for the officiating minister, concluding with a prayer for God’s blessing on the assembly. We have pleasure in presenting the address below, trusting that it may be a helpful witness to still more than those at the graveside, to a life laid down in faith and hope in Christ Jesus and the wondrous plan of redemption all centred in Him.

The address was as follows :—Our departed friend was a devoted wife and mother, and those intimately associated with her can bear witness to a faith which must be worthy of respect; something able to sustain in the severe ordeal of pain and suffering. A recital of various phrases such as “God knows best,” “Sometime we’ll understand,” and “He giveth His beloved sleep,” uttered during the Gethsemane experiences causes one to inquire what is the basis for such unbounded faith in the Infinite.

Although not a member of any sect, her faith was based on the Scriptures, untrammelled by dogma and creed. God, infinite in wisdom, love, justice and power has a plan for the benefit of the whole human race. Not vindictive but greater love than a mother’s, prompting in carrying forward a scheme to bless all the families of the earth..

Through one man’s disobedience the curse followed upon the human race, hence the reign of sorrow, sickness and death. Those under the curse were sustained by a promise that all the families of the earth were to be blessed. Two thousand years ago the Lord Jesus came from heaven to earth, “Glory to the new born king,” sang the angels, but, wait, men crucified the Messiah, the forces of evil seemed to triumph ; however, death. was swallowed up in victory.

Our Lord, the first fruits of them that slept, sits waiting until the time is due to set up His kingdom. The interim is devoted to the selection of a Church, the Bride of Christ ; out of all denominations a class will be garnered as associates to rule and bless the people of earth.

Look round in the earth to-day ; “change and decay”; man’s impotency manifest everywhere ; the old world is passing away. The kingdoms of earth are falling, a new world or order is gradually assuming shape; a righteous government is being set up; the King is at the door. The “Prince of Peace” will take control of earth’s affairs ; a stone cut out without hands shall become a mountain and fill the whole earth ; Christ and His Bride, the Church, will dispense justice. No barriers of race and creed but a new world or order wherein dwelleth righteousness. No pain, sorrow or death there, but peace, joy and happiness for evermore. “Thy Kingdom Come.” Then with the Apostle exultingly say. “O death, where is thy sting. 0 grave thy victory.”

## **Seed-Time and Harvest.**

We are sowing, ever sowing,  
Something good or something ill  
In the lives of those around us—  
We are planting what we will.

Not a word we say falls fruitless,  
Not a deed we do decays;  
Every thought and word and action  
Will be found in future days.

When perhaps the hand that sowed them  
Shall itself have ceased to be;  
Still the record of their being  
Will live on eternally.

Grant, then, Lord of all the harvest,  
That the seeds we daily sow  
May refresh the hearts of others  
Spreading blessing as they grow.

May each thought and word and action  
Be the growth of Christian love,  
To be found in coming ages  
In Thy garner-house above!

Treasured there, in Thine own keeping,  
Just to prove our love was true;  
For the motive gives the value  
To the meanest thing we do.  
C.M.

*When we are most filled with heavenly love, only then are we best fitted to bear with human infirmity, to live above it, and forget its burden.—Maria Hare.*

#### PEOPLES PAPER.

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## “IN EVERYTHING GIVE THANKS.”

ONCE again at the termination -of the Melbourne Christmas Convention season, we rejoice and render grateful thanks and heartfelt appreciation to our gracious God and Father for another -blessed season of fellowship enjoyed in association with His people from other centres. The pervading spirit of love toward the brethren, borne of that seal of sunship and earnest of the Spirit was most marked, and its blessed influence was indeed a stimulus,• urging all to an even greater degree of loyalty, love and devotion in the cause we so deeply prize. Surely the bond of Christian love is drawing all of God’s faithful children closer in these latter days, and it was this beautiful evidence at our gatherings which enabled all to feel in fullest measure how blessed is that tie which binds our hearts in Christian love.

We desire to heartily thank the dear brethren who journeyed long distances in order to enjoy sweet fellow-- ship, and who displayed that loving spirit of sacrifice toward us as they sought to encourage, exhort and strengthen their fellow members in this city. The ad-dresses given and the studies which engaged our attention were such as to inspire and yet remind: us that- we have not yet finished our course.) -We were reminded of the sanctifying effect which the of God has to those who faithfully continue in that Word and as expressed in the beautiful chapter 17th of St. John’s Gospel. were also directed to the importance of the power of example as recorded in 1 Tim. 4: 12; and that our every manner of life Should inspire the fellow-members to greater heights respecting Christian development and service. -Our attention was also drawn to the life of Joseph and God’s special dealings with this lowly character, and how our heavenly. Father’s purposes and Designs, often seemingly adverse and not understood, eventually prove His love and wisdom when brought to fruition. Thus we were. encouraged to a stronger exercise of faith that can trust the Lord even when we cannot trace His designs for us at the time. We were indebted to another brother who, in pleasing references to incidents in the nature of anecdotes, sought also to encourage particularly the younger ‘northers present, and how we were all reminded of the fact that although the narrow way is a path of hardship -and often rugged and thorny, yet in ‘our devious and winding uphill passage, we every now and again come upon some refreshing. nook and resting place where we may rest awhile before resuming our strenuous climb along the strait and harrow path until eventually, if ,we faint not, we arrive at the celestial city, the eternal abode of the truly faithful. ‘the power of prayer and the necessity to more and. more value this great favour and privilege was stressed along the line of the sample, prayer given us by our Lord. We were encouraged to continually seek the throne of grace ever available for chouse who abide in Christ and have God’s Word richly abiding In them, thus enabling us at all times to pray aright. The value of prayer respecting one another’s interests was also expressed in line with our Lord’s Prayer to the Father regarding His chosen disciples, and all who would believe into Him through their word. In this connection the words of Hymn 143. were. found to be most appropriate—”Let ‘us pray for one another.”

We were privileged to spend helpful times in consideration of the Bible studies •on Gal. 6: 1-10; 2 Tim. 2: 1-13; and Psalm 97. In the various Scriptures which we believe were heartily appreciated and. proved profitable, we noted again the loving manner in which -the Christian must at all times view the fellow members, as the strong would assist the weak, bearing one another’s burdens, and thus seeking to fulfil the law of Christ. It was noted also that- at the same time.. each have individual burdens which even the brethren cannot bear for us, as they relate. to our own personal responsibility, and that-we must not be found leaning upon the brethren. We were exhorted to press along and not become weary in well doing, for in due time we would reap. our reward if we faint not. Meanwhile in our sojourn here we were enjoined to do good unto all as opportunity offers, hut particularly to the “household of faith.”

Another study brought to our attention the wondrous grace of our -Lord, of which .we are-privileged to par-take, not to selfishly enjoy, but rather that it might zealously affect us as all would go forth in the service of .-Christ and be found faithfully witnessing to the cause of truth and righteousness. The need of courage in enduring the hardness of the way was stressed, and the need of lighting the good-fight of faith lawfully. according to the injunctions and precepts of God’s Word was seen to be essential if we hoped to -be victors in the race. As the Apostle Pauls. says“‘If we be dead with Christ, we shall also live with Him - if we suffer with Him we shall also reign with Him!”

The final study for the Convention,—Psam 97—revealed God’s plan and purpose as related to the closing days of this harvest period down to the time when the Church shall be gathered, when the law of God shall go forth front

Zion and the word of the Lord front Jerusalem in fulfilment of the great "Abrahamic Promise" which provides for the setting up of Christ's Kingdom and the uplift and blessing of the poor groaning creation. Meantime -we noted, as an evidence of God's Kingdom coming gradually into operation and His righteous judgments -beginning to be manifested, that on this account the nations are becoming more and -more restless, fearful and dissatisfied, as they strive to adjust affairs according to their sense of justice and equity. We saw daily the darkness and gloom deepens with perplexity on every hand, while the preparatory stately workings of our God are causing men to wake up to a sense of right and wrong, yet in their ignorance of the approach of the incoming kingdom of Christ and its objects, mankind are striving to bring about their own selfish devices and ends. Thus the wrath of God is beginning to thunder from heaven and causing men's hearts to fail them as they fear and quake while groping in darkness and despair. We rejoiced as we realised again that eventually mankind will come to see God's righteous judgments abroad in the earth, and then all the inhabitants will learn divine principles of justice, love and goodwill toward their fellowman, and when all the world will come to recognise the glory of, the Lord in clearer light and at last attain to that earthly perfection of human nature as was the heritage of .our first parent before sin entered into the World.

Not the least pleasing feature of the Convention sea was the happy occasion as all assembled on the Sunday morning to witness a clear Sister symbolise her consecration 'by being immersed in the waters of baptism. We rejoiced at this outward evidence and token of a sincere, earnest, loving and devoted heart of one who has 'been for some time a noble example in our midst, and who desired, in the presence of God's people, to witness that inner consecrated condition of heart and mind of which the immersion was but a symbol. We heartily thank our Heavenly Father for this witness and the gladness and rejoicing that has been 'brought to our Sister's home in consequence.

The parting scenes came all too soon, and as the session came 'to a close with the usual love feast and the singing of appropriate farewell hymns, it was evident that the privilege and blessings experienced in happy Convention were such as to manifest hearts filled with love -to overflowing, and no doubt words failed to adequately express the inmost feelings as with the final hand shaking we reluctantly left the holy precincts, realising that the lessons gained must now be put into operation as each 'and all would go forth and witness that we have been with Jesus and learned of Him.

We heartily thank all the dear brethren who in one way or another so ably assisted and thus made the occasion such a profitable and joyous one. All realised to the full that all their blessings were at the gracious hands of God, and that the great Head of the Church, true to promise, had indeed served His brethren as they gathered round. the carcass in expectancy of hope and rejoicing.

The several messages of love, together with appropriate verses of Scripture sent from 'brethren who could not attend the meetings, as well as from the dear friends in Adelaide and Digby, were most heartily appreciated, and. in return the Melbourne brethren desired to send along as one general greeting the words of verses 9 to 11, of Psalm 91, together with their Christian. love and gratitude.

May 'God's richest blessing attend the dear brethren everywhere, and the year we have now entered upon prove to 'be one of increased love and zeal in joyful service for Him Who has. promised us so rich an inheritance.

## CONVENTION NOTES.

The following given by one of Our friends at the fellowship meeting, "Favourite Hymns and Why," is typical of many helpful thoughts expressed throughout the Convention gatherings.

The majority—to me—are beautiful, having helpful lessons along one line or another, reminding us of God's great love to us, or of our duty and privileges, 'both toward Him and one another, and often they help us, in that they reprove, making so plain to us our shortcomings in one direction or another. Two that have been a good deal in my thoughts of late are :

"Go Bury Thy Sorrow," 63.

"I Know not What Awaits Me," 108.

The former reminds us of our duty and privilege as Christians to forget self an the interests of others, and . with the latter as we sing, "That every joy He sends \_me, comes a glad and sweet surprise," we are reminded of what a lot of surprises we do get, for many are the joys that come to us, although nothing was -promised other than a narrow and difficult way.

"In the world ye shall have 'tribulation," said our Lord— John 16 : 33.

There is the reminder for us also to see that we keep self in the condition that we do not accept and look upon these joys as our due, but rather let them come as the little hymn puts • it, "glad and sweet surprises."

If we do find ourselves beset with sorrows and troubles they are more than offset by the joys of truth that the poor world knows nothing of, and then there is, too, the compensation that comes as we enter into the cares and sorrows of others, for it would seem to be impossible to be able to .comfort or 'brighten the lives of others without benefiting self. Truly it is more blessed to give than to receive.

## Correspondence,

N.S.W., Jan. 22, 1933.

Dear Brother,—I received your kind letter yesterday, and the Testament and cards a few days before. Please send two dozen more cards, one dozen of "A Child's Prayer," and one dozen of "My Prayer for Thee." These are lovely cards, and my friends seem to appreciate them very much.

The Testament is a very nice. one; I got quite a surprise when I opened it, and saw how it was arranged, and with

marginal notes. It is a nice type for my eyes, and will not bother further with any other just now. Yes, I like the Diaglott, but the type is so very faint for my eyes. I had not known its value till some little time ago; it is really a splendid book, nicely set up, with its printers' marks for a guide, which I did not understand for some time. You see, brother, I had very little schooling, as I was very delicate in those days, and now I am getting on in years. It is really wonderful how the Lord guides us to understand His Word when we put our trust in Him. We know that our Father does not call many wise men to be partakers of His Kingdom, but chiefly the poor of this world, rich in faith and full of love for Him by keeping His commandments, which are not grievous. The Lord's sheep hear His voice and love to follow Him.

Thank you very much for the little paper you enclosed, "Humility in Service"; I enjoyed every bit of it, and it was nice to be able to read it over again. I noticed the wonderful eye-cure mentioned, but my doctor tells me that my eyes will never be as good again as they have been, yet he says they will get much better.

Ten shillings is enclosed for the Testament and cards, also a few stamps, and any change can go towards the Work for the Master.

I now close with warm Christian love to yourself and the brethren, and remembering you in my prayers.—Your Brother in Christ, B.J.

Tasmania, 22/1/33.

Berean Biblical Institute.

Would you please send me along the following free literature:—"Our Lord's Return," "Perplexed Humanity's Only Hope," "Do the Dead Know Anything?" "God's Great Plan of Salvation and Restoration." Finding the other little writings very helpful, I would very much like some more.—From yours truly, M.P.

N.S.W., 27/1/33. Berean Biblical Institute.

Dear Brethren,—I am sorry I am late with my subscription again for the "P. Paper," and I find it so helpful, and such good reading in them. My sister and I are so thankful for the food we get from books and papers as we are isolated ones, and cannot meet very often our-selves. It is His will, and we must learn to lean wholly on our blessed Saviour. I pray God to bless you all and keep you in His care.

Enclosed please find postal note for — 2/6 for "P.P.," and please send me a small hymn book without music. Please use the rest for the good work.

Your sister by His grace, M.A.

"The Lord be With you!": steals the benediction'

With solemn splendour like a falling star;

In morns. of joy and midnights of affliction,

It breathes its echoed sweetness near and far.

"The Lord be with you!" when the shadows hold you;

And prove His loving power to soothe and bless;

When dangers darken and when fears enfold you.;

"The Lord be with you!" in His tenderness.

## The Prayers of the New Creation.

(Continued from January issue)

"THY WILL BE DONE ON EARTH."

This petition offered from the heart implies- that the one offering it has made a full consecration of his will. his heart, to the Lord; and that as he hopes for the Kingdom by and by to come and subdue all unrighteousness and to establish the Divine will from sea to sea, and from pole to pole; so now, the petitioner, being in accord with the Lord's will, and thus wishing that it might be universally in control, will see to it that this will is ruling in his own heart; that in his own affairs God's will is done to the best of his ability in his earthly condition, even as he hopes to have it perfected in the Kingdom soon to be established.

No one can intelligently and honestly offer this petition, unless he both desires and endeavours to have the Lord's will done in himself while on earth. Thus a blessing comes to the one who offers this petition before he has asked any special blessing upon himself or others. The mere thought of the Divine arrangement brings a blessing, a peace, a rest, a satisfaction of heart.

"GIVE US THIS DAY OUR DAILY BREAD."

The thought in this petition seems to be that of continual dependence upon the Lord, day by day, for the things needed—accepting for each day the Lord's providential care and direction of our affairs. Daily bread should here be understood in the broad sense of food and raiment—things necessary. The Lord's people, who recognise Him as their Father, must trust Him as children, while seeking to use the various instrumentalities and opportunities within their reach. They are to provide the things necessary for themselves, yet to recognise the Divine provision and care which

has pre-arranged matters so as to make their present conditions and blessings attainable.

Agnosticism and Higher Criticism in general may deny, if they please, Divine providence in connection with the grains and other supplies for man's necessities; but the eye of faith sees behind these supplies the Love, the Wisdom and the Power of God, making ready for man's necessities, and giving the things necessary in such a manner as will be for the advantage of mankind—through sweat of face, etc.

“FORGIVE US OUR SINS.”

To petition the Lord for forgiveness of sins implies that we are at heart opposed to sin, and that any sins committed have not been wilful; and that the Lord, according to His Covenant of grace with us, agrees to accept the intention of our hearts instead of the actual, full, complete, perfect obedience to the Divine requirement, in thought, in word and in act. This petition, then, signifies that we recognise that the Robe of Christ's righteousness granted to us has become spotted or sullied; and that we desire to be cleansed, so that we may again be “without spot or wrinkle or any such thing.” This cannot refer to wilful sins, for as the Apostle explains, “If we sin wilfully, after that, we have received the knowledge of the Truth, there remaineth no more sacrifice for sins,” and hence, no more a basis for forgiveness; and the end of wilful sin is the Second Death. (HO). 10: 26). It is, however, proper to re-, mark that there are what might be termed mixed sins—sins in which a measure of wilfulness may have continued with a measure of ignorance or inherited weakness.

In the case of such sins the Lord expresses His willingness to cancel the wrong upon its being promptly repented of; but He reserves to Himself the giving of stripes, or chastisements appropriate and necessary to His child as an instruction in righteousness and correction of weaknesses, etc.

Happy are they who, with growth in grace and knowledge, find their hearts so fully in accord with the principles of the Divine arrangement that they will never transgress with any measure of wilfulness; but blessed also are those who, finding some measure of wilfulness in their deflection from, the Divine rule, are pained thereby, and who, as the Apostle says, are led to discipline or correct themselves that they may the more quickly learn the lessons, and bring their bodies more completely into subjection to the new mind—“I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.” “For if we would judge ourselves, we should not be judged.” 1 Cor. 9: 27; 11: 31.

“THOSE WHO TRESPASS AGAINST US.”

As we are imperfect and cannot keep the Divine Law,, so likewise others are imperfect. As the degrees of deflection from the Divine Law vary With the degrees of the fall, so also we must expect that the trespasses of ourselves and others, one against another, will vary, according to the natural temperament, weakness, etc. As we realise that we have received, and will still need Divine compassion and mercy in respect to our shortcomings, so the Lord teaches us that we must exercise similar benevolence toward our fellow creatures, both in the Church and outside.

Elsewhere He lays down this rule very stringently, that if we do not from our heart forgive those trespassing against us, neither will our Heavenly Father forgive us our trespasses. Thus the Lord would develop in His consecrated people the spirit of the Father, even as He instructed us, saying, “Be ye perfect, even as your Father which is in Heaven is perfect.”—Matt. 5: 48.

Perfection is to be the standard. However far short of it we may come, we can have no lower standard; and in proportion as we are striving for that standard and realise our own weaknesses and imperfections, we should: have proportionate compassion upon fellow creatures and their shortcomings toward us. This is love, sympathy, compassion; and whoever does not attain this degree of love which will have compassion upon others and their weaknesses, and which would be ready, and glad to forgive them, is deficient in love; and whoever does not succeed in this matter to the extent of being-able to love his enemies, so as to even pray for them, that person fails to reach the mark.. of character which the Lord demands. and he may be sure that his own deviations from perfect rectitude will not be overlooked; for he is lacking in the one important quality of love, which covers a multitude of sins of every kind. • None, surely, will gain a place in the Kingdom. class, in the Bride class, except those who have this forgiving quality, this quality of love.

“BRING US NOT INTO TEMPTATION.”

We are to remember the words of the Apostle (James 1: 13) to the effect that God tempteth no man, and are to apply this thought to our prayer. So our prayer will not signify that we fear that God will tempt us; but that we ..treat- Him that He may guide our steps, our cares in life, so that .no temptation, no trial, shall come upon us that would .be too severe for us; that He may' bring us by a way in which we shall not be tempted above that we are able, and provide a way of escape when we are sore distressed. 'The Apostle assures us that this is the Divine will; and that such a prayer would be in accordance with it. He says that God will not suffer us to be tempted above that we are able, but will with . every temptation provide also a way of escape. The temptations are of. the Adversary, and of our own fallen natures—through our own flesh, and through the weaknesses of others. God is not responsible for these; but lie is able to guide the way of His people that they shall not be overwhelmed in these natural difficulties, weaknesses, besetments, nor by the wiles of the Adversary.

“DELIVER US FROM THE EVIL ,ONE.”

There never was a time when there was greater need of this petition than at the present. The Evil One is specially seeking to trap and ensnare the Lord's people at the present time.; and the Scriptures inform us that God is permitting this; and that thus He is sending strong delusions upon the world and upon the nominal church. Our Father is permitting this because the time has come. for a complete separation of the “wheat” from the “tares.” He has

promised, however, that those who are truly of the “wheat” class—the sanctified in Christ Jesus, who are seeking to walk in His steps—shall not be stumbled, shall never fall, but shall have an abundant entrance ministered unto them into the everlasting Kingdom. The question, then, is one of loyalty of heart to the Lord.

The trial of this “day shall try the work of every man (in the Church). of what sort it is:” This trial will be so severe that if it were possible the “very elect” would be deceived; but this will not be possible, for the Lord will specially care for these. Nevertheless; the Lord will be inquired of by His people in ‘respect to these matters which He has already promised, and as they pray, “Deliver us from the Evil One,” they surely will labour in the same direction. It is our expectation that very shortly now the forces of evil will gain much greater strength than at present with all deceivableness of unrighteousness.” Meantime, our Lord is staying the adverse forces that His true people may put on the armour of God and be able to stand when the evil day shall come

(Concluded)

## **Ransom—Ransom Price—Sin Atonement.**

BUT one Ransom-price was arranged for by our Heavenly Father and provided for in the death of His Son, our Lord Jesus Christ. That Ransom-price is for the sins of the whole world. But the world has not yet gotten its share of the benefit of that Ransom-price provided more than eighteen centuries ago; for it still “lies in the Wicked One.” (1 John 5 : 19.) Our Lord, knowing the Father’s will in this matter, declared, “I pray not for the world, but for them which thou hast given me.”—John 17: 9.

‘The application of the merit of the Ransom for the Church was made when our Lord Jesus “ascended up on High and appeared’ in the presence of God for us” —the Church class. (Heb. 9 : 24.) His application of His merit for us was manifested by the Pentecostal blessing, which has since continued with all of the “us” class, begetting these to the new nature, as joint-heirs with our Redeemer.

Our great High Priest will not make application of His Ransom-merit on behalf of the world until the end of this Age, until He shall have finished the use of it on behalf of the Church—now enabling those drawn of the Father to “present their bodies living sacrifices, holy and acceptable to God, their reasonable service.”—Rom. 12 : 1.

During this Age, He accepts, therefore, as part of His own sacrifice, the offering of the Church. This enables this class, as referred to by the Apostle (Col. 1: 24), “to fill up that which is behind of the afflictions of Christ for His Body’s sake, which is the Church.” Thus, suffering with Him in this present time, they will shortly be glorified with Him in His Kingdom as His Bride.

To recapitulate : The Ransom-price is one thing, and the Sin-atonement made with that Ransom-price is quite another. The Ransom-price for all was provided by our Lord in the work finished by Him at Calvary. The appropriation of the Ransom-price is two-fold:—

(1) In this Age, for or on behalf of, the Church.

(2) In the coming Age, for the sealing of the New Covenant with Israel, which will be open for acceptance by all the families of the earth—all nations.

The Atonement, so far as God is concerned, all proceeds from the Ransom-price provided at Calvary. The first application of that price was made after our Lord ascended up on High, when He appeared for us, His Church. The second application of the Ransom-price will be at the close of this Age, when, as the Great Priest, He will mediate the New Covenant with the House of Israel and the House of Judah. This Covenant is different from the Covenant under which the Church is developed, namely the Abrahamic Covenant, which has no mediator, and which is a Covenant of sacrifice, while the New Covenant is a Covenant of Restitution, to return man to his original condition ‘of perfection.

## **THE PRAISE BELONGS TO HIM.**

I know if I am chosen to joint-heirship with my Lord,  
To reign with Him in glory, to receive that great reward;  
If after all my weaknesses a crown for me He’ll claim,  
I know that choice will surely bring great glory to God’s name.

If I had been more worthy, and my stumblings had been few,  
When men gave God the glory, they’d have praised my virtue, too;  
If I’d ne’er lost a battle, or had never missed the mark,  
As they talked about His goodness, mine, also, they’d remark.

But my being so deficient, in thought and word and deed,  
Means He’ll get all the glory—He deserves it all, indeed.  
When they see this weak mortal raised to such immortal heights,  
What praise will rise to Him who in such nothingness delights!

I know that when my Saviour did return to Heaven above,

And was crowned with wondrous glory, it did prove His Father's love;  
But thinking of Christ's merit, and His sinless life of grace,  
'Twas no wonder that Jehovah chose Him for such a place:

With me it is so different; I have not one thing to plead,  
That I should be more honored than another bruised reed;  
And truly there's no reason to give me a mite of praise;  
To Him belongs all glory for the joys which crown my days.

If you knew all my failings, and my blemishes so vile,  
And saw the loving patience my Father shows the while,  
'Twould amaze you beyond measure to think He could or would  
Make me an able servant who should do His people good.

But if to Him such praise is due because of what I am—  
Because of such a weakling He has made a stronger man,  
Then what will be His glory when He's raised me higher still,  
And crowned me with His choicest on the top of Zion's Hill?

That all these years of striving find me so imperfect still,  
Does not speak much to my credit nor give a happy thrill;  
Where I appear as worthy 'tis because His grace is there,  
And in the praise and glory I deserve no part, no share.

I hate my faults and failings, and I fight them day by day, '  
But from self with all its weaknesses I cannot get away;  
Despite this fact, He uses me—beyond is still more grace—  
And hosts will tell His glory—His who found poor me a place.

'BENJAMIN H. BARTON.



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**The Prayers of the New Creation.**

PRAYER to God, communion with Him, is a great privilege and an evidence of His favor. God does not grant us this privilege, however, in order that He might be informed of our desires, for since we are imperfect ourselves our desires cannot be perfect: "We know not what things to ask for as we ought." and He does for us better than we know how to ask or think. Nor does God permit us to pray to Him that we' may inform Him regarding matters here; for He I knoweth the end from the beginning, as well as every intervening step. But He has instituted prayer for our benefit and comfort and instruction.

The object of prayer is to bring the heart and the mind of 'the child of :God into contact with the heart of ' God, that

he may be enabled thus most fully to realise the Fatherhood of God, His love, and His deep interest in every item of our welfare; that in deep affliction we may unburden our hearts to God and thus have forcibly brought to our attention His love and care and wisdom—for our encouragement, not His; for our strengthening, not His, and for our joy.

This opportunity is not for us to instruct Jehovah how to arrange matters for the 'best, but to bring our hearts to realise Him as the Centre of wisdom and power, that having unburdened our hearts, we may be prepared to listen for His answer and advice through His Word. And he whose knowledge of prayer is con-fined to the meager information he has imparted to God with "much speaking," and who has never learned to listen for the answer to his prayer from the Word of God, has, as yet, measurably failed to appreciate the object of prayer.

Earnestness in God's service will bring His children to Him frequently, to realise at His feet His sympathy with them in the difficulties, discouragements and trials of life, as well as to ask His guidance and overruling of every affair of life, and through His Word to hearken to His wisdom, which will enable them to serve Him acceptably.

The province of prayer is to ask for only such things as God has already declared Himself well pleased to grant. And while we may freely speak to Him as a Father and tell Him how we understand His Word, and the confidence and trust we have in its ultimate fulfilment, yet we must not only avoid telling the Lord of our will and our plans, and what we would like, but we must avoid and put far from us any such spirit, and must recognise, and bring ourselves into full accord with His will and His plan for accomplishing it. If this thought were appreciated, it 'would cut short some of the "long prayers," "much speaking," and "vain repetitions" by which some endeavour to instruct the Lord in their wishes regarding every matter under heaven. It would send them speedily to the Word of God to search diligently the Plan of God that they might labour as well as pray in harmony with it.

While assuring us that the Father cares for us, and is well pleased to have us come to Him with sincere hearts, the Master informs us of the conditions upon which we may expect an answer. He says, "If ye abide in Me, and My words abide in you, ye shall- ask what ye will, and it shall be done unto you."—John 15: 7.

"ABIDE IN. ME."

The conditions of the above statement, or promise, are two; the first is, abiding in Christ. But what is it to abide in Christ? Only those can abide in 'Christ who are in Christ, who have come into Him by faith, repentance and consecration; and to abide in Him means that the faith will abide, the repentance for sin and the opposition to it will abide, and the consecration to the Lord and His service will abide, and it will be manifest that our will has been wholly consecrated—swallowed up in the will of Christ.

The other condition is also a weighty one: "If My Word abide in you." Ah I how evident it is that our Lord meant to associate Himself and His Word, the Scriptures, in the minds, in the hearts, in the lives of all who are truly His! They must search the Scriptures to know the will of the Lord ; to know what He has promised and what He has not promised; to know what they may ask and what they may not ask; and, ascertaining these, one fully consecrated—one controlled entirely by the • will of God—will not want to be, to have, or to do anything except that which will be pleasing to the Lord in respect of himself.

When this position has been reached, the will of Christ governing him, the words of Christ abiding in him, we can readily see that whatever would be asked by one thus well informed with respect to the Divine promises and fully submissive to the Divine will would be things which the Father would be pleased to grant in answer to his requests.

These requests would probably be as simple as was the Master's petition when He prayed, "Not My will, but Thine, be done !" (Luke 22: 42). In such a condition prayers are always answered; but in such a condition the prayers would be very modest. One's prayers under such circumstances would be more a thanksgiving for blessings, an expression of confidence and trust, and the committal of his way unto the Lord, confidently realising the promise that to him under such conditions, all things (even seeming disasters and troubles) shall work together for good. Hence, whatever came, such a one could realise his prayer answered. He could rejoice evermore because he is prepared to rejoice in tribulation as well as in prosperity, in the path of service. He has no will to oppose whatever God permits, knowing that it will work out good.

Such, amongst the Lord's people, could not pray that their own will be done; for they have no will except God's. Those who abide in Christ, and in whom His Word abides, can pray for their enemies and those who spitefully use them and persecute them, though they cannot pray God to open the blinded eyes of their enemies at once, nor in their way. Realising from the indwelling Word of God's promise that the blinded eyes shall all be opened to the Truth, they can abide His time. Going to God in prayer they may express their forgiveness of • their persecutor, their interest in him, and their patient waiting for the day when "the know-cover the sea"—ocean deep—and His will shall be done ledge of the Lord shall fill the whole earth as the waters on earth as it is done in heaven.—Isa. 11 : 9.

ANSWERS OFTEN DELAYED.

The answer to our prayer is not always granted immediately; but after we have made sure that our requests are in accord with the promises, those things which lie very close to our hearts become our continual prayer, associating in our minds with all of life's duties and interests, the heart gravitating continually toward the thing we have desired of the Lord, and on suitable opportunities repeating to Him the request. This is the kind of prayer which the Lord commended, saying, "Men ought always to pray and not to faint." (Luke 18 : 1). The Lord's people ought to continue asking for the right things with some degree of persistency, and should not grow weary, hopeless, faithless, faint in their hearts.

Doubtless there are many reasons why the Lord does not promptly grant all of our requests which are in accordance with His will, in harmony with His Word. We may not know -all of these reasons; but some of them are apparent.

Undoubtedly one reason for the Lord's delay in answering us is often to test the strength and the depth of our desires for the good things that we request of Him.

For instance. He informs us that He is more willing to give His Holy Spirit to us who ask than are earthly parents to give good things to their children. Yet the giving of His Holy Spirit is a gradual process; and we are enabled to receive it only in proportion as we are emptied of the worldly or selfish spirit. It requires time to become thus emptied of self and prepared for the mind of Christ ; in some it requires longer for this than in others; but all need emptying in order to receive the refilling.

He that seeketh findeth, but the more he seeketh the more he findeth ; to him that knocketh it shall be opened, but his continual knocking and his increasing interest in the knocking means his increasing desire to enter, so that as the door of privilege, of opportunity, swings slowly open before him, his courage and his strength increase as he seeks to. avail himself of the opening. Thus every way the blessing is greater than if the Lord were to answer the petitions hastily.

We are to think of our Heavenly Father as rich and benevolent, kind and generous, yet wise as well as loving. We are to suppose that He will have pleasure in giving us the desires of our hearts if those desires are in harmony with His plan, which He has already framed on such lines as to include not only our very highest and best interests, but the highest and best interest of all His creatures. Then, whatever comes, His well-informed children can have all the desires of their hearts, because their hearts are in full accord with the Lord; and they desire nothing of the Lord except the good things of His purpose and promise.

“DESIRE, UTTERED OR UNEXPRESSED;”

When thus considered, not as a begging arrangement, nor as an occasion of instructing the Lord as to our wills, but as a season of union and communion of heart with the Father, in which we may relieve our burdened or perplexed hearts and realise Divine sympathy, calling to mind Divine promises, reviewing Divine care. and expressing our confidence in God's many promises, thus bringing those promises afresh and close to our hearts, as though God now audibly uttered them in our hearing—thus considered, how proper, yea, how necessary is prayer to the true child of God: He cannot live without it. To break off this communion would be like stripping a tree of its leaves; their removal would stunt and hinder its development.

But to suppose that Christian life depends solely upon prayer without earnest study of God's Word, is like supposing that a tree could flourish from its leaves only, without roots and soil. Both are needful. As good soil and roots will produce leaves and fruitage, so likewise, the promises of God's Word absorbed by us will naturally lead to good works and to communion with God in prayer, without which the fruits of the Spirit would soon wither and disappear.

No wonder, then, that Jesus, both by precept and by example, said, “Watch and pray” (Matt. 26. 41), uniting the conditions necessary to our development. Some pray and neglect to watch ; others watch and neglect to pray. Both these errors are serious ; and it is not possible for us to decide which is the more serious neglect, since either would work disastrous loss of the great “prize” for which we are running.

Nowhere is prayer defined as a duty, though its necessity is stated. The Father desireth such to worship Him as worship Him in spirit and in truth ( John 4: 23) ; and it would be contrary to this principle to define prayer as a duty, and to stipulate a set time or place or a formal manner. The earnestness of the service and the peculiarity of the circumstance will regulate the frequency and the subject matter of prayer.

No form of prayer is furnished in the Scriptures. Even the Master, when asked by the disciples for instruction on the subject, gave them, not a form to repeat, but merely an idea or example of how to arrange their prayers to God. He did not say, Pray this prayer, but, “After this manner pray ye.” Our prayers, then, should be after this manner—not an assortment of extravagant demands, but the simple expression of the earnest heart : first, acknowledging and paying homage to God as our Father, the Almighty and Hallowed One; second, expressing our expectation and trust that His Kingdom coming according to promise. and our eagerness for it, and for the time when His will shall be done on earth as in Heaven; third. our reliance upon Him for “daily bread,” which He has promised us; fourth, our acknowledgment that our ways are not perfect and of our reliance upon His favor (granted through Christ Jesus) for forgiveness; and our willingness to exercise forgiveness towards our debtors, toward those who trespass against us.

“OUR FATHER WHICH ART IN HEAVEN.”

The term, “Our Father,” is one of special endearment. The affection of a true father for his child, being one of the most precious in the world, is used to illustrate the relationship of the Lord's consecrated members to the Creator. It is necessary to be some time in the School of Christ as disciples, learners, before we are able properly to appreciate the meaning of this word “Father” as applied to God ; but the more we come to know of the love of God, which passes all understanding, and the more we are enabled to draw near to Him through faith and obedience, the more precious will this term Father become.

“Hallowed by Thy name,” expresses adoration, appreciation of Divine goodness and greatness, and a corresponding reverence. In addressing our petition to the Lord our first thought is to be, not a selfish one respecting ourselves, nor respecting the interests of others precious to us; but God is to be first in all of our thoughts and aims and calculations. We are to pray for nothing that would not be in accord with the honour of our Heavenly Father's Name; we are to wish for nothing for ourselves or for our dear ones that He would not fully approve and commission us to pray for.

Perhaps no quality of heart is in more danger of being blotted out amongst professing Christians to-day than this thought of reverence for God. However much we have grown in knowledge, and however much we have gotten free from superstitions and errors, and however advanced in some respects is the Christian's position of to-day over that a century ago, we fear that reverence has been losing ground, not only in the nominal church, but with many of

the members of the one “Church of the Firstborn, whose names are written in heaven.” (HO). 12; 23). Every loss of reverence is a distinct disadvantage, both to the Church and to the world, paving the way to various evils, and ultimately to anarchy.

As God and His glory and honour are to be first in the minds of His children, so their next thought should be for the coming glorious Kingdom which He has promised shall bless the world. However much our ‘own personal interests and affairs may be pressing upon us, and however much we may desire to have the Lord’s blessing and guidance in them, they are not to outrank our appreciation of His beneficent arrangements which He has so clearly promised in His Word. We are to remember that the Kingdom, when it shall come, will be a panacea for every ill and every trouble, not only for us, but for the whole world of mankind. We are not, therefore, to permit our own personal needs to be too prominent, but are to remember that the whole creation is groaning and travailing in pain together, waiting for this glorious Kingdom and the blessing upon all the families of the earth, which our Heavenly Father has Promised shall yet come through the Seed of Abraham.

This thought respecting the Kingdom, its necessity, and the blessings that it will bring will keep prominently before our minds our own High Calling to joint-heirship with our Lord in this Kingdom. And in proportion as that hope is clearly before our minds it will be, as the Apostle explains, as “an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.”—Heb. 6 : 19.

This anchorage of hope in the future, in the Kingdom, will enable us to pass safely, and with comparative quiet, through the trials and storms and difficulties of this present evil world. More than this, our thoughts in the Kingdom will remind us that if we are to be heirs of the Kingdom it will be necessary that we have the appropriate discipline and training now. This thought in turn will make all the afflictions and trials of this present time seem to us light afflictions; for we know that they are working out for us a far more exceeding and eternal weight of glory. Thus the very offering of this prayer, in its proper order, will bring us a measure of relief from our perplexities, trials and disappointments before we reach the appropriate place to mention them at the Throne of grace.

(To be continued)’.

## **RADIANCE.**

The shining face is no mystery. Centuries ago the Psalmist knew the secret. and wrote, “They looked to him and were ‘radiant.’” It comes to those whose faces are always turned toward Christ, as a flower turns toward the light. It was said at the time of the Boxer rebellion that Chinese Christians could not be disguised—the light in their faces betrayed them. The pity of it, that every Christian may not be known by the shining of his face!

### **PEOPLES PAPER.**

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

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## **“WORK FOR THE NIGHT IS COMING.” ANOTHER YEAR OF OPPORTUNITY.**

THE main work of the Christian is certainly the work of transformation of character, of disposition, to attain the conformation to Christ our Lord. It may be likened to the painting of a picture. How carefully every colour must be applied, how important every tint or shading; how wonderfully these features affect the whole. We have a copy which we must ever keep in view in order that we may be ‘brought into the likeness of God’s dear Son. The Apostle expresses a similar thought, saying, “We with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.”

As each tinting or shading of a picture may change the whole view or likeness, so each act, each word. each thought, each impulse or the way in which we are affected by the day by day trials, joys or sorrows, affects our characters. It is the small things of every day concerns that really mould our lives. It is how we are affected by the incidents of life as we come in contact with others, in the home circle, in the Church or in the world. The Lord does not protect us from very severe trials, indeed it is because we are Christians that we must have the “fiery trials which shall try you.” The object is to develop character. It is because “God is working in us to will and to do His good pleasure,” it is because we desire to be made like Christ, that we must be tempted in all points as He was. We must like Him prove our loyalty and faithfulness to God so that we. may be “overcomers” and strong to resist every foe, every temptation, and stand any trial.

We can never complete the picture by our own unaided ability. The great Artist must guide our hands in all the coloring, tinting or shading; and the opening of another year is an appropriate time to review the past work and resolve that in the days ahead, whatever the circumstances and conditions may be, we shall strive even more earnestly than ever before to work with God to will and to do of His good pleasure. By His grace, in due time, the likeness will .be

complete; “for He is able to complete that which He ‘lath begun in us.” Only let us day by day seek to be guided by His hand, gladly co-operating with Him in this wonderful work. Then when we may be with our Lord where He is, “we know that we shall be like Him and Him as He is.”---1 John 3: 1. 2.

Another year is dawning,  
Dear Master, let it be,  
In working or in waiting,  
Another year with Thee.

Another year of leaning  
Upon Thy loving breast,  
Of ever-deepening trustfulness,  
Of quiet, happy rest.

Another year of mercies,  
Of faithfulness and grace,  
Another year of gladness  
In the shining of Thy face.

Another year of progress,  
Another year of praise;  
Another year of proving  
Thy presence “all the days.”

Another year of service,  
Of witness for Thy love;  
Another year of training  
For holier work above.

Another year is dawning!  
Dear Master, let it be,  
Just as Thyself would have it,  
Another year for Thee!

## **The End of The Way.**

THERE is a feeling of sadness with the passing of one and another of our dear brethren, but deeper still is the comfort and joy of realising the pilgrim journey ended and the reward with the Lord gained by those members who finish their course faith-fully in the narrow way.

Word has been received recently from our friends at Digby, Victoria, of the death of Bro. W. Thomas. Those of our readers having visited the Melbourne Conventions in time past, will probably remember our crippled Brother, who, though reserved, was so bright and cheerful. and deeply enjoyed the spiritual lessons and fellowship at the gatherings.

It is understood that Bro. Thomas suffered much at times, but with his strong faith and hope in the Lord, made light of his afflictions in all patience and long suffering. Those who knew him best declare that he was a saintly character, and strong in the truth ; and their belief is that he has been granted a share in the heavenly reward which the Lord bath in reservation for those who love Him supremely.

“Precious in the sight of the Lord is the death of His saints.”

*The moment a man becomes a disciple, his exclusive self-reliance vanishes; he trusts another than himself; he loves a better spirit than his own; and while living in what is human aspires to what is divine; and he is mellowed into the attitudes of looking up and lifting up. —Martineau.*

## **The Two Parts of the Work of Redemption.**

THE statement of the Law is very positive—”The man that doeth these things shall live by them.” Whoever keeps God’s commands will live in them and ‘will receive everlasting life as a reward for keeping them: ( Lev. 18 : 5; Rom. 10 : 5). In making the promise of life to the Jews, God did not tell them in what manner He would arrange for its fulfilment. As a matter of fact, although the Jews did not understand the types of the Law Covenant. God had showed how the keeping of that Covenant would give everlasting life; namely, through sacrifice.

In His great Plan of. the Ages, God. had ,already provided a Redeemer. (Eph. 1: 4). It was, `therefore, in view of

this provision of Divine grace that the promise of life through keeping the law could be made. But in giving the Law Covenant. God did not omit the great atonement sacrifice, which was the type of the work of Redemption. •

That our Lord had, some understanding with the Heavenly Father before He was made flesh is self-evident; for His change of nature is represented as a voluntary act on His part. (Phil. 2: 8). He took not upon Himself the nature of angels, but that of the seed of Abraham, He had an object in taking upon Himself the nature of Abraham's descendants. He did so "for the joy that was set before Him." (Heir. 12: 2). This expression implies that He had some knowledge of the nature of the work which He had come to accomplish.

This knowledge' which our Lord possessed in His pre-human condition did not include the understanding of all the various types of which He was to be the Antitype, but evidently He knew that this stooping from the heavenly to the earthly nature was a means to an end, which was to be accomplished when He became a man. In order to take this great step, it was necessary for Him to have absolute confidence that the Father would not wish Him to do anything which would be to His injury, out to the contrary, something which would do Him good. So great was His faith in the Father that He wished to do the Father's will at any cost.

The first step toward the achievement of the Father's was the taking of a nature lower than any on the spirit plane—the human. Then, being found in fashion as a man, He humbled Himself unto death, even the death of, the cross. (Phil. 2: 8). He..did not humble Himself before He became a man, but. afterwards. As a boy He inquired of the Doctors of. the Law what time it would be appropriate for Him, enter upon His ministry. Evidently satisfied by His investigation that there was nothing to be done at that time, He 'returned to His home with His mother and her husband, and was subject to them until He was thirty years old.—Luke 2:51.

At thirty years of age, Jesus offered Himself at Jordan, where lie went for• no other purpose than to make His consecration. He knew that He had come into the world to be man's Redeemer; that God's will concerning His work 'Of redemption Was written in the types and shadows of the Scriptures, and that this will was altogether outside of the moral. part of the Law, for it was not obligatory on one who would keep the Law. He also knew that to do this work of redemption He must present Himself in sacrifice. (Psa. 50: 5). Gladly He offered Himself, saying, "Lo. I come. . . . to do Thy will. O My God."

#### ONLY ONE PART OF THE REDEMPTION WORK YET ACCOMPLISHED.

In the Atonement Day offering, our Lord's consecration on is pictured by the High Priest when he smote the bullock and killed it. Here we have in the type a picture of our Lord, who was represented by both bullock and priest. The new mind, the new will, the New Creature, offered up the flesh. It was not that He offered up Himself as man's Redeemer; He presented Himself a sacrifice.—not to mankind, not to Satan, not to the world, but unto God. He was so loyal that He was ready to sacrifice to the Father everything which He possessed ; He was permitted to prove His. Loyalty and faithfulness even unto death.

As a result of his obedience unto death, even the shameful death of the cross, our Lord was raised from the dead and given the very highest nature—the Divine. In due time He will be permitted to offer the merit of His sacrifice as a Ransom-price for the sins of the while world, and thus He will become the world's Redeemer.

This word Redeemer is quite broad. It signifies one who obtains control of something and brings it back to a former condition in a legal and satisfactory manner. Our Lord began to do this work. He has accomplished the first part, which in clue time will become a satisfactory price for the sins of the world, He has already been highly exalted and thus qualified for, the great office of Mediator between God and- Men,. He is waiting merely until the members of His Body be joined to Him and made participators of His glory, and then the work of Restitution for mankind -will begin.

Our Lord will be a thousand years in doing the second part of this work of redeeming. At the close of the thousand years the work will have 'been finished. Now He is the Redeemer, the Restorer, not because He has done the work, but because He has the power and authority to do it. At the close of the thousand years He will be the One who will have accomplished this work of Restitution, and the name Redeemer will be His forever, even though the work of redeeming will be in the past.

Nothing in the Scriptures indicates how clearly' our Lord understood the terms and conditions upon which ,He would please the Father after coming into the world. We are, therefore, not to dogmatise on the subject. But it is probable that He did not know all the. experiences through which. •He would. pass :while in the - flesh, and that some of these were afterwards revealed to Him, as we read that when after His baptism He came up •out of the water, the heavens—the higher things, the spiritual —were opened to him. ( Matt. 3 : 16). Thenceforth He was able to appreciate the deeper features of God's Plan.

## QUESTION BOX.

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

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

Woman in the Bible appears to represent a church. Virgins represent those who have preserved their hearts in purity, looking forward to the great marriage of the Lamb. 'The "woman" that "sits as a queen," or ."Jezebel," represents the unfaithful church—a church married to the world, leaning on a secular arm. So "women" in this passage would refer

to any church that has become allied with the world. The worldly spirit has taken possession of the churches to-day. There can be no doubt we are living in the Laodicean period, and that the message of Rev. 3: 14-21 is applicable. Worldly alliances and associations have crept ill and the Spirit of Christ has been quenched. The congregations are mostly kept together by sports, games, socials, dances, card parties, etc. The true Church, the "chaste Virgin," is not attracted by such things, but by the glorious hope of sharing with her Lord all the joys of His Kingdom. Instead of the spirit of the world she is held together by the Holy Spirit of consecration, of faith in Christ and fellowship around the Word of God. The true Christian must consider just how far such Laodicean conditions prevail, or whether there is food from the Word of God provided; whether the doctrine is pure and God is glorified by the revealing of His glorious character and plan of salvation, so that there may be growth in grace and in knowledge and progress made in the work of transformation into the likeness of Christ.

Question.—What is the Bible teaching respecting anyone preaching the Gospel as a paid servant of a church; can he expect a reward for his work when the Lord is giving the rewards to the labourers, seeing that he has already had his reward here?

Answer.—In I Cor. 9: 4-19. the Apostle would seem to show that it might be quite right for a church to meet the reasonable living necessities of one whom they might desire to serve the "flock of God;" and to be thus provided for would surely not invalidate the reward of faithful labour in the Lord, that "when the Chief Shepherd shall appear ye shall receive a crown of glory." —1 Pet. 5: 4. There would, however, be a great difference 'between having the necessities of life provided and having fixed salaries enabling the "servants" of the Church to live in luxury. There were no salaries available for the Lord and the Apostles, although it would seem that they received freewill offerings for their sustenance. If, says the Apostle, "we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" He rejoices, however, that it was not necessary for him to take anything from them. He was out to preach the Gospel whether he received any support or not. "For if I do this voluntarily I have a reward; but if I have been entrusted with stewardship reluctantly what is my reward then?" (Diaglott). We recently noticed a statement by the clergy in England that they could not live on less than £7 a week. Many thousands of families are living in that land on less than half that sum. The introduction of salaries, which lifted the clergy above the common people and made the ministry a worldly profession, has been the cause of decline of spirituality. It gave rise to the great Papal Apostasy. The position would seem to be that where possible all should follow Paul's example and seek to support themselves while they preach. When necessity arose he was pleased to receive assistance from the Church at Phillipi, but he could say "I have coveted no man's silver or gold, yea, ye yourselves know that these hands have ministered to mine necessities and to them that were with me."—Acts 20: 33-35. The paid ministry is a "hireling" ministry, and such "shepherds" are well described by our Lord (John 10: 12, 13; and Ezekiel 34: 8-10, 17-19.). While it seems in accord with the Lord's will that in case of need a servant of the Church should be supported, there would seem few such cases among the Lord's people to-day. Surely those who make their acceptance of any calling to preach the Gospel, dependable upon the salary available, are not likely to receive the reward "when the Chief Shepherd cloth appear." -

## WHAT IS PERFECT LOVE?

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

## Some Better Thing :

"Our Heavenly Calling."

IN the early days of our Christian life there is some difficulty in understanding how to "rightly divide the Word of Truth" (2 Tim. 2: 15). We do not comprehend all at once that God's Plan provides, first, a heavenly salvation for the Church, and then an earthly salvation for mankind in general. The study of the Bible along Dispensational lines clears away all of our difficulties. It shows us that the promise that the redeemed "shall sit every man under his own vine and fig tree," and "long enjoy the work of his hands" (Mic. 4: 4; Isa. 65: 22), is God's provision for Israel restored to Divine favour, and for all the families of the earth, but not for the Church. Of the true Church, the Bride of Christ, it is declared that her members shall, in the resurrection, be like unto the angels—heavenly or spirit beings.

St. Paul distinctly says of these, "Flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15: 50). Jesus tells these that He has gone to prepare them a place in the Father's house on high. (John 14: 2, 3). But the place for man, the earth, already provided from the foundation of the world (Matt. 25: 34). is a very different one from ours, of which we read, "Eve hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—1 Cor. 2: 9; Isa. 64: 4.

THE CALL TO THE SPIRIT NATURE.

Now we understand why it is that from Genesis to Malachi there is not one suggestion of a heavenly or spiritual hope for any natural man. Every promise is earthly. In Abraham's case, for instance, we read, "The Lord said unto

Abram, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward, for all this land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it ; for I will give it unto thee.”—Gen. 13: 14-17.

St. Paul refers to this difference between the hopes of the spirit-begotten Church, founded at ‘Pentecost, and those of all others. Pointing to the faithful of the past, he declares that although they had God’s testimony to their faithfulness, nevertheless, they “received not the promise, God having provided some better thing for us, that they, without us, should not be made perfect”— Heb. 11: 38-40.

As soon as we get our “better thing,” our higher reward of “glory, honor, and immortality,” in joint-heirship with our Lord as figuratively His Bride—then the worthy ones of ancient times will get their reward of resurrection to human perfection. Under Messiah’s Kingdom, those perfect men will be “princes in all the earth.” (Psa. 45: 16). Then from the spiritual to the perfected earthly ones the blessings and instruction will descend for the poor, ignorant, selfish and superstitious world to help them, to uplift the obedient to the perfections illustrated in the perfected Worthies.

We have heard of the Sunday School teacher who told her class about heaven. about its pianos, harps, organs, horses and carriages, fruits and flowers, etc. We see that she was merely thinking of the blessings God has provided for the faithful and obedient Of the world” in due time.” She had no conception of the “heaven of heavens” promised to the faithful followers of Jesus in the “narrow way.” The Great Teacher explains that it is impossible to describe heaven with its beauties and charms. He said to Nicodemus, “If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?”—John 3: 12.

In line with this, the Bible makes no attempt to describe heaven itself, nor its inhabitants. We are merely told that “God is a Spirit,” “dwelling in the light which no man can approach unto, whom no man hath seen, nor can see”— personally. (John 4: 24; 1 Tim. 6: 16). Men must discern God in His works—the noblest of which is the perfect man—made in His moral likeness, on the earthly plane. “a little lower than the angels” on the spirit plane. The most that His Word declares of our heavenly inheritance is that “Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.”—1 Cor. 2: 9.

But while refusing to inform us of the heavenly condition, God gives us a soul-satisfying portion. Through the Apostle declares (1 John 3: 2), “It hath not yet appeared what we shall be; but we know that when He (the glorified Jesus) shall appear (at His second advent, in power and great glory) we shall be like Him; for we shall see Him as He is.” Others, not thus changed from human to spirit nature by the First Resurrection power, will not “see Him as He is,” but only as He shall be revealed in His providences and judgments. which every eye shall recognise.

How satisfactory! Beyond all that we could have asked or thought! “Like Him!”—what more could we ask? “Like Him” whom God hath highly exalted “Far above all principality and power and might and dominion, and every name that is named !” (Eph. 1: 21). We stand amazed at such grace! Moreover, we can realise that He who called us to become “partakers of the divine nature” and joint-heirs with the Redeemer in His Mediatorial Kingdom has provided for our every comfort and joy in that heavenly state, the details of which we may not now grasp. Prophetically of these it is written, “I shall be satisfied, when I awake with Thy likeness.”—Psa. 17: 15.

It is the hope, the desire, the aim of every one of us to make our calling and election sure—to so run that we may obtain that great “prize” of participation in the First resurrection. Of that resurrection we read, “Blessed and holy is he that hath part in the First (chief) Resurrection ; on such the Second Death hath no power, but they shall be Priests of God’ and of Christ, and shall reign with Him a thousand years.” (Rev. 20: 6). Let us have this in mind, that our participation with our Lord in the glories of the Kingdom is dependent upon our faithfulness here in following Him through evil report and through good report ; through honour and through dishonor; in the bearing of the cross along the way of self-denial.

## **My Soul Be On. Thy Guard.**

WHILE, as the Apostle predicted, “perilous times: are upon us, in which some in the church will -stumble,” and some “fall,” and when “the love of many shall wax cold” let us not forget that it is “he that endureth (faithfully) to the end (of his trial), the same shall be saved.” Remember the Apostle’s advice, to take trials and oppositions and misrepresentations cheerfully, joyously, patiently, knowing that, so endured, they will. “work: out for us a far more exceeding and eternal -weight of glory.” But, as the Apostle adds, to secure such blessed results from trials, persecutions, and oppositions, we must remember to “look not at the things that are seen (earthly things and prospects), but at things that are unseen (the heavenly and eternal things).” We are to endure “as seeing Him who is invisible.” Greater is He that is with us than all -that be against us. (Hob. 11: 27; 1 John 4: 4-8). “Who is he that will harm you (really) if ye be followers of that which is good?” (Read 1 Pet. 3: 13-16; Rom. 8: 31-39). The opposition of evil can work only good to “the elect,” those who are called according to God’s purpose. To all who are of the true Zion the promise is, “...No weapon that is formed against you shall prosper.”

When that noble Servant of God, John Wesley, was zealous in opposing Satan, and preaching a full ‘consecration to God, he provoked Satan’s enmity, and the latter found mouthpieces amongst ambitious and zealous “false brethren,” who spread abroad vile rumours from time to time, not only assailing his teachings, but even his moral character. His plan was to make no defence. He argued that if he should engage in personal disputes it would be just what Satan would. want—a hindrance to his work. Finally, however, when a most malicious rumour reflecting’ on his moral character. was started by some prominent persons, and the entire work seemed likely to be greatly injured by it, his

brother Charles and some others came to him and said, "John, you must answer this charge or your reputation is gone."

John replied in substance thus: "No; I will keep right along with-My work. When I consecrated myself to the Lord, I-gave Him my reputation as well as all else that I possess. The Lord is at the helm! Our Lord Jesus, by His fatefulness, 'made Himself of no reputation,' and was sacrificed as a blasphemer and between outlaws, yet He opened not His mouth. No, I will make no de-fence. A certain class, evil at heart, would believe the evil 'reports regardless of my denials; and those thus alienated no doubt, as in the 'early church, go 'out from us because they were not of us.' The Lord knoweth them that are His, and will keep His own; and none shall 'pluck them out of His hand. Besides the Lord may see that some are thinking of me, rather than of Him and His message which I seek to declare."

*Nothing is stronger in its power, either for helping or hurting, than; word. Gentle, kind, affectionate words are never lost, They give a forward impulse to good deeds, and they • are passed along, like coins that have a golden value.*

*M. -E. Sangster.*

## **The White Stone Given The Overcomer.**

*"To him that overcometh will I give . . . a white stow. and in the stone a new name written. which no man knoweth save he that receiveth it."—Rev. 2: 17.*

In ancient times. the Greeks and the Romans had a means of a white stone. This stone was divided custom of noting and perpetuating friendship by into halves, and each person inscribed his name on the flat surface, after which the parts of the stone" were exchanged. The production of either half was sufficient to ensure friendly aid, even from the descendants/ of those who first divided the stone. A similar custom was sometimes observed by a king, who would break a white stone into two parts, one of which he would retain and the other part give to a special ambassador. That part could be sent to the king at any time and would ensure aid. Thus the divided stone became a mark of identification.

Rev. 2: 17 seems to refer to this ancient custom. The white stone signifies a precious token of the Lord's love, and the new name written in the stone suggests the Bridegroom's name. The statement indicates a special acquaintance with the great King of kings, secret between Himself and the individual. The overcomers are not to be recognised merely as a class---the Bride class but each-will have the personal favour of the Lord. Of this no one will know save himself and the King. There is an individual and personal relationship between the Lord and the overcomers, who may be said to- receive the mark of identification---the antitypical White stone---now, in this life.

This mark is the sealing of the Holy Spirit by which the Lord identifies the overcomers. While this is said to be a part of the final reward of the Church, yet him' the very beginning of our experience we have this personal acquaintance with the Lord. The full seal of the Holy Spirit will be given in the Resurrection, when we receive the new body. Then we shall have the complete knowledge of. the name by which we shall be known to the Lord and He to us forever.

### STUDY AIDS.

A quantity of secondhand books is now on hand for disposal, comprising several sets of the six volumes of " Studies in the Scriptures," copies of Pastor Russell's Sermons useful Bible Dictionaries and Concordances.

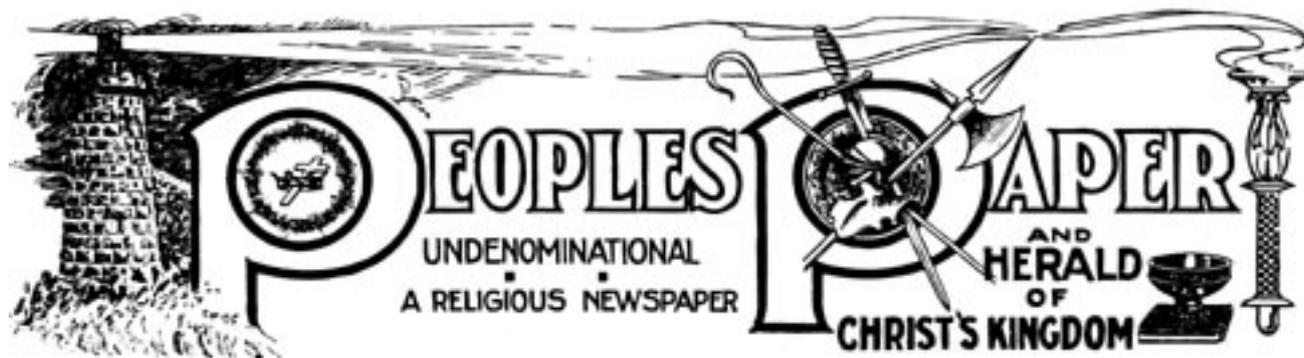
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## **Our Gathering unto Him.**

(Reprint from "Old Paths.")

*"Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psalm 50 : 5.)*

*"Now we beseech you, brethren, by the coming (parousia—presence) of our Lord Jesus Christ, and by our gathering together unto Him. that ye be not soon shaken in mind, or be troubled. neither by spirit, nor by word, nor by letter as from — that the day of Christ is at hand (2 Thess. 2:1*

IT would appear from the context of the Apostle's -, cowl epistle to the Thessalonians that the brethren at Thessalonica had 'become somewhat confused regarding the matter of the Lord's second coming. Certain teachers. in their midst. had misled them, apparently. into the idea that the second advent of the Lord had already taken place and they that were then living in the day of His presence.

This is not clear, however, from the Authorised Version the Bible. the reading .of which suggests. rather, that the Apostle was objecting to the' teaching that the second Advent of Christ was near. A comparison, nevertheless. with other versions of the Bible, together with the understanding that the word "coming" in verse is a mistranslation of the Greek word parousia—presence, makes clear what the Apostle had in mind. In this connection, lie undoubtedly takes strong exception to the new teaching which had come amongst them, claiming that they were already living in the Day of Christ. In confirmation of this view. we quote from the following translations :

Diaglott.—"That the day of Christ was present."

Moffat.—"That the day of the Lord is already here."

Conybeare and Howson.—"That the day of the Lord is come."

Their view, of course, was not that the Lord could be scot amongst them, as a man in the flesh. but 'that He was present as a spirit being, unseen and invisible to the- natural eye.

The Apostle, in taking exception to this teaching, did not characterise it as extremely foolish and ludicrous to believe that the Lord had returned and yet had not been seen by any of them ; nor did he suggest that, if He were present, as they were teaching, they would all be able to recognise Him in human form. such arguments were used by the Apostle, nor would they have been in accordance. with the Scriptural teaching concerning the changed nature of our Lord and His ability. as a spirit being. to be present, yet invisible to human sight. ( John 3 : 6-8.)

So far as the manner of the Lord's appearing was concerned. therefore. the Apostle had no objection to find with their teaching ; but lie demonstrated their error as to the time of the appearing, for apparently they had either overlooked or forgotten certain features of prophetic truth, which- he had previously brought to their attention, and which unless already evident, entirely disproved this new teaching which they were setting forth as advanced light.

### **THE WICKED ONE REVEALED FIRST**

In the first place, the Apostle reminds them that while he was present with them. he had made it clear that before the second Advent could take place, there would first coma a great falling away from the faith, and the of sin would be revealed. 'The Apostle understood doubtless. from Daniel's prophecy, in which is described the rising of the "little horn" and its plucking up of three other horns. (Dan. 7:8.)

'There was no evidence of such a falling away having taken place, however, in the Apostle's day, and consequently, lie points out to them that their claims regarding the Lord's presence were contrary to the prophetic word and therefore false and Misleading, in his estimation.

Another matter, which they had also overlooked, was the object of the Lord's return. Throughout the Scriptures. the thought of the Lord's return is always closely associated with that of its object—the gathering unto Himself of the bride class. The Lord said to the disciples before He left them: "If I go and prepare a place for you, I will come again and receive you unto Myself. ( John I 4 : 3.)

Similarly, in our text, these two thoughts are associated in the Apostle's exhortation, when he writes, "We beseech

you, brethren, with the coming (parousia—presence) of our Lord Jesus Christ and by our gathering together unto Him”—as a consequence. (2 Thess. 2: 1.)

If, then, their teaching was true and the Lord had indeed returned, surely there would be some evidence that their gathering unto Him had in some sense already begun. There was no evidence, however, of any gathering work in their midst, and the only reasonable conclusion to be drawn was that they had been deceived by their teachers, while that which they had accepted as new light was in reality only darkness. Briefly, then, the position was, that they had been misled regarding the matter of the time of the Lord's return, though their conception of the manner of His return was the correct and scriptural one.

Strange to say, many are making a similar mistake today, but in exactly the opposite direction—their mistake being in regard to the manner of the Lord's return. They recognise that the signs of the times, both in the world and amongst the Lord's people, indicate that we are living in the end of the Age, and that therefore the time for the Lord's return is close, but they are looking for Him to appear in a human body, and thus visible to the natural eye.

Not understanding spiritual things, they think that the Lord is still a human being in heaven and thus are unprepared to appreciate the presence of the Lord as a spirit being—unseen by the natural eye. The position of such is that whilst appreciating that it is the due time for the Lord to appear, they are looking for the wrong thing at the right time.

#### THE MAN OF SIN HAS COME.

In our midst, to-day, there are some who are making the same claim as that made amongst the brethren at Thessalonica, namely, that the Day of Christ is here, and that the second Advent has already taken place; furthermore, it is claimed by such, that the “gathering unto Him” of the Lord's people is now in progress.

What have we to say to these claims? If they are true, then it is the most momentous thing that has happened since the beginning of the world, not only from the standpoint of the Lord's people, but also so far as the world of mankind are concerned. If it is not true, our responsibility still remains, and it is our duty to expose it. If it is not true it is the greatest delusion that has come amongst the Lord's people in these latter days, since it has resulted in influencing the faith and hope of thousands of the Lord's sincerest followers. What would the Apostle say to such claims if he were in our midst to-day? Would he urge the same objections as recorded in our text and tell us

- (1) That the whole idea must be a snare, because the Man of Sin has not yet been revealed.
- (2) That since there is no evidence of any gathering work amongst the Lord's people to-day, any such claims must be a delusion?

In regard to point one, we are quite certain that the Apostle would not urge any such objections to-day, because not only does history reveal that the Man of Sin has come and played his part, as outlined in the prophetic word, but to such an extent has he left his mark upon the records of history, that the period of his power and greatness is described as the Dark Ages.

As to the signs of His presence, all who are awake and watching to-day recognise that these signs are foretold by the Lord and the Apostles, are everywhere evident, not only in the world, but amongst the Lord's people themselves.

#### GATHER MY SAINTS UNTO ME.

In reference to point two, most of us would agree that about 50 years ago a movement began amongst the Lord's people, claiming for its very inception and inspiration

- (1) That the Lord had returned and that the day of His presence had arrived.
- (2) That the harvesting, or gathering home of the Lord's people, had already begun.

No such movement had ever before taken place amongst the Lord's people, unto that time. It is true that there had been, in other days, divisions and separations of a sectarian kind, sections following leaders, and divisions over doctrine, such as election and free grace, but the movement to which we have just referred was of an entirely different character. The gathering of this day, which had its beginning a matter of 50 years ago, was not to any leader or sectarian cause, nor even around any particular doctrine. It was a call through the truth, to come out from every form of error and bondage and be gathered unto the Lord Himself, for, since the truth represents the unseen Lord, coming unto the truth implies, therefore, coming unto the Lord. Like all previous movements, the call of this day has been an individual one and from every sect and denomination of Christendom. It was, in fact, the proclamation of a most momentous truth—“there standeth one among whom you know not,” or as expressed in the symbols of the Revelation, it was the sounding of the seventh trumpet. (Rev. 11: 15.)

#### FOR THE TRUMPET SHALL SOUND.

The key to the present outlook and harmony of the Divine Plan is, we believe, found in the seventh trumpet. If the seventh trumpet has not sounded, then the Lord has not returned, and all our talk about a harvest-work and the present truth is merely a delusion and a snare. Why do we say so? Because the Apostle, in the most precise and unmistakable language, tells us that the second Advent takes place at the sounding of the seventh trumpet. “For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God. (1 Thess. 4: 16.) The last, or seventh trumpet, is here designated the “trump of God”: just as, in the same way, the last, or seventh seal, is called the “seal of the living God.” (Rev. 7: 2.)

If, on the other hand, as we shall hope to show, the seventh trumpet has sounded, it proves several things.

- (1) That the day of Christ is here and that the second Advent has already taken place. This will be clearly seen when, later, we refer to various texts which describe the events said to transpire during the sounding of the seventh trumpet.
- (2) That the dead in Christ are already gathered. It will be seen from the various references to the seventh trumpet

that the first thing which takes place when the Lord descends from heaven, is the raising of the sleep- in,, saints—"The dead in Christ shall rise first." (1 Thess. 4: 16.)

(3) That the living in Christ, at the present time, are being gathered. This 'becomes very evident also from the Apostle's statement, when he declares that "after" the dead are raised "first," then we, the living, who remain, are to be caught up together with them, to "meet the Lord in the air." (1 Thess. 4: 17, Diaglott.) . (4) That the Kingdom. in some sense, is now being set up. This is in harmony with the prophet Daniel's testimony, when he declares, "in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed . . . it shall break in pieces and consume all those kingdoms and it shall stand for ever." (Dan. 2: 44.)

(5) That the sowing time of this Age is already in the past and that the reaping and gathering work is now in progress.

#### THE SEVENTH ANGEL SOUNDED.

We would now call attention to the following texts, each one of which, we believe, refers to the sounding of the seventh trumpet. It will be noted that in each instance, although the events transpiring are described from different angles, yet the general harmony and similarity of these events prove conclusively that they all occur during the same period of time, namely, the sounding of the seventh trumpet.

1 Cor. 15: 52—"The trumpet shall sound and the dead (in Christ) shall be raised incorruptible and we (the living in Christ) shall be changed."

Rev. 10: 7—"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished"—the "mystery of God" to which reference is here made, is the call and development of the church, during the present Age. This mystery shall be 'finished and completed, when, during the Lord's second presence, the sleeping saints have been raised and the living ones changed and taken to be with Him beyond the veil.

Rev. 11: 15—"The seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord, and of his Christ." This, in effect, expresses the object of the Lord's second Advent.

1 Thess. 4: 16—"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then, we which are alive and remain, shall be caught up together (hama--during the same time) with them in the clouds, to meet the Lord in the air."

Matt. 24: 31--He shall send His angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other." The reference here is clearly to the harvest work and the gathering of the living saints, through the proclamation of the present truth, by the Lord's followers—his angels, or messengers.

Summarising the above texts, and comparing the events described in each, we can come to no other conclusion but that the trumpets spoken of in all of them refer to one and the same, namely, the seventh trumpet.

#### IN THE FIRST RESURRECTION.

We have already noted that abundant signs of the Lord's presence have been clearly recognised by His . followers during the past 50 years; and since, as we have already seen, it is the seventh trumpet that announces His presence, it clearly follows, then, that if we accept the Lord's presence as an established truth, we must at the same time be prepared to agree that the sounding of the seventh trumpet commenced a considerable number of years in the past. (1 Cor. 15: 51, 52.)

It will be noted, too, that in all the texts quoted above, having reference to the sounding of the seventh trumpet, the second presence of the Lord and the raising of the sleeping saints are inseparably intertwined. All three events are related and either stand, or fall, together. Consequently, if the sleeping saints have not been raised, then the Lord has not yet returned, and if the Lord has not returned, it follows that the seventh trumpet has not yet sounded. In the light of the Apostle's statements, however, and the signs of the times, we can come to no other conclusion than that all three events must be regarded as accomplished facts.

The fact that none of the resurrected saints can be seen by the natural eye should be no obstacle to faith, and all who are spiritually minded can readily appreciate that spirit beings, in their normal state, are invisible to human sight. (John 3: 8.) Only such as recognise the Lord's presence and that already the saints have been raised and are with Him, can fully appreciate the cause of the present trouble upon the world. It is clearly the fulfilment of Daniel's prophecy, which foretold that- a "stone cut out without hands" would smite the image of Gentile power and break it to pieces. (Dan. 2:34.)

#### WE SHALL BE CHANGED.

Not only do the Scriptures indicate that the gathering of the sleeping saints from death would be the first event resulting from the presence of the Lord, as heralded by the sounding of the seventh trumpet, but they also tell us that the gathering of the living saints would immediately follow—"for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." (1 Cor. 15: 52.)

While the gathering of the sleeping saints is but a momentary matter, we learn from the Scriptures that the gathering of the living would occupy a period of years, which our Lord terms the harvest time. (Matt. 13:30.) The harvest work implies not only their call out of Babylon and out of every form of bondage and error, in which they are found, through the message of present truth, but also their change from human to spiritual conditions, beyond the veil. This change takes place at the moment of death, and thus, from the time of the Lord's second presence, the saints who die, no longer sleep in death, but are changed in a moment, in the twinkling of an eye. (1 Cor. 15:51, 52.) Speaking of this

class at the Lord's return. the Revelator was instructed to write, "Blessed are the dead (the consecrated to death) who die in the Lord from henceforth." (Rev. 14 : 13.)

Many of the Lord's people, not fully enlightened regarding spiritual things and the Apostle's teaching on this subject, have concluded that, at the Lord's return. 'bey would not need to die at all, but that they would all be caught away bodily, at the same moment. This crude conception of the matter is partly clue to the poor translation of the Apostle's words, which read: "Then we which are alive and remain (after the dead are taken) shall be caught up together with them in the clouds, to meet the Lord in the air." (Thess. 4: 17.)

The Greek word here translated together with, as shown in the Emphatic Diaglott, literally means at, or during the same time. The time under discussion, in the context, is the seventh trumpet, or parousia time, and the true meaning which the Apostle's language would convey is that, while the dead saints are raised at the beginning of the trumpet sound. the living ones who are left over would be changed and caught away at the moment of death, during the same trumpet period.

#### THE DAY OF CHRIST IS HERE.

Many who profess to believe that the Lord has returned the second time, give little evidence of having any clear conception of its object, and with not a few, this belief is of a very superficial kind. A true faith in the Lord's presence is much more than merely a belief in something we have heard. It must rest upon some reasonable grounds, which would thus become a basis for our belief. The Scriptural grounds for our faith in the Lord's presence embrace not only the chronological aspects of the present truth, but also the prophetic signs, which our Lord indicated would be recognised by the watchers as taking place. both in the world and amongst the Lord's people. (Matt. 24: 30, 31.)

The attitude of many brethren towards this very important doctrine is more or less of a negative character. They "would not deny" it and would ever be "prepared to admit" its possibility. A true faith in the Lord's presence, however, is not merely an admission of its possibility. or a hesitation of denial. Such an attitude is not faith at all and counts for nothing in the Lord's sight. True faith arises from a positive conviction. based upon a reasonable foundation—the illumination of the mind by the spirit of truth. A true faith, moreover, is always followed by works or activities on the part of the believer, along the lines of his faith, for "faith without works is dead." I James 2 : 20.)

An intelligent faith in the Lord's presence would lead the consecrated and enquiring mind very quickly into further aspects of the harvest truth. A mind illuminated by the spirit of truth would naturally be prompted to enquire regarding the objects of His coming, and this, in turn, would lead not only to an understanding of the harvest work generally, but additionally, to an appreciation of the work of God amongst His people to-day. In this connection, the promise is that the spirit of truth would guide the child of God into all truth, as well as show him things to come. (John 16:13.)

HOW, then, shall we regard an attitude which professes faith in the Lord's presence and yet fails to appreciate either the general character or work of the harvest time? Surely such can be regarded only as a "faith without works," and which the Apostle James indicates is not a living faith at all.

Judging from the conditions prevailing generally amongst the brethren to-day, one might be inclined to think that the harvest work had completely failed and ended in confusion. This apparent failure, however, is not real, nor can it be so, since we are assured by the Scriptures that all God's purposes shall be accomplished His Word shall not fail. (Isa, 55: 11.)

Carrying our minds back to the first Advent, in the end of the Jewish Age, we find that similarly the Lord permitted the Shepherd to be smitten and the sheep of the flock to be scattered. So literally was this fulfilled in the closing experiences of our Lord. that the record tells us His followers "all forsook Him and fled." ( Mark 14: 50.)

To the Scribes and Pharisees of that day it doubtless seemed that the Lord had made a failure of things and that all His teaching and propaganda had ended in a fiasco. This was but one side of the picture, however—the one as viewed by the natural mind. The other side, as viewed by the Heavenly Father, was indicated by the Master Himself when, before His death. He was enabled to say, "I have finished the work which Thou gavest Me to do." (John 17: 4.)

All that could be said in regard to the apparent failure of the Lord's work, at the close of the Jewish harvest, might be repeated with tenfold emphasis to-day, at the close of the present harvest ; and yet, who that is spiritually minded and understands the work of God to-day would doubt that when the last member of the body has been gathered, it will be proclaimed by the victorious Christ complete, not only regarding the work of this day. but of the entire Age,—I have finished the work which the Heavenly Father gave me to do. That work was to call and prepare and gather home into the Kingdom the loyal and faithful Bride. Let all the Lord's true followers clearly recognize that appearances count for little. so far 'as the Divine will is concerned, and that out of all the apparent failures of the Lord's work and despite the many delusions of this day. He will surely bring forth in due time the instrument of His will. for the blessing of all the human race.

#### PEOPLES PAPER.

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

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# THE BIRTH OF CHRIST.

Luke 2:8-20.

*“Behold, I bring you good tidings of great (Luke 2:10.)*

THE story of our Lord’s birth is one so familiar :IS to require no special comment, and yet in its simple details lies the hope of the whole world. Four thousand years previous the birth of this child was promised, and all the way along during those forty centuries sonic faithful souls continued to trust in the promises and to look for the salvation to be brought about through Him. We may surely take for granted that the humble shepherds to whom the message of the Lord’s advent first came were men who thus hoped in the promise of God; for to such, and to such only, the Lord disclosed His purposes.

These men were quietly tending their flocks by night when suddenly the angel of the Lord came upon them, and the glory of the Lord shone around about them ; and they were sore afraid (verse 9). But their fear was soon overcome by the message. of the angel, contained in our text, but which, strange to say, so many only partially quote, leaving out one of the grandest features of the message—viz., that it was to be to all people.

The message reads, “Fear not; for, behold I bring you good tidings of GREAT JOY which shall be to ALL PEOPLE.” It will be observed that the blessedness of these tidings is cumulative; first, it is “good tidings.” then it is “great joy,” and then the crowning feature of it is that it is “to all people”—not only to those shepherds who were that night looking for the hope of Israel, but for all their friends and relations and all mankind far and near, both to those who now live and to those who shall live, as well as to those now in death.

Blessed tidings! Harken to the gladsome sound : “For unto you is born this day in the city of David a Saviour. which is Christ the Lord.” (Verse 11.) Then He was to be a saviour to all people : so the Scriptures clearly affirm, saying that, by the grace of God, He tasted death for every man, and that He gave Himself a ransom for all, to be testified in due time—to all. (T legs 2: 9: I Tim. 2: 6.) The testimony. however. is quite as necessary to the salvation of the sinner as the fact that Christ gave Himself a ransom for all. The favour of salvation will not be forced upon any; but the testimony that it has been provided for every man, on condition of his acceptance of the favour upon God’s terms, is to be given to every man, for his acceptance or rejection. And though millions of the race for whom. Christ died have gone down to the grave without such testimony. still the fact remains that the testimony shall be given in due time—which due time, to all such, must be after their awakening from death.

And to this agree the words of Lord: “The hour is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth; they that have done good (who during the present life have passed into judgment and who have passed their trial successfully, unto the resurrection of life, the full reward of the faithful; and they that have done evil unto the resurrection of judgment.” (John 5: 25-29.) That is, the latter class will come forth from the grave to have the truth testified to them then, for their acceptance or rejection; and their final judgment of worthiness or unworthiness of life will be based upon their course under trial after the truth has been testified to them—in the Millennium’ Thus the angel of the Lord preached the good tidings of the restitution of all things to the shepherds on the plain of Bethlehem.

Verse 12. Then they were told where and how they should find this bud of promise, so that when they would see Him they might feel doubly assured that this was He.

Verses 13. 14. “Then suddenly there was with the angels a multitude of the heavenly host praising God. saying, Glory to God in the highest. and on earth peace: good will toward men.” This shows how the angels of God are interested in the affairs of men. and how they sympathise with us and rejoice over our prosperity. And this reminds us of other statements, to the effect that there is joy in heaven among the angels over one sinner that repenteth (Luke 15: 7) : and again, that they are earnest students of the plan for human salvation: and that they are all ministering spirits sent forth to minister to them who shall be heirs of salvation. (1 Peter I : 12; 110). 1: 14). Thus we see them to be creatures of God full of loving benevolence even toward a fallen race, and esteeming it a privilege to serve the heirs of this salvation, although they know, as they studiously look into God’s plan. that some of this fallen race are by and by to be highly exalted, even above the angels who never sinned.

Thus we see their humble recognition of the right of the Creator to do what He will with His own, and their cheerful and joyful acquiescence in His perfect will. which they know to be determined by His unerring wisdom and His fathomless love. ‘Oh, what universal joy will prevail when the whole family of God in heaven and in earth is brought into fullest harmony under Jehovah’s Anointed!

Verses 15, 18 show the teachable attitude of the shepherds : they recognised the angels and their message as from the Lord. and, their fears being allayed. their hopes revived and their faith increased, they felt that they must go at once and see this which had come to pass. And when they had so determined, a strange star (evidently a meteor, as it could not have been a fixed star) appeared, moving in the direction which the angel had told them to go; and they followed the star until they reached Bethlehem, when it stood still over the place where the young child was. And when they saw Him, they worshipped Him and presented to Him gold and frankincense and myrrh, recognising in Him the long-promised Messiah. And being warned of God in a dream, they disregarded the request of Herod to inform him of the whereabouts of the new-born King, and so departed into their own country another way. But as they went they published abroad the good tidings which the angels had brought to them, and how they had actually seen Him of whom the prophets testified.

Verse 19. “But Mary (motherlike) kept all these things and pondered them in her heart,” doubtless calling to mind also the message of the angel to her. (Luke 1:28-35). Again and again we seem to hear her say. “My soul cloth

magnify the Lord; . . . for He hath regarded the low estate of His handmaiden . . . He that is mighty hath done to me great things and holy is His name.” (Luke 1:46-49).

Verse 20. The shepherds returned to their flocks, fully assured of the wonderful truth that the promised seed of the woman who was to bruise the serpent’s head had come, and they rejoiced and glorified God for all the things that they had heard and seen, as they were told unto them.

## **FOREVER WITH THE LORD**

AS one by one the members of the Body of Christ are gathered I tyme we are reminded of the words of John the Baptist: “He must increase, but I must decrease.” The Church glorified increases while the Church in the flesh becomes fewer in number.

Those of our readers who have visited Adelaide will remember Sister Ruth Barrie, who passed away recently after a brief illness. Conscientious, studious, and of kindly spirit, our sister for quite a number of years has, we believe, faithfully trodden the narrow way of self-denial that leads to life.

While our sympathies go out especially to the members of her household—mother, sisters, and ‘brothers—in the loss of such a loved one, yet we are also comforted with the thought that now that the race has been run, the course finished, there is the crown of righteousness granted to our sister, whose life surely gave evidence that she loved the Lord’s appearing. 2 Tim. 4 : 8.

“Blessed are the dead which die in the Lord from henceforth ; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them,” (Rev. 14: 13.)

## **CHRISTMAS CONVENTION.**

THE Melbourne brethren have pleasure in announcing that the arrangements for their annual gathering are about complete. A syllabus has been drawn up covering afternoon and evening sessions, and setting out the programme extending over a period comprising Sun-day, Monday and Tuesday, December 25th, 26th and 27th . A copy of the syllabus may be obtained from the secretary or will be gladly forwarded to any desiring one.

The meetings will be held at Molesworth Chambers, 450 Little Collins Street, Melbourne, and a hearty invitation is extended to all consecrated believers in the ransom sacrifice of our Lord.

The friends here are looking forward to a profitable and enjoyable season spiritually, and are delighted to hear of brethren who contemplate coming amongst us from other parts and participating in sweet fellowship and happy association.

Provision can be made respecting a ‘baptism service should any of the brethren desire to symbolise.

In reviewing the year fast closing we feel that the friends here, and no doubt those in other parts, have much for which to praise our heavenly Father. We gratefully acknowledge the manifold blessings bestowed, and pray that God’s continued favour and smile may attend our Christmas gatherings as the dear brethren assemble for mutual encouragement, uplift and blessing.

We ask the prayers of our fellow members to the end that each and all present may be the recipients of that Divine grace which will prove a stimulus, a comfort and a joy in the daily sojourn and varied experiences attending the life of every true follower of the Master.

In order to finally complete our arrangements, we will be pleased to hear as quickly as possible from any of the Lord’s people intending to be present during the Convention season, and can assure them of a very hearty and appreciative welcome. Any requiring accommodation to be secured are asked to forward full information as to their needs in good time.

Kindly address communications to the Secretary. Berean Biblical Institute, National Bank Chambers, 226 Glenferrie Road, Hawthorn, E.2., Vic.

### **BOOKLETS, TRACTS, CARDS, &c.**

The last edition of the booklet, “Where are the Dead?” has become exhausted, but as it has been so greatly in demand and is appreciated by many of our friends, some of whom have been ‘brought to a knowledge of the truth by the explanations presented, a further edition has been decided upon and is now on the press.

No thoughtful person can surely fail to give some attention to the condition of departed loved ones; and it is when the Lord’s Word is carefully examined and explained on this matter, as it is in this booklet, that satisfaction is brought to both heart and mind.

Friends desiring copies may send their orders at any time, and those unable to purchase may have a copy free upon request. The price is 3d. per copy or 2/6 per dozen.

We trust that the re-issue of this booklet may still accomplish much good to the glory of God, by assisting many more to a clear understanding of the Bible, by which they will be guarded against the many deceptions of our day along the lines of spiritualism, etc.

A good supply of tracts is now just in from the printers on the topic, “Why Sorrow, Sin, Death and Evil are Permitted.” These may be obtained by all friends who are zealous for the welfare of others, but we advise that they be not cast too broadcast—rather handed out with discretion and a word to encourage reading, and to enclose in letters.

Many thinkers today are wondering why certain happenings are so, and we trust that some help and comfort may be conveyed by this tract to those who can receive its message, and those friends assisting in this work will undoubtedly be much blessed themselves.

At this time of the year many of our readers enquire about greeting cards for Christmas and general use, and so as to provide a wider assortment to our stock, a new series has been prepared by the printers.

These are not specially Christmas cards, but have been chosen more for the value of the verses, and so are suit-able for all seasons. Many of the Lord's people have been encouraged and blessed by some helpful words in times of trial, and in this connection we quote from a letter of a dear friend just to hand still have that list card sent me when I was getting the Bibles in 1926, 'If I Could Know,' and feel it is part of me; and like the woman in the Bible I feel I can say I have seen a man who told me all that ever [did, and can realise, 'My presence shall go with thee.' "

Orders for the cards can be filled immediately, and the price is 1/4 per dozen or 9d. per half-dozen posted.

## The Test of Endurance.

*"Let not him that girdeth on his harness boast himself as he that putteth it off."—1 Kings 20: 11.*

THE test of endurance is certainly one of the severest tests of faithfulness to which the elect Church, the Body of Christ, is subjected. It is the test which gauges and registers the strength of every other virtue and grace, and no soldier of the cross will be crowned with the laurels of victory who has not stood this test. The Christian life is a warfare, and the above words of one of the kings of Israel to a 'boastful enemy of the Lord's people are applicable, not only to every new recruit in the Lord's army, but, similarly, to all who have not yet finished the good fight of faith.

The first gush of enthusiasm in the Lord's service, much as we may and do appreciate it, may be but the hasty production of the shallow soil of a heart which immediately receives the truth with gladness, but, having no root in itself, endures but for a time, and afterward, when affliction and persecution arise, immediately is offended. (Mark 4: 16, 17.) Such characters cannot stand the fiery tests of this "evil day," whereof it is written: "The fire (of that day) shall try every man's work, of what sort it is." (1 Cor. 3 : 13.)

### NECESSITY FOR THE WHOLE ARMOUR

Therefore, says the Apostle Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Peter 4: 12). All of the elect Church must be so tried; and blessed is he that shall endure unto the end. The sure Word of prophecy points to severe conflicts and great trials in the closing scenes of the Church's history. Elijah, a type of the Body of Christ, finished his earthly career and went up by a whirlwind in a chariot of fire—strong symbols of storms and great afflictions. John, another type of the Church, was cast into prison and then beheaded. And we are forewarned of the great necessity of the whole armour of God, if we would stand in this "evil day."—"Studies in the Scriptures," Series 2, chapter 8.

It therefore behooves every one who aspires to the prize of our high calling to brace himself for the severer conflicts and trials of faith and patience that may suddenly and without a moment's warning be sprung upon him. In the 'battle of this day, as in all other battles, the effort of the Enemy is to surprise and suddenly attack and overwhelm the Lord's people ; and the only preparation, therefore, that can be made for such emergencies is constant vigilance and prayer and the putting on of the whole armour of God—the Truth and the spirit of the Truth.

### WHICH WAY WILL YOU TURN?

"In your patience possess ye your souls." No other grace will be more needed than this in the fiery ordeals of this "evil day"; for without great patience no man can endure to the end. All along the Christian's path-way, ever and anon, he comes to a new crisis; perhaps these are often seemingly of trivial importance, yet he realises that they may be turning-points in his Christian course. Who has not realised them? There comes a temptation to weariness in well-doing, together with the suggestion of an easier way; or there springs up a little root of pride or ambition, with suggestions of ways and means for feeding and gratifying it. Then there comes, by and by, the decisive moment when you must choose this course or that; and lo, you have reached a crisis!

Which way will you turn? Most likely you will turn in the direction to which the sentiments you have cultivated have been tending, whether that be the right way or the wrong way. If it 'be the wrong way, most likely you will be unable to discern it clearly; for your long cultivated sentiments will sway your judgment. "There is a way that seemeth right unto a man, but the end thereof is the way of death." (Prov. 14: 12.) How necessary, therefore, is prayer, that in every crisis we may pass the test successfully! Nor can we safely delay to watch and pray until the crisis is upon us; but such should our constant attitude.

### THOSE WHO OUTRIDE THE TRIALS WILL BE THE OVERCOMERS.

The life of a soldier, ever on the alert and on duty, is by no means an easy life ; nor do the Scriptures warrant any such expectation. On the contrary, they say, "Endure hardness as a good soldier of Jesus Christ"; "Fight the good fight of faith," etc. And yet many Christian people seem to have the very opposite idea. Their ideal Christian life is one without a breeze or a storm; it must be one continuous calm. Such a life was indeed inure possible in former days than now, though the world, the flesh and the Devil always have opposed them, and always have had to be resisted by every loyal soldier of the cross. But now the opposition is daily becoming more and more intense; for Satan realises that his time is short, and he is determined by any and every means to exert his power against the consummation of the Lord's plan for the exaltation of the Church.

Consequently, we have had within this Harvest period many and severe storms of opposition and still there are doubtless more severe trials to follow. But those who, with overcoming faith, out-ride them all—who patiently endure,

who cultivate the spirit of Christ with its fruits and graces, and who valiantly fight the good fight of faith, rather than withdraw from the field—such will be the “overcomers” to whom the laurels of victory will be given when the crowning day has come.

## **Christ in You : The Hope of Glory.**

(Col. 1: 27-29).

THOSE who accept of Christ’s teachings and follow Him in entire consecration of every power and talent to God’s service, become infused with the same desire to do the will of their Father in heaven. These have the same mind as Jesus—a mind, or will, to sacrifice self in the carrying out of God’s plans—a spirit or mind, dead to the praises and scoffs, the hopes and fears of the world, but alive and active to the heavenly smiles or frowns, prizes or losses.

The spirit or mind of Christ, thus received, bears fruit in every action, word and thought; some of which are mentioned by Paul—love, joy, peace, gentleness, meekness, patience, godliness (God-like-ness).

These graces, these fruits, grow gradually — the rapidity of the growth depending upon the nature of the soil, the purity of the seed (example followed), and the amount of moisture and sunlight of truth (the Word) with which the ground and seed are supplied. If we would have increase of the spirit of Christ, and bear much fruit, how important that we be particular to have pure seed—following only our Master —and that we keep out from the shadow and shelter of all human creeds, and let the sunlight of heaven and the refreshing dew of truth into our hearts, by lifting them to heaven for these, as do the flowers for the natural. Such shall receive from the heavenly store—the Word.

This continual and increasing growth of the fruits is not only expressed by Jesus as above, but the apostles urge the “increase of the fruits of your righteousness,” and that we be “filled with the fruits of righteousness.” (2 Cor. 9: 10 ; Phil. 1: 11).

As it is natural for a good tree to bring forth good fruits; so all who have received really of the spirit of Christ will ultimately- show it. It was Jesus who said, “By their fruits ye shall know them.”

Christianity is much misunderstood- to-day, and many that bear thistles are members of the nominal church, and thus pretend to be members of the “true Vine” ; but by their fruits ye shall know them. “If any man have not the spirit of Christ, he is none of His.” ( Rom. 8: 9). This is a searching test for all; let us each apply it to ourselves. Do I (as Jesus), “do not mine own will,” but God’s? Do I seek to please not myself, nor my fellows, but God only? Do I present myself daily and hourly a living sacrifice, for right and truth, and in- just the way God’s Word (not my feeling) directs? If so, this is Christ in me, and is a good basis for the “hope of glory” promised to those who walk in His footsteps..

This spirit of Christ—or renewed mind — is the anointing which we have received, and it is an evidence to you, and to others that your consecration is complete; that you are begotten to the higher (divine) nature which God has promised to those who so walk in the Spirit; that you are members of the Christ (the anointed body, of which Jesus is the Head).

So, then, Christ is manifest in your mortal body. (2 Cor. 4: 11). When the world sees you it sees a member of the Christ, not in glory, but in the flesh ; and in us as in our Head, only to a less degree, it is still true—God is manifest in the flesh. ( 1 Tim. 3: 16).

Thus, for “me to live is Christ” (Phil. 1: 21). In this sense, Christ in the flesh is still in the world as its teacher and reprover—illustrating the word and love of God. All the body following the Leader have been “despised and rejected of men.” There is no beauty in any of them that they should be desired of the world. Soon, when manifested with the Head, as the agency for blessing the world, they will desire them. They desire deliverance from the bondage of corruption into the liberty of sons of God, and will soon come to know Him whom, for 1800 years, they ignorantly rejected, thinking Him weak and powerless. Then “the Desire of all nations shall come” into power and glory for their deliverance.

During all the age we find it true, and an evidence that we are in the Leader’s footsteps, that the world loveth us not. Jesus said, “Marvel not if the world hate you; ye know that it hated Me before it hated you.” “If ye were of the world, the world would love his own!” “In the world ye shall have tribulation.” And “Whosoever will live godly shall suffer persecution.”

Any who think they are being carried to glory on “flowery ‘beds of ease,” should awake to the fact that our Master trod the narrow, thorny way. Now is not the time to glory in ease in the lap of the world, but a time to “fill up that which is ‘behind of the afflictions of Christ.” •

We suffer as members of the Christ of which the prophets spake when they testified beforehand the sufferings of Christ (during this age), and the glory that should follow.

To him that overcometh—self, ease, the world—even unto death. “shall be the Victor’s crown.”



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## **Why Sorrow, Sin, Death and Evil are Permitted.**

No difficulty, perhaps, more frequently presents itself to the inquiring mind than the question. Why did God permit the present reign of evil? . Why did He permit Satan to present the temptation to our first parents, after having created them perfect and upright? Or why did He allow the forbidden tree to have a place among the frond ? Despite all attempts to turn it aside, the question will obtrude itself—Could not God have prevented all possibility of man's fall? ‘

The difficulty undoubtedly arises from a failure to comprehend the plan of God. God could have prevented the entrance of sin, hut the fact that lie did not should be sufficient proof to us that its present permission is designed ultimately to work out some greater good. God's plans, seen in their completeness, will prove the wisdom of the course pursued. Some inquire, Could not God, with whom all things are possible, have interfered in season to prevent the full accomplishment of Satan's design? Doubtless, He could; hut such interference would have prevented the accomplishment of His own purposes. His purpose was to make manifest the perfection, majesty and righteous authority of His law, and to prove both to men and to angels the evil consequences resulting from its violation. Besides, in their very nature, some things are impossible even with God, as the Scriptures state. It is "impossible for God to lie" (Heb. 6: 18). "He cannot deny Himself" (2 Tim. 2: 13). He cannot do wrong, and therefore He could not choose any but the wisest and best plan for introducing His creatures into life, even though our short-sighted vision might for a time fail to discern the hidden springs of infinite wisdom.

The Scriptures declare that all things were created for the Lord's pleasure (Rom. 4: 11)—without doubt, for the pleasure of dispensing His blessings, and of exercising the attributes of His glorious being. And though, in the working out of His benevolent design permits evil and evil doers for a time to play an active part, yet it is not for evil's sake, nor because He is in league with sin; for He declares that He is "not a God that bath pleasure in wickedness." (Psa. is 4). Though opposed to evil in every sense, God permits (i.e., does not hinder) it for a time, because His wisdom sees a way in which it may be made a lasting and valuable lesson to His creatures.

God could have made mankind devoid of ability to discern between right and wrong, or able only to discern a do right ; but to have made him so would have been to make merely a living machine, and certainly not a mental image of his Creator. Or He might have made. man perfect and a free agent, as He did, and have guarded him from. Satan's temptation. In that case, man's experience being limited to good, he would have been continually liable to suggestions of evil from without, or to ambitions from within, which would have made the everlasting future uncertain, and an outbreak of disobedience and disorder might always have been a possibility, besides which, good would never have been so highly appreciated except by its contrast with evil.

God first made His creatures acquainted with good, surrounding them with it in Eden; and afterward, as a penalty for disobedience, He gave them a severe knowledge of evil. Expelled from Eden and deprived of fellowship with Himself, God let them experience sickness, pain and death, that they might thus forever know evil and the inexpediency and exceeding sinfulness of sin.

By a comparison of results they came to an appreciation and proper estimate of both; "And the Lord said, Behold, the man is become as one of us. to know good and evil." (Gen. 3: 22). In this their posterity share, except that they first obtain their know-ledge of evil, and cannot fully realise what good is until they experience it in the Times of Restitution, as a result of their redemption by Him who will then be their judge and King.

The moral sense, or judgment of right and wrong, and the liberty to use it, which Adam possessed, were important features of his likeness to God. The law of right and wrong was written in his natural constitution. It was part of his nature, just as it is a part of the divine nature. . But let us not forget that this image or likeness of God, this originally law-inscribed nature of man, has lost much of its clear outline through the erasing, degrading influence of sin ; hence it is not now what it was in the first man. Ability to love implies ability to hate; hence we may reason that the Creator could not make man in His own likeness, with power to love and to do right, without the corresponding ability to hate and to do wrong. This liberty of choice, termed free moral agency, or free will, is a part of man's original endowment

; and this, together with the full measure of his mental and moral faculties, constituted him an image of his Creator. To-day, after six thousand years of degradation, so much of the original likeness has been erased by sin that we are not free, being bound, to a greater or less extent, by sin and its entailments, so that sin is now more easy and therefore more agreeable to the fallen race than is righteousness.

That God could have given Adam such a vivid impression of the many evil results of sin as would have deterred him from it we need not question, but we believe that God foresaw that an actual experience of the evil would be the surest and most lasting lesson to serve man eternally; and for that reason God did not prevent but permitted man to take his choice, and to feel the consequences of evil. Had opportunity to sin never been permitted, man could not have resisted it, consequently there would have been neither virtue nor merit in his right doing. God seeketh such to worship Him as worship in spirit and in truth. He desires intelligent and willing obedience, rather than ignorant, mechanical service. Life already had in operation inanimate mechanical agencies accomplishing His will, but His design was to make a nobler thing, an intelligent creature in His own likeness, a lord for earth, whose loyalty and righteousness would be based upon appreciation of right and wrong, of good and evil.

The principles of right and wrong, as principles, have always existed, and must always exist; and all perfect, intelligent creatures in God's likeness must be free to choose either, though the right principle only will forever continue to be active. The Scriptures inform us that when the activity of the evil principle has been permitted long enough to accomplish God's purpose, it will forever cease to be active, and that all who continue to submit to its control shall forever cease to exist. (1 Cor. 15: 25, 26; Heb. 2: 14). Right-doing and right-doers, only, shall continue forever.

But the question recurs in another form: Could not man have been made acquainted with evil in some other way than by experience? There are four ways of knowing things, namely, by intuition, by observation, by experience, and by information received through sources accepted as positively truthful. An intuitive knowledge would be a direct apprehension, without the process of reasoning, or the necessity for proof. Such knowledge belongs only to the divine Jehovah, the eternal fountain of all wisdom and truth, who, of necessity and in the very nature of things, is superior to all His creatures. Therefore, man's knowledge of good and evil could not be intuitive. Man's knowledge might have come by observation, but in that event there must needs have been some exhibition of evil and its results for man to observe. This would imply the permission of evil somewhere, among some beings, and why not as well among men, and upon the earth, as among others elsewhere?

Why should not man be the illustration, and get his knowledge by practical experience? It is so: man is gaining a practical experience, and is furnishing an illustration to others as well, being "made a spectacle to angels."

The severity of the penalty was not a display of hatred and malice on God's part, but the necessary and inevitable, final result of evil, which God thus allowed man to see and feel. God can sustain life as long as He sees fit, even against the destructive power of actual evil; but it would be as impossible for God to sustain such a life everlasting, as it is for God to lie. That is, it is morally impossible. Such a life could only become more and more a source of unhappiness to itself and others; therefore, God is too good to sustain an existence so useless and injurious to itself and others, and, His sustaining power being withdrawn, destruction, the natural result of evil, would ensue. Life is a favour, a gift of God, and it will be continued everlastingly only to the obedient.

No injustice has been done to Adam's posterity in not affording them each an individual trial. Jehovah was in no sense bound to bring us into existence; and, having brought us into being, no law of equity or justice binds Him to perpetuate our being ever-lastingly, nor even to grant us a trial under promise of everlasting life if obedient. Mark this point well: The present life, which from the cradle to the tomb is but a process of dying, is, notwithstanding all its evils and disappointments, a boon, a favour, even if there were no hereafter.

Many have imbibed the erroneous idea that God placed our race on trial for life with the alternative of eternal torture, whereas nothing of the kind is even hinted at in the penalty. The favour or blessing of God to His obedient children is life—;continuous life—free from pain, sickness and every other element of decay and death. Adam was given this blessing in the full measure, but warned that he would be deprived of this "gift" if he failed to render obedience to God—"in the day that thou eatest thereof, dying, thou shalt die." He knew nothing of a life in torment as the penalty of sin. Life everlasting is nowhere promised to any but the obedient. Life is God's gift, and death, the opposite of life, is the penalty He prescribes.

Eternal torture is nowhere suggested in the Old Testament Scriptures, and only a few statements in the New Testament can be so misconstrued as to appear to teach it. and these are found either among the symbolisms of Revelation, or among the parables and dark sayings of our Lord. which were not understood by the people who heard them (Luke 8: 10), and which seem to lie but little better comprehended to-day. "The wages of sin is death." (Ruin. 6: 23). "The soul that sinned, it shall die."—Ezek. 18: 4.

Many have supposed God unjust in allowing Adam's condemnation to be shared by his posterity, instead of granting each one a trial and chance for everlasting life similar to that which Adam enjoyed. But what will such say if it now be shown that the world's opportunity and trial for life will be much more favorable than was Adam's; and that, too, because God adopted this plan of permitting Adam's race to share his penalty in a natural way? We believe this to be the case, and will endeavour to make it plain.

God assures us that as condemnation passed upon all in Adam, so He has arranged for a new head, father, or life-giver for the race into whom all may be transferred by faith; and that as all in Adam shared the curse of death, so all in Christ will share the blessing of life, being justified by faith in His blood. (Rom. 5: 12, 18, 19). Thus seen, the death of Jesus, the undefiled, the sinless one, was a complete settlement toward God of the sin of Adam. As one man had

sinned, and all in him had shared his curse, his penalty, so Jesus, having paid the penalty of that one sinner, bought not only Adam but all of his posterity—all men—who by heredity shared his weaknesses and sins and the penalty of these—death. •Our Lord, “the man -Christ Jesus,” Himself unblemished, approved, and with a perfect seed or race in Him, unborn, likewise untainted with sin, gave His all of human life and title as the full ransom-price for Adam and the race or seed in him when sentenced. Having thus fully purchased the lives of Adam and his race, Christ offers to adopt as His seed. His children, all of Adam’s race who will accept the terms of His New Covenant and thus by faith come into His family—the family of God—and receive everlasting life. Thus the Redeemer will “see His seed [as many of Adam’s seed as will accept adoption, upon His conditions] and prolong His days [resurrection to a higher than human plane, being granted Him by the Father as a reward for His obedience],” and all in the most unlikely way ; by the sacrifice of life and posterity. And thus it is written: “As all in Adam die. even so all in Christ shall be made alive.”—Corrected translation, 1 Cor. 15: 22.

The injury we received through Adam’s fall (we suffered no injustice) is, by God’s favour, to be more than offset with favour through Christ; and all will sooner or later (in God’s “due time”) have a full opportunity to be restored to the same standing that Adam enjoyed before he sinned. Those who do not receive a full knowledge and, by faith, an enjoyment of this favour of God in the present time (and such are the great majority, including children and heathen) will assuredly have these privileges in the next age, or “world to come,” the dispensation or age to follow the present. To this end, “all that are in their graves . . . shall come forth.” As each one (whether in this age or the next) becomes fully aware of the ransom-price given by our Lord Jesus, and of His subsequent privileges, he is considered as on trial, as Adam was; and obedience brings lasting life, and disobedience lasting death—the “second death.” Perfect obedience, however, without perfect ability to render it, is not required of any. The members of the Church during the Gospel age, have had the righteousness of Christ imputed to them by faith, to make up their unavoidable deficiencies through the weaknesses of the flesh ; and this same grace will operate toward “whosoever will” of the world during the Messianic age. Not until physical perfection is reached will absolute moral perfection be expected. This new trial, the result of the ransom and the New Covenant, will differ from the trial in Eden, in that in it the acts of each one will affect only his own future.

But would not this be giving some of the race a second chance to gain everlasting life? We answer—The first chance for everlasting life was lost for himself and all of his race, “yet in his loins,” by father Adam’s disobedience. Under that original trial, “condemnation passed upon all men”; and God’s plan was that through Christ’s redemption-sacrifice Adam, and all who lost life in his failure, should, after having tasted of the exceeding sinfulness of sin and felt the weight of sin’s penalty, be given the opportunity to turn unto God through faith in the Redeemer. If anyone choose to call this a “second chance,” let him do so; it must certainly be Adam’s second chance, and in a sense at least it is the same for all of the redeemed race, but it will be the first individual opportunity of his descendants, who, when born, were already under condemnation to death. Call it what we please, the facts are the same; viz., All were sentenced to death ‘because of Adam’s disobedience, and all will enjoy (in this life or the next) a full opportunity to gain everlasting life. This, as the angels declared, is “Good tidings of great joy which shall be unto all people.” And, as the Apostle declared, this grace of God—that our Lord Jesus “gave Himself a ransom for all”—must be “testified” to all “in due time.” (Rom. 5: 17-19 ; I Tim. 2: 4-6). Men, not God, have limited to the Gospel age this chance or opportunity of attaining life. God, on the contrary, tells us that the Gospel age is merely for the selection of the Church, the royal priesthood through whom, during a succeeding age, all others shall be brought to an accurate knowledge of the Truth and granted full opportunity to secure everlasting life under the New Covenant.

But what advantage is there in the method pursued ? Why not give all men an individual chance •for life now, at once, without the long process of Adam’s trial and condemnation, the share by his offspring in his condemnation, the redemption of all by Christ’s sacrifice and the new offer to all of everlasting life? If evil must be permitted because of man’s free moral agency. why is its extermination accomplished by such a peculiar and circuitous method? Why allow so much misery to intervene, and to come upon many who will ultimately receive the gift of life as obedient children of God?

All! that is the point on which interest in this subject centres. Had God ordered differently, the propagation of our species, so that children would not partake of the results of parental sins—weakness, mental, moral and physical—and had the Creators arranged that all should have a favourable Edenic condition for their testing, and that transgressors only should be condemned and “cut off,” how man might we presume-would, under all those favourable conditions, be found worthy, and how many unworthy of life?

If the one instance of Adam be taken as a criterion and he certainly was in respect a sample of perfect manhood), the conclusion would be that none would have been found perfectly obedient and worthy; because none ‘ would possess that clear knowledge of and experience with God, which would develop in them full confidence in His laws, beyond their personal judgment.

We are assured that it is Christ’s knowledge of the Father that enabled Him to trust and obey implicitly. (Isa. 53: 11). But let us suppose that one-fourth would gain life ; or even more, suppose that one-half were found worthy, and that the other half would suffer the wages of sin—death. Then what? Let us suppose the other half, the obedient, had neither experienced nor witnessed sin: might they not forever feel a curiosity towards things forbidden, only restrained through fear of

God and of the penalty? Their service could not be so hearty as though they knew good and evil; and hence had a full appreciation of the benevolent designs of the Creator in making the laws which govern His own course as well as the course of His creatures.

Then too, consider the half that would thus go into death as the result of their own wilful sin. They would be lastingly cut .of from life, and their only hope would be that God would in love remember them as His creatures, the work of His hands, and provide another trial for them. But why do so? The only reason would be a hope that if they were re-awakened and tried again, some of them, by reason of their larger experience, might then choose obedience and live.

But even if such a plan were as good in its results as the one God has adopted, there would be serious objections to it.

How much more like the wisdom of God to confine sin to certain limits, as His plan does. How much better even our finite minds can discern it to be, to have had one perfect and impartial law, which declares the wages of wilful sin to be death—destruction—cutting off from life. God thus limits the evil which He permits, by providing that the Messianic reign of Christ shall accomplish the full extinction of evil and also of wilful evil-doers, and usher in an eternity of righteousness based upon full knowledge and perfect free-will obedience by perfect beings.

Those who can appreciate this feature of God's plan, which, in condemning all in one representative. opened the way for the ransom and restitution of all by one Redeemer, will find in it the solution of many perplexities. They will see that the condemnation of all in one was the reverse of an injury ; it was a great favour to all when taken in connection with God's plan .for providing justification for all through another one's sacrifice. Evil will be forever extinguished when God's purpose in permitting it shall have been accomplished, and when the benefits of the ransom are as extensive as has been the penalty of sin. It is impossible, however, to appreciate rightly this feature of the plan of God, without a full recognition of the sinfulness of sin, the nature of its penalty--death, the importance and value of the ransom which our Lord Jesus gave, .and the positive and complete restoration of the individual to favourable. conditions, conditions under which he will have full and ample trial, before being adjudged worthy of the reward (lasting life), or of the penalty (lasting death).

In view of the great plan of redemption, and the consequent "restitution of all things," through Christ, we can see that blessings result .through the permission of evil which, probably. could not otherwise have been so fully realised.

Not only are men •benefitted to all eternity by the experience gained, and angels by their observation of man's experiences, but all are further advantaged by a fuller acquaintance with God's character as manifested in His plan. When His plan is fully accomplished, all will be able to read clearly His wisdom, justice. love and power. They will see the justice which could not violate the divine decree, nor save the justly condemned race without a full cancellation of their penalty by a willing Redeemer. They will see the love which provided this noble sacrifice and which highly exalted the Redeemer to God's own right hand, giving Him power and authority thereby to restore to life those whom he had purchased with His precious blood. They will also see the power and wisdom which were able to work out a glorious destiny for His creatures, and so to overrule every opposing influence as to make them either the willing or the unwilling agents for the advancement and final accomplishment of His grand designs. Had evil not been Permitted and thus overruled by divine providence, we cannot see how these results could have 'been attained. The permission of evil for a time among men thus displays a far-seeing wisdom, which grasped all the attendant circumstances, devised the remedy, and marked the final outcome through His power and grace.

## **Lord, Increase Our Faith !**

Luke 17 : 5-19.

OUR Lord's teachings were contrary to the spirit of this world, and so adverse to its policy that His disciples felt that to adopt His methods and principles and discard their own really involved a revolution of their former ideas. And in yielding themselves as true disciples, they felt the need of a stronger, firmer faith than they had yet been called upon to exercise. They were quite persuaded from the purity and nobility of His character and from His miracles and His teachings, that He was indeed a teacher sent from God; yet, remembering the requirement of discipleship, "Whoso forsaketh not all that he hath (all his own ideas and will and possessions and earthly prospects), he cannot be My disciple," they felt that to continue in this attitude of acceptable discipleship would require a growing faith which would rise to every emergency of His requirements. Hence their request, "Lord, increase our faith."

And they were quite right in their reasoning; for the Lord also clearly shows that the true disciples make progress in the school of Christ toward the full overcoming of the spirit of the world. And this progress can be achieved by faith only—by such full, implicit confidence in His teachings and training as will keep them continually as earnest, diligent pupils under His guidance and instruction. "This is the victory that overcometh the world even our faith." (1 John 5: 4.) This, by the way, is very suggestive of what it signifies to be an "overcomer," to whom pertains all the exceeding great and precious promises of the Gospel of Christ. It is simply this: That day by day we attentively heed and patiently carry out the instructions of our infallible Teacher and Guide in full. unquestioning faith in His wisdom and love; no matter how heavy will be the daily cross or how severe the discipline. It is indeed a tedious. life-long process, but the end will be glorious, and even the daily discipline, patiently and meekly borne, will bring the present rewards of conscious progress in the great work of overcoming and of a nearer approach to the goal of a ripened Christian character. All of this is implied in the beautiful words, so expressive of the faith and fervent devotion of true discipleship

"Nearer, my God, to Thee, nearer to Thee,  
E'en though it be a cross that raiseth me."

We observe that the Lord made no direct answer to this request of His disciples, but that He dwelt upon the power and desirability of faith. He showed that even a weak, but genuine, faith could so lay hold upon the power of God as

to instantly root up and replant a tree, and on another occasion He said it could remove mountains into the midst of the sea. Is the suggestion preposterous? No, not to faith; for, bear in mind. faith is not imagination, nor self-will, nor ignorance, but it is a reasonable thing, founded upon good and sustainable evidence ; so that our Lord's teaching here implied what on another occasion

While the Lord made no direct answer to this request for an increase of faith, His whole subsequent course with the disciples was a fulfilment of it. And so it will be with us if, in a similarly true spirit of discipleship, we pray, "Lord, increase our faith." The increase of faith will come, not by a miraculous infusion, but in the natural process of the Lord's leading and training. In the school of experience, in following His leadings, and in the 'blessed results of each step of the way, faith develops and grows.

Verses 7-10 show that it is in the Lord's service we are to look for the rewards of faith, the special manifestations of Divine favour, in the removal of obstacles and difficulties, found to be in the way of our progress in His service by cultivating Christian character in ourselves and others, and in ministering generally to the furtherance of the Divine plans. We may not expect these rewards of Divine favour, except as we prosecute the service. And when they are received we are not to regard them as evidences that we have done any more than it was our duty to do. As servants of God we owe Him the full measure of our ability; hence we may not feel that we have merited or earned the great blessings of heavenly inheritance and joint-heirship with Christ. we have merely done our duty ;. but God, with exceeding riches of grace, has prepared, for those who lovingly serve Him, rewards far beyond what they. could have asked or hoped for. We can do no meritorious works; even at our best our service is marred by many imperfections, and could never find acceptance with God except as supplemented by the perfect and finished work. of Christ.

Verses 11-16 show how the rewards of faith, which are of God's free grace, and by no means earned by our faith. should lie gratefully received. The examples given illustrate the fact that the rewards of faith are not always gratefully received. Here were ten lepers cleansed, and only one returned to give thanks and worship. So also of the many who receive justification by faith, the forgiveness of sins and reconciliation with God through Christ, how few return to present themselves living sacrifices, thank-offerings, to God, their reasonable service.

*Get the habit—a glorious one—of referring 'oil to Christ. How did He feel? Think? Act ? So then must I feel, and think, and act. Should I please myself? "For even Christ pleased not Himself."—F. W. Robertson.*

#### PEOPLES PAPER.

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DR. BEVAN, on being asked why God allowed such terrible disasters as earthquakes, which suddenly destroyed good and bad, quite frankly acknowledges that he cannot solve the question. He said "If I were you I would give up the problem as in-soluble," and quotes Dean Inge as saying: "Apropos the monstrous injustice and wrong everywhere, I can not answer these questions satisfactorily." Yet the matter is quite easily understood if we will learn from God's Word. The trouble is that as far as Dr. Bevan is concerned, he appears to have lost faith in the inspiration of the Bible. In answer to a question as to the way in which. the Prophets received their messages, he replied : "The ways by which God has revealed His will in past ages are the ways by which He reveals it now. "There was nothing unique in the Prophets' intercourse with God, nor was there anything preferential in God's revelation to them. There is only one way by which any man, prophet or other. receives divine messages, and that is by the medium of his ordinary senses of thought and feeling and will. It is true that the .old prophets had a degree of ecstasy in their prophetic experience, and it was probably this that made them feel that what they had to say possessed divine authority and made them speak out so definitely and boldly. 'Thus said the Lord.' Although the fact that the prophets were 'Oriental may be held to explain at least partly their ecstasy, it seems to me that such ecstasy may not be essentially different• from the emotion men and women experience when their thought, feeling and will are raised to their highest pitch of discipline during some intense concentration upon some aspect of religion."

With such loose views regarding God's Word, it is not surprising that a man, however otherwise learned, should be unable to answer the question as to why evil is permitted. The Bible, as the Divine revelation concerning the great purpose in creation respecting humanity, is the only means of explaining this problem.

If Dr. Bevan's suggestion respecting the prophets was true, then they should be discarded altogether, for not only would there be no certainty of truth in their messages, but we should have to conclude that they were either deluded men or deceivers, for they distinctly claim Divine instructions to deliver their messages. We should also have to consider that our Lord was deceived, for He so often quoted the prophets; indeed on the one occasion we read that He showed how Moses and all the prophets had written of the things that had taken place in Jerusalem, i.e., His crucifixion, etc. The Apostles also must have been deceived, for Peter says: "Holy men of old spake as they were moved by the holy Spirit," and Paul says: "God who at sundry times and in divers manners spake unto the fathers by the prophets hath in these last days spoken unto us by His Son." If Moses' and all the prophets were either deluded or deceived. then we have no Word of God for our guidance, and we could not understand anything regarding the permission of evil nor of the origin or destiny of mankind. When, however, apart from such leaders, we enquire in

earnestness and faith of God's Word, we find that it reveals a plan, a purpose which is, and has been gradually working out, and which gives us the reason for the permission of evil, without conflicting with the declared attributes of God—Wisdom, Justice, Love and Power.

Had there been no remedy already arranged mankind would never have been allowed to be represented in the one man, Adam, and condemned to death on account of his disobedience. The Divine design was to fill this earth with a race of beings in the likeness of God, i.e., having reasoning and moral qualities like God, having a conscience regarding right and wrong, having a free will, yet, so loving righteousness and hating iniquity that that free-will should always operate along right lines. To this end a knowledge of both good and evil was necessary, and (It'd foresaw that in most cases men would fall if given a trial for life without any experience of ill and its consequences. Had everyone been brought forth in perfection and given an individual trial or opportunity, upon their failures each would have required a separate Saviour, a perfect human life to die to ransom them from the sentence of death. It was in wisdom and in love that God included all in the one man's sin that He might have mercy on all in the one man's (the 2nd Adam's) righteousness and ransom sacrifice, so that "as all in Adam die so all in Christ shall be made alive again."—1 Cor. 15: 21-22 ; Rom. 5: 12, 21. The harmony and beauty of the Bible is only seen in the light of this great Plan of Salvation. The first three chapters of Genesis show the fall of man into sin, and its dread consequence the last three chapters of Revelation show the recovery and completion of the creation of the human race—the whole earth made like the garden in Eden. Then, through the whole Book runs like a golden cord the thought that "without the shedding of blood is no remission of sin," and all the holy prophets speak of the "restitution of all things," through the sufferings of Christ. "the Lamb of God that taketh away the sin of the world," "Who tasted death for every man."

Mankind, in its head and representative, wilfully dis-obeyed God and chose to take his own course at the instance of Satan. and was, therefore, driven from the presence of Jehovah. The gracious providence of God was withdrawn. Justice could have inflicted immediate death—the penalty, but Wisdom and love had found the way—a ransom would be provided—"The Lamb slain from the foundation of the world." In view of this, man was allowed to continue and bring forth the family, all born in sin—condemned already—and away from God. They must get experience of the way of the transgressor. God has thus allowed mankind to take the consequences; even the earth was cursed, left in its unfinished, imperfect condition, so that man may have an experience of evil and disasters, a history of what it means to be left without Divine protection and providence. So then God is not responsible in these matters; these calamities occur as the natural out workings of nature, such as earthquakes, cyclones, shipwrecks, explosions, etc., and wars, murders and sorrows, even worse, are all the result of the depravity of man left to himself on the broad road to destruction.

One may ask why all this still continues, since Christ died to pay the price of sin? The Scriptures show the reason to be that the Divine arrangement was that mankind should have six thousand years of this experience during which the race should continue to increase, and that then on the seventh day—the seventh thousand years—Christ's kingdom will be established. Satan and his wicked spirits will be restrained that they will not be able further to tempt or hinder. The truth God's gracious purpose will be made plain to all, and the highway of holiness leading back to God and perfect manhood will be opened up. It will be an easy way, no stones of stumbling in the pathway, no lion on the road (Satan being bound), (Isaiah 35 so different from the present "narrow way.")

The reason why Christ came to earth so long .before the 6000 years of sin's experience were over was in order to select a "little flock" (Luke 12: 32), the Church, the Abrahamic seed (Gal. 3: 16, 29), to lie joint heir with Him in His kingdom. This was explained by James in Acts 15: 14-17. and now the time is very near when this elect class shall be complete and be glorified with Christ. The Bride must shortly be made ready, then the marriage of the Lamb takes place and the wider message will then go forth—Rev. 22: 17. "The spirit and the Bride (11) say come. And let him that heareth say come. . . let him that is athirst come. And whosoever will let him take the water of life freely."

When God's providence is again over mankind there will be no more disasters, no more sorrows and sighing. there shall be no more cur—. "And God shall wipe away all tears from their there shall be no more death, neither sorrow nor crying. neither shall there be any more pain, for the former things are passed away."—Rev. 21 : 4.

Those who have gone down through disasters of all kinds will come again, and have the opportunity of that happy time, "for all that are in their graves shall hear the voice of the Son of God and come forth."

## **CORRECTIONS.**

Attention has been drawn to the wrong expression used in the opening remarks under the heading, "To put you in Remembrance," which appeared in the last issue of the "People's Paper." While those fully conversant with the truth have probably discerned what was intended, we desire to make the matter clear, so that no one may be misled.

As the statement appeared it would convey the thought that the anti-ransom theory of Universalism was more fundamental than—an appreciation of the fact that we are living "in the days of the Son of Man." The passage should have read: While the matter of being able to appreciate that we are living "in the days of the Son of Man." . . . is not so fundamental as is a clear knowledge of the ransom-sacrifice of Jesus Christ [embracing an understanding of how decidedly anti-ransom is the theory of Universalism], yet it is good to know the present truth, etc.

On page 78 of the same issue, a line of a poem reads: "Deeply rooted, Lord, in Three." The last word was a misprint for "Thee," and we trust no one has concluded that the thought of the Trinity was intended.

## **CHRISTMAS CONVENTION.**

The Melbourne friends have pleasure in making this preliminary announcement respecting the Annual Convention,

to be held over the Christmas season (D.V.) in their meeting rooms, at Molesworth Chambers, 450 Little Collins-street, Melbourne.

Our next issue will contain further information, and in the meantime the secretary will be glad to hear from brethren in other parts who may be able to attend, and to whom a hearty invitation is extended. Kindly address, c/o Berean Biblical Institute, Hawthorn, E.2.

## Evolution of Man.

DARWINISM DISCREDITED.

New School of Biologists.

LONDON.

“A new school of biologists has arisen whose conclusions are easier to reconcile with the Genesis narrative than the teachings of Darwin, Huxley, Haeckel, and others,” said Dr. Arthur Short, the famous British surgeon, when lecturing on the differences between man and the ape.

“The majority of scientists,” Dr. Short continued, “probably still hang on to the grimly orthodox Darwinism, but the tendency among active minds is adverse to it.” He expressed the opinion that blood tests were unsatisfactory. There was only a slight resemblance in the blood of man and the ape. Besides, no sane physician would dare to transfuse an ape’s blood into a living man. One would expect frequent “throw-backs.” recalling simian ancestry. but congenital human defects, for example, the hare lip, the cleft palate. and the club foot were not characteristic all: nian. it was dangerous to deduce the gradual evolution of the human brain from increasing skill in the manufacture of implements. ‘because that was equivalent to arguing that the improver was always more intelligent than the originator, as if the designer of the latest locomotive had a finer brain than Stephenson’s.—

No Christian can maintain a close walk with God, none can keep alive the hallowed fire of the soul, without daily kindling it afresh at the altar.—Abbott.

*Aside with Jesus, parted from the strife, The turmoil, and the care of daily life.*

*Aside with Jesus, His blest touch to feel—The deafened ear, the faltering tongue to heal. —C.A.B.*

## QUESTION BOX

Question.—Kindly explain Luke 14: 26. How would you regard a person who hated his or her parents?

Answer.—We would regard a person who hated his ,or her parent ( from the standpoint of the present use if the word “hate”) as one in a very wrong condition heart, and the Scriptures also state that he who hates his brother is a murderer. Our thought cannot be fixed on the mere use of a word, but by observing also the context, and comparing scripture with scripture. A comparative meaning of the original word is given in Strong’s Concordance—viz., love less. We should say that in the verse quoted the expression “hate” is given to indicate that the love for the Lord must predominate `be first—and all other loves be secondary. Thus for the true followers of the Lord they must learn to love less father, mother, wife, etc., and love fully and chiefly the Lord.

Question.—Some who think that Christ will be seen by every one at His second presence, while acknowledging that the word “see” in Rev. 1: 7 might, in other instances refer to mental discernment, claim that because the “eve” is mentioned here that it must mean that every human eye shall behold Christ when He returns as King of Earth. What is your thought?

Answer.—The fact that this passage has reference not to the literal eye or physical sight, but to the eye of faith, the mental perception, should be clearly seen when reference is made to Rev. 3: 17-18. The Lord counsels the Laodicean Church (the Church of our own time) to “anoint thine eyes with eye salve that thou mayst see.” No one can reasonably think that the Lord here means literal ointment or physical eyes, or natural sight. So, then, the “every eye” of Rev. 1: 7 must also consistently be understood to mean the faculty of mental or spiritual sight. “Every eye shall see him” means that all the world will recognise Christ as the new Prince of ,the World, just as they now see or recognise Satan as the present “prince of this world.” Numerous passages could be quoted in which “see” is used in this way. Heb. 2: 9, “We see Jesus who was made a little lower than angels.” John 12: 45: “He that seeth Me seeth Him that sent Me.” Yet we read, “No man hath seen God,” nor “Seen His shape.” Again Jesus said, “Abraham saw My day,” etc., etc.

The Book of Revelations is a book of symbols, and chapter 1, verse 7 is no exception, “Behold He cometh with clouds (symbols of troubles on earth), and every eye shall see Him.” Not literally riding on literal clouds, but as the clouds of trouble envelop the earth men will come to recognise that a new ruler has taken control. They will come to see that Satan has been dethroned, the unrighteous systems are being overturned, and a reign of righteousness is being inaugurated with the new King. Christ, in full control. Every eye will recognise Him, and unto Him every knee shall bow and every tongue confess.

## ADA ME Jeanne De La Motile Guyon

ADA ME Jeanne De La Motile Guyon was educated in. convents, saved at the foot of the Cross in 1668. sanctified in Notre Dame, witnessed for Jesus in the Court of Louis XIV., in France, Switzerland and Italy, to bishops and priests,

nuns and common people: was imprisoned seven years, and died. Of her conversion day she said: "I bade farewell forever to assemblies which I had visited, to plays and diversions, dancing, unprofitable walks and parties of pleasure. The pleasures and amusements so much prized and esteemed by the world now appeared to me dull and insipid—so much so that I wondered how I ever could have enjoyed them."

After making a full consecration, she wrote: "I hence-forth take Jesus Christ to be mine. I promise to receive him as a husband to me. And I give myself to Him, in this marriage of spirit, that I may be of the same mind with Him—meek, pure, nothing in myself, and united in God's will. And, pledged as I am to be. His, I accept, as a part of my marriage portion, the temptations and sorrows, the crosses and contempt which fell to Him." Concerning her imprisonment, she wrote as follows: "I passed my time in great peace, content to spend the remainder of my life there, if such should be the will of God. I employed part of my time in writing religious songs. I and my maid, La Gautiere, who was with me in prison, committed them to heart as fast as I made them. Together we sang praises to Thee, O, our (hod! It sometimes seemed to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing to do now but to sing. The joy of my heart gave a brightness to the objects around me. The stones of my prison looked in my eyes like rubies. I esteemed them more than all the gaudy brilliancies of a vain world. My heart was full of that joy which thou givest to them who love Thee in the midst of their greatest crosses."

## Little Opportunities.

"We all might do good where we often do ill;  
There is always a way, if we have but the will:  
For even a word, kindly breathed or suppressed,  
May guard off some pain, or give peace to some breast.

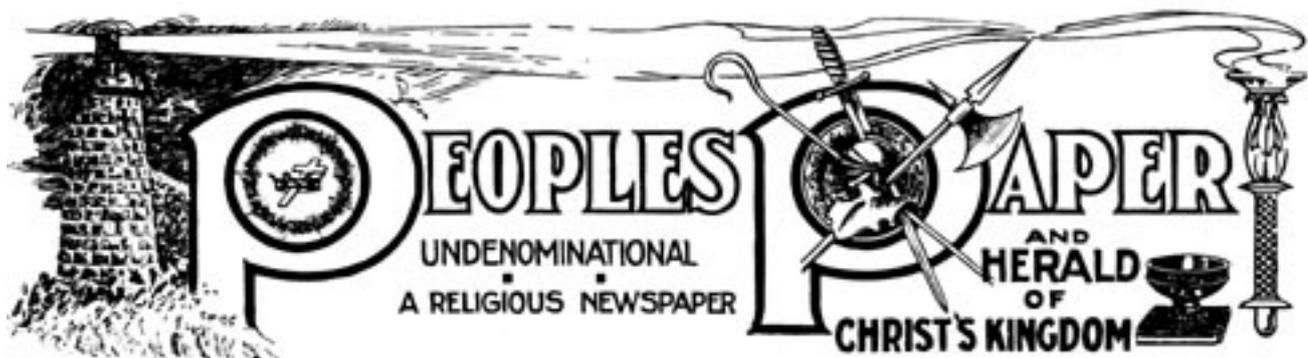
"We all might do good in a thousand small ways;  
Forbearing to flatter, yet giving due praise: •  
In spurning ill rumour, reproving wrong done,  
And treating but kindly the heart we have won.

"We all might do good, whether lowly or great—  
A deed is not judged by the purse or estate;  
If only a cup of cold water is giv'n,  
Like the mite of the widow, 'tis something for heav'n."

*The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effects of his beams in blessing upon the world around him.—Luther.*

It requires character to hold back as a means to progress; to restrain one's impulses to speak, or to write, or to act hastily in an emergency. And character is developed by its exercise in personal constraint. It is often a great deal easier to speak out than to refrain from speaking, to write at once than to delay writing, to press forward than to remain inactive; and then it is that the true man's character is tested, and that it triumphs in the testing. In this light it is that the inspired declaration has its practical bearing—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—"S.S. Times."

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## WATCH AND PRAY.

*"Watch ye, therefore, and pray, always, that ye may lie accounted worthy' to escape all these things that shall come to pass, and to stand before the Son of Man."*—Luke 21: 36.

The thought in this passage of Scripture is that we should be awake and vigilant. Why are we to be awake? and what are we to be vigilant about? The previous verses of this chapter refer the signs of the times and also state: "Take heed to yourselves that your heart be not overcharged with drunkenness and cares of this life, and so that day should not come upon you unawares."

In Matt. 24 : 42 we have the statement, "Watch therefore, for ye know not what hour your Lord cometh." To make sure that the Church may feel this exhortation as a necessity upon them to the end of the age our Lord added, "And what I say unto you I say unto all, watch!"—Mark 13:37. Again He said, "Blessed are those servants whom the Lord when He cometh shall find watching ; verily I say unto you that He shall gird Himself and make them to sit down to meat and will come forth and serve them. And if He shall come in the second watch or come in the third watch, and find them so, blessed are those servants. Be ye therefore, ready also, for the Son of Man cometh an hour when ye think not. Let your loins be girded about and your lights burning." That the primitive congregation lived in great anticipation of this event is manifest from many Scriptures—1 John 2: 18; 2 Thes. 2:1-5.

The Apostle Paul, when he had almost finished his course, looked forward to this event as the culmination of his hopes and those of all the saints when he said, "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge. shall give me at that day; and not to me only but to all them also that love His appearing."—2 Tim. 4: 8. To him the appearing of the Lord was the crowning point of his existence, and his one concern was to be found approved of Him.

Some professed Christians give it no thought and do not trouble to watch for His appearing. The object of the establishment—of the Kingdom, the exaltation of the Church and the blessing of the world has been overlooked and also nullified by erroneous doctrines which have been accepted and have subverted the truth. In this state of mind and under the delusions of various errors, it has been concluded by others that it is no use trying to discover the time of our Lord's return for that cannot be known, and to support this thought quote His words, "It is not for you to know the times or the seasons which the Father hath put in His own power" (Acts 1: 7) ; also "—Of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." Is it reasonable to conclude from these words that neither the Lord's people, nor even the Son, would ever know the times and seasons of God's appointment? Decidedly not. Because the time was long according to human reckoning and a knowledge of it would therefore have been discouraging, it was kept secret, not only from the Church, but also for the same reason from angels and even from our Lord Jesus while in the flesh .and must continue so until the proximity of the event renders the knowledge of the time no longer a cause of discouragement, but, on the contrary, the revival of hope and anticipation.

Our Lord's own words after His resurrection were, "All power is given unto Me in heaven and in earth." There was, then, no need to keep from Him the truths that were previously hidden to a large extent, for His cross-bearing had ended and His glory begun. Our Lord must have also known much of many events when their time drew near, because He knew when His hour was come ; and no doubt those truly living in close communion with Him will know very near the time when the final events are about to be fulfilled.

As it is shown that the disciples received power and enlightenment after the Holy Spirit came upon them, so the same influence of the Lord dwelling in His true members will enable them to closely discern the realities; and it was to the intent that the Lord's people might know when God would see fit to reveal His times and seasons that the waiting Church was told to watch.

The injunction to watch implies not only some advantages in watching, but also that the manner of the Lord's second advent would be so contrary to the general expectation as to require some discernment on the part of the watchers. The advantages of watching have been to keep fresh in mind the inspiring hope of the Church, the reunion with Christ in glory, the reign with Him in His Kingdom and the privileges of co-operating in the blessing of all the world, thus keeping the heart in love and harmony with the Lord and His work.

Thus at our Lord's coming those who were watching would have revealed to them the secret of His presence, and he found in readiness to sit down to meat and be served by the Lord Himself. As at the first advent He was present some time before His presence was declared and recognised, so at His second advent. His presence only 'began to be known as' He drew the attention of the watchers to it by the developing signs recorded in His Word. 'Of course it is only the truly spiritually-minded who will 'believe and act upon it. Was it not so at His first advent? When it was declared then, how few there were that believed. The opportunity to doubt His declaration was permitted to sift out the true followers, the same as at His second advent. At that time some that followed for a time took exception to some of His words and said, "This is a hard saying, who can understand it?" and they followed no more with Him. We have the same conditions to-day, some who have previously accepted the thought of His presence no longer believe it; the thought comes in, that as wickedness still prevails there must 'be some mistake.

To their minds things continue as they were. The thought is : "Where is the promise of His presence." It has become

a hard saying to these and is no longer appreciated or approved. Then there are some who think that methods must now be changed, and the old truths, he taught no more. 'Others, again, make the mistake of thinking that they must watch for the appearing of our Lord again in the flesh, in the body of humiliation; to see Him descend from heaven in the literal clouds and to hear a literal trumpet announcing His presence. Have these been watching and praying as the Lord directed? No; it would seem that such have 'been watching for events to transpire according to their own ideas, and have failed to appreciate the special signs the Lord has given to mark His presence at the end of this age. How necessary that all sincere believers need to "watch and pray, lest they enter into temptation," the temptations of the adversary who is ever ready to make suggestions and becloud the truth from the spiritual understanding of the Lord's people. Those who watch unto "the sure word of prophecy" which shineth as a light in a dark place know that "though we have known Christ after the flesh yet now henceforth know we Him (so) no more."

Those who have 'been watching unto prayer, and thus keeping their hearts in a humble, teachable attitude, are able to realise His presence, and in His light to read with unclouded vision the wonderful working of the Divine plan of the ages, and to see the duties and privileges of the hour. To do these duties we are advised to watch and pray always that we may be accounted worthy to escape all these things, the snares, false reasonings and misunderstandings of the sure word, and thus be able to stand 'before Him.

Is it not written respecting these perilous times developing more and more, "who shall be able to stand?" And the answer, "He that hath clean hands and a pure heart." Those who have abided in Him as a 'branch of the true vine will be able to bring forth fruit, acceptable to the Lord, and may therefore be accounted worthy to stand. Those who will meet the Master's approval in this day of His presence must not only believe into Him, but also manifest their faith and love in proper service. These must be wise and faithful servants, who study to show themselves approved unto God, rightly dividing the Word of truth; servants who are anxious not only about the amount of service, but also that it shall be exactly in co-operation with God, directed by His Word, controlled by His principles, and faithfully performed with an eye single to His glory.

The Scriptures say, "Blessed is that servant whom his Lord at His coming shall find so doing, verily He shall appoint him over all His possessions." The whole storehouse of Divine truth shall be open to such to be ministered by them to others of the household of faith. This is the present reward of the wise and faithful servants in the time of His presence, and thus they begin to enter into the joys of their Lord now, of being taken into full confidence with God, of comprehending His deep and wise designs and co-operating in them. But the fullness of joy will be when they pass beyond the wail of death, and are made like Him and see Him as He is.

We need to watch and pray always that, though being thus blessed, we take heed against a possible falling away from such a favoured condition. As long as we are in the flesh we will have to war against its sinful propensities. With an increase of knowledge of these things, pride may assert itself, or arrogate to self the honour of finding out God, and by losing sight of the great reward of faithfulness at the end of the present pathway of humiliation and sacrifice, seek to gratify fleshly ambition with the prestige gained by the knowledge of truth. Such may begin to eat and drink with the drunken, to imbibe fanciful ideas developing more and more the spirit of selfishness, and to become more or less intoxicated with it; they are apt to smite their fellow-servants and act tyrannically over those who are faithful. The only proper course for the Lord's people at any time is to have no confidence in the flesh and to watch against its old ambitions under all circumstances, watching and praying lest we enter into temptation.

How thankful we can be that we have received and been blessed with the high privileges of Divine grace in the knowledge of spiritual truths. What a consolation and pleasure it affords when we can realise that God's leadings and counsel have been with us this far all the way, and His promises are that He will never leave or forsake such as walk humbly and sincerely watch for His guidance and do not lean upon the understanding of man. How appropriate are the words of the Psalmist, "Delight thyself also in the Lord and He shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in Him and He shall bring it to pass."

The comforting assurance for God's people is that the great Watchman of spiritual Israel changes not. His exceeding great and precious promises are all yea and amen to those who obey Him; to all who by faith abide in Him, trusting in the all-prevailing power of His merit, and who, possessing His spirit of love, are seeking to walk circumspectly' in His footsteps.

The Apostle, seeking to encourage the hope and faith of God's people in His time, and to buoy them up in the midst of the tests and trying conditions which tended to beat their courage down, said, "Now is our salvation nearer than when we believed." In harmony with this same thought he continues, "The night is far spent, the day is at hand, let us therefore cast off the works of darkness and let us put on the armour of light." In consideration of the fact that more than four thousand years were then in the past, and less than two thousand remained, he could well say, "the night is far spent"—the day of Christ is approaching. With what greater emphasis may the Church now realise that her salvation is nearer, as it is observed that these remaining two thousand years of man's history are almost accomplished. Yet, however near we may be to the full dawning, the full sunlight of the morning, however much we may long for the promised deliverance, the fact must be acknowledged by the evidences all around, that we are still living in the dark time of the prevalence of evil, still living in the enemy's land. We should remember that the resources and agencies of the Adversary are numerous and powerful, and that all need to guard well their Christian walk, the armour entrusted to them, taking heed to their ways that they be not ensnared by any of the sophistries and deceptions of this evil day.

As we move forward toward the goal it is well to have clearly before the mind the important necessities of the Christian life. Surely they are much the same for God's people at the present time as they have 'been all along in the past. It is still the lesson of faith, of obedience, of loyalty to the will of God, and the consecration vow; these all need

to be kept prominently and constantly 'before the mind of every follower of Christ who would live the victorious life. Patient endurance, waiting upon the Lord, and watching unto prayer are amongst the important lessons of our day. The Psalmist (27 : 14) says : "Wait on the Lord, be of good courage and He shall strengthen thine heart : wait I say on the Lord." Let us watch and pray and wait upon the Lord to bring in the great consummation.

In the meantime may we endure patiently the various conditions and circumstances incident to the passing away of the old order and the-introduction of the new ; let us make as straight a path for our feet as Possible, with what privileges we have at our disposal, and lean only upon Him, irrespective of what others may think, say, or do. To our own Master we stand or fall. The true servants of God to-day take their position with those of past ages who sought to understand and diligently searched "to know what or what manner of time the spirit of Christ did signify when it testified beforehand the suffering of Christ and the glory that should follow."

While the Lord has generally not granted full information regarding the times and seasons for one or another of His operations, He has never rebuked any of His devoted servants for desiring and seeking such information. Faithful children of God are exhorted to give heed to the more sure word of prophecy that they might be in possession of important information, long ago foretold by the prophets. Let us be careful that it is the sure word of prophecy to which we are giving heed, and not any fancied interpretations claimed to be of the Word, which, however, are not according to true knowledge. Here is the need for true meekness and humble-mindedness that we may discern the Lord's guidance, for only the meek will He guide in judgment and teach His ways.

While therefore the sober and reverent watching and study of the prophetic page in connection with the signs of the times is to be commended, the disposition on the other hand to launch out into certain speculations is to be discouraged. We have no authority to assume the role of time prophets, to declare the date when this or that will come to pass, but should ever realise that our walk is of faith and use such means as will best help us to fulfil our covenant of sacrifice. The solemn lesson before the Lord's children to-day is that it is only the foundation of God "that standeth sure." Our Lord admonished His disciples to watch, to give heed in order that they might not be in ignorance of what was coming to pass, and thus be found prepared to receive the blessings that He would bring. May we watch and pray that we be not led into the temptation of formulating new theories, but may we continue by faith in the things of which we have been fully assured.

How important it is for the Lord's followers to be faithful in doing His will, in rendering their service according to the instructions of His Word. All grateful and obedient children of God will desire to let their light shine and in so doing they will be careful that the message they announce is thoroughly established as the truth. Let us therefore watch and pray that we give diligence to make our calling and election sure ; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

*You are greatly mistaken if you think that to be a Christian is merely to have certain views and convictions and spiritual delights. This is all well; but if it leads not to a devoted life, I fear it is a delusion. "If any man be in Christ, he is a new creature."—McCheyne.*

#### PEOPLES PAPER.

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

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

## TO PUT YOU IN REMEMBRANCE.

*"Though ye know and be established in the present truth."--2 Pet. 1: 12.,*

While the matter of being able to appreciate that we are living "in the days of the Son of Man" or the second presence of Christ, also of how we understand the "changed in a moment," is not so fundamental as the decidedly anti-ransom theory of "Universalism,," yet it is good to know the present truth, and there is the 'blessing promised ill the appreciation of the second presence of our Lord, as a glorious spirit 'being, in the "express image of the Father's person." The gathering of His elect from, the four winds of heaven and dealing with His people—the Church—is in accord with the two parables—the Ten Virgins, which indicates the condition of the watchers at the time of arrival, and the Talents, showing the work of Christ among His people, prior to the time when I He will manifest His great power and control the poor "groaning creation."—Rom. 8 : 19-22.

The Greek word "parousia" occurs in the following references :—Matt. 24:3, 27, 37, 39 ; 1 Cor. 15: 23;

1 Cor. 16: 17; 2 Cor. 7: 6, 7; 2 Cor. 10: 10; Phil. 1: 26; Phil. 2: 12 ; 1 'Thess. 2: 19; 1 Thess. 3:13; 1 Thess. 4 : 15 ; 1 'Thess. 5:23 ; 2 Thess. 2: 1, 8, 9; Jas. 5: 7, 8;

2 Pet. 1: 16; 2 Pet. 3: 4,12; 1 John 2: 28. It is badly translated "coming" in the King James' Version, in all but two instances (2 Cor. 10: 10 and Phil. 2: 12), where it is translated "presence" where it could hardly be translated by any other English word. In fact, every occurrence of the word parousia can be reasonably rendered "presence," which seems to be the only English word that will express the meaning. All Greek scholars seem to agree that "presence" is the English equivalent of the Greek word "parousia."

Then read Matt. 24: 37-39 : "As the days of Noah were so shall also the 'presence' of the Son of Man be." "For as in

the days that were before the flood they were eating and drinking, marrying; and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away ; so shall also the presence of the Son of Man be.”

In the preceding verses our Lord said it would not be possible to locate Him in any one place, for His presence would not be like that of a man to be seen face to face, but like the sunshine, the rising of the “Sun of Righteousness with healing in His wings.” It is unreasonable to say that the “bright shining” out of the east unto the west refers to lightning and “so shall the presence of the Son of Man be.” How could a flash of lightning symbolise “presence” or “the days of the Son of Man”?

After the breaking of the persecuting powers of Papal Rome there was to occur just what has taken place—the darkening of the sun, the dimming of the Gospel message by Evolution and Higher Criticism, in the pulpits; and the “moon”—the Law—does not give its light. Its ceremonies are not understood and its sacrifices, “shadows of good things to come,” are referred to as old pagan institutions. Then comes the “sign of the Son of Man in the heavens.” Satan is referred to as the “prince of the power of the air”; he has been ruling in the religious or ecclesiastical heavens. Now Christ has come to take control of religious matters, first dealing with those who look for His appearing and kingdom. He is surely judging among His people and rewarding them according to the use of talents entrusted to them.

If Christ were to be visible to all, there would be no need of a “sign” that He had come, that He was there “in the heavens.” The sign in the heavens appears to ‘be the gathering of the elect from, the four winds of heaven. a harvesting work, in the Christian world. For He shall send His angels (messengers) with a great sound of a trumpet (not for the world to hear) to attract, to gather His elect. The voice of the trumpet is the present truth proclamation. “One shall be taken, one shall be left,” and in Luke 17: 34-37 the disciples asked, “Where, Lord?” And He said unto them, “Whosoever the body is flier, will the eagles be gathered together.” ( See also 24:28.) So it is, “blessed are they that hunger after righteousness for they shall be ‘filled.’” It is the feast of Luke 12: 37 and Rev. 3: 20 to which the messengers have invited those who are watching for Him.

So the trumpet sounds “in the days of the Son of Man,” and in Rev. 10: 7 we read “in the days of the voice of the seventh (trumpet) messenger, when he shall begin to sound.” It is not just a ‘blast of a trumpet, any more than it is a flash of lightning, that symbolises the Lord’s presence ; it is, “in the days” of the sounding of this trumpet by the seventh messenger that the mystery is to be finished. The plan is to be made plain and the Church completed, for during this time when the trump of God shall sound the dead in Christ shall rise first. and during the same time those that still remain in the flesh shall be caught away as they finish their course to be together with the Lord in the air. All who are baptised into Christ are baptised into His death. just as the first veil to enter the Tabernacle signified our consecration to death as human beings, he passing under the second veil indicated the actual death of the human being. The “New creature,” like the great High Priest, Christ, must leave behind the human nature. Flesh and blood cannot inherit the kingdom, and the bodies of those beasts, whose blood was brought into the sanctuary by the high priest for sin, are burned without the camp. “. . . Let us go forth therefore unto him without the camp.” “As many as are baptised into Jesus Christ are baptised into His death.” “But blessed are the dead who die in the Lord from, henceforth . . .”—Rev. 14 : 13.

But “behold I show you a mystery, we shall not all sleep (be in a state of sleep, though we must all die), but we shall all be changed in a moment, in a twinkling of the eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed”—1 Cor. 15: 52, 54. In verse 54 “corruptible” seems to refer to the dead who are raised “incorruptible,” and mortal to those still alive who are to be changed to be immortal.

## **Biblical Plants.**

Jerusalem’s Botanical Garden.  
(By P.G.G.)

Cedars of Lebanon, oaks of the same species as the mighty tree called “Abraham’s oak.” and many other species of trees are to grow in the new botanical garden of the Hebrew University in Jerusalem, to play a part in an ambitious programme sponsored by the University, aiming at the re-establishment of forests in ‘Palestine.

Besides the trees, according to a statement in the New York weekly journal, “Science,” there will be an abundance of smaller plants, many of them famous in Biblical literature; “the hyssop that groweth on the wall,” the “lilies of the field,” the “mustard tree” that grows from “the least of seeds.” The aim of Dr. A. Big is to assemble in this garden as complete a collection as possible of all the floras of Near Eastern countries, from Iraq to Sinai, and out into the desert beyond the Jordan. It is necessary to act quickly in some localities, for the western methods of cultivation introduced by the new colonists are destroying many species spared by the “scratchy” agriculture of the Arabs, and the necessary draining of malaria marshes is depriving other native plants of their old rootholds

The garden occupies the summit and part of the slopes of Mount Scopus, a high hill whence Roman conquerors once looked on the city they had beaten down. For all its historic associations, however, Mount Scopus is not an ideal spot for a botanical garden, for, like most of the hill land in Palestine, it is thin-soiled and lacks water. These considerations helped to determine Dr. Eig’s decision to plant the resistant native plants first, and let the costlier, more exacting foreign species wait until more funds are available.

One section of the garden is to be left with its native vegetation untouched, to see whether some of the stunted trees of the “maqui” will not develop into useful specimens if left for some years unpersecuted by necessitous peasants, who dig up even insignificant shrubs for fuel. “Maqui” is the vegetation natural to a considerable part of Palestine and the Near East ; it is a tangled mass of mixed shrubs, very much like the “chaparral” of the American south-west.

Reminiscent, too, of the American south-west, the paper mentions, is one tree that is proving a great success in Palestine—the eucalyptus. This tree from the Antipodes has become so usual a landmark of the new settlements of Zionists that the Arabs call it “Sejeret el Jahud,” which means “the Jewish tree.”

The new garden will be, known as the Lamport Botanical Garden. The land was donated to the Hebrew University by Solomon Lamport, of New York City, in memory of his young son Montague.—”Sydney Herald.”

## Correspondence,

Berean Biblical Institute,

Dear Christian Friend,

Yours received in due time. I was pleased to have your helpful, cheering letter, also enclosed papers, and thank you for them. I enjoy all Berean literature, and have read some “Heralds” which Sister \_\_\_\_\_ recently sent me and which gave me much pleasure. I have many happy hours study among my books and papers and can say with the poet, “Praise God from whom all blessings flow.”

I am sending you by this snail two books, “The New Creation” and “The Atonement.” I have given several other volumes to friends. God bless you and help you with the great work. With Christian love,

Your sister in Christ, R.H.

Tasmania,

13th September, 1932.

Dear Brother,

Loving Christian greetings in our dear Saviour’s name. It was indeed kind of you to write us such a nice letter when we lost our little girl. It is hard, indeed, to part with those that are dear to us, but we realise it is all in our Heavenly Father’s hands; He knows what is best, and we know “that all things work together for good,” and so we humbly bow to His will. “Thy will be done.” It is such a loss, but we would not call our little one back again even if we could, but rejoice now to know that our little one will escape the great time of trouble that is even now overtaking the poor world. What a crash there will be when law and order are gone and anarchy is in full force We can only thank our Heavenly Father that our dear little one sleeps in Jesus until the resurrection morn, and to think of her coming again from the land of the enemy in that clay. What a grand thought it is, dear brother, to think that if we are faithful unto death it may be our lot as members of The Christ, “the seed of Abraham,” to awaken those who are near and dear to us, and bring them again to their own border with a new body such as it pleases our Lord to give. How sustaining and helpful it is in our time of trial and difficulty to place our every’ burden on the great Burden-bearer, and to rest secure in the knowledge that “The Lord is our shepherd, and we shall not want.”

As perhaps you know, Bro, — is coming to stay with us, and, of course, we are pleased to have him. We will do all we can to make our dear Bro. comfortable and happy, and he will be a great help to our little class. We are looking forward to having a real feast of fat things around the Word.

The text for to-day is lovely—Psa. 133: 1.

We are confident, dear Bro., the love of Christ will hold us together, and that we shall dwell together in real unity. Enclosed, please find P/N for —, being payment of books received, which I believe is the amount owing by me. Re book, “Bro. Russell’s Sermons,” yes, Sister — would like one, so you may send one along just when it suits you. Have you any “Desolations of the Sanctuary,” by the two German Bros.? If so, would you send me one.

Will close now, dear Bro., with much Christian love from your Bro. and Sister, by His Grace,  
—D.C.P.

New Zealand,

September 14, 1932. Berean Biblical Institute,

Dear Sirs,

Thank you very much for your nice friendly letter. I was more than satisfied with the Bible Dictionary, and thought it was very reasonable. I should be pleased to receive the “People’s Paper” each month for a year, as it contains some very interesting reading, and the poems are very beautiful and helpful.

Thanking you once more for your kindness, Yours, happily in Christ,  
Mrs.—

Queensland,

September 10, 1932. Dear Bro.,

Again I take my pen to address you, thanking God for His goodness and manifold blessings bestowed from time to time.

I am forwarding P/N 2/6 for “P.P.” as promised. If you have any books entitled, “The Battle of Armageddon,” “The New Creation,” “The Time is at Hand,” “Thy Kingdom Come,” or “The Atonement Between God and Man,” please let me know the prices.

I thank you very much for offering to loan me “The Divine Plan of the Ages,” but father has a copy, and I have the use of it. I would like the loan of Bro. Russell’s Sermons if you could possibly let me have them.

With sincere Christian greetings for the present, I will close, trusting God will direct us ever onward in the way of truth and life,

I remain, a fellow-servant,

—G.B.A.

## CAPERNAUM.

How blest the city which was called “His own,”  
The home of Jesus Christ; happy the street  
Which knew the echo of His sandalled feet,  
The light of His familiar face, the tone  
Of His most gentle voice; happy each stone  
And timber of that dwelling, which His sweet  
“Peace to this house” was daily wont to greet,  
When His clear shadow on the door was thrown.

Jesus, who standeth knocking at my door  
Seeking a home in this poor heart of mine,  
Oh! lift the latch—enter for evermore;  
Here let Thy voice be heard, make Thy face to shine,  
And breathe Thy peace, while gratefully I sing  
The love and condescension of my King.  
—R.W. (M.A.)

Buy up the moments as they go;  
Sow love, and taste its fruitage pure;  
Sow peace, and reap its harvest bright;  
Sow sunbeams on the rock and moor,  
And find the harvest-home of light.  
Deeply rooted, Lord, in Three,  
Now and ever let me be;  
Let my roots still deeper grow  
‘Neath the surface far below.  
Thus, while founded on the Rock,  
I need fear no tempest’s shock;  
I would be built up in Thee  
Hither rise—till God I see.

## ”ARE YE ABLE.”

*“Are ye able to drink of the cup that I shall drink of?”—Matt. 20 : 22.*

WE recall the circumstances under which these words were uttered by our Saviour. It was just a few days before His crucifixion. Jesus had promised His disciples that they should sit with Him in His throne in His Kingdom. So confident were they that this would be as the Lord had said, that they were discussing the positions they might occupy. The mother of the two disciples, James and John, came to Him and asked whether her two sons might sit, the one on His right hand and the other on His left in the Kingdom. And Jesus, turning to the two disciples, replied by asking them, “Are ye able to drink of the cup that I shall drink of, and be baptised with the baptism that I am baptised with?”

We know, that Jesus’ baptism in water took place at the beginning of His ministry. In harmony with the Divine plan, He was to die as the Saviour of men, and He symbolised this death as soon as He was thirty years of age—as soon as was possible under the Law. During the three and a half years of His ministry He was accomplishing this baptism, He was pouring out His soul unto death, and this death He finished at Calvary. Jesus said, “The baptism that I am (being) baptised with”—now—not a baptism which was either future or past.

But He spoke differently of the cup—“the cup that I shall drink of.” He thus implied that the cup was future—not in the present nor in the past. He had told His disciples that He would go up to Jerusalem. and that there He would be crucified, and on the third day He would rise again. And He said on another occasion, “Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.” What the Master said about His being crucified the disciples did not understand ; but Jesus understood the situation, and knew that this cup was about to be poured for Him. And so He spoke of it again, saying of Himself, “The cup that My Father hath poured for Me, shall I not drink it?”

## OUR LORD'S SPECIAL TRIAL.

We might think of the word cup as representing various experiences of life—that everybody has his cup of mingled joy and sorrow. But Jesus used the word in a different sense. When He was in the Garden of Gethsemane He prayed, “( ) \ I y Father, if it be possible, let this. cup pass from me Nevertheless, not as I will, but as Thou wilt.” And again, the same night He prayed, saying, “0 My Father, if this cup may not pass away from Me except I drink it, Thy will be done!” In the matter of His baptism into death, there was no hesitation on our Lord's part ; on the contrary, from the very beginning He voluntarily participated in it. The ignominious death was the thing that He prayed might pass, if it were possible. But this was what He learned was the Father's will for Him, and He was content to have it so.

There was nothing in the Law to indicate that our Lord should be executed as a blasphemer of the Divine Law, yet blasphemy was the charge preferred against Him. The Sanhedrin decided that He was a blasphemer in, that He had said, “Destroy this Temple, and in three days I will raise it again,” and also in claiming that He was the Son of God. Apparently, then, the thing which was specially weighing on His mind and from which He would have liked to be relieved was the ignominy and shame of being crucified as a criminal. as a blasphemer of the Father He loved so well.

Jesus knew that He had come into the world to die, and that He must suffer, but this part of His experience He had not fully understood. Evidently He knew that “as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,” for comparatively early in His ministry He had stated this in His conversation with Nicodemus. But as He came down nearer and nearer to the time of His humiliation, His degradation, and realised all that it meant, He felt a great shrinking from it and poured out His heart in the cry, “If it be possible, let this cup pass from Me!” lint immediately—proving that His declaration at the time of His consecration, “Lo, I come to do Thy will, 0 God,” was not empty words—He added, “Nevertheless, not as I will, but as Thou wilt !”—Matt. 26: 39.

### ARE WE WILLING TO SHARE HIS IGNOMINY ?

And so to His disciples our Saviour said: Are you able to lay down your lives completely, even though this shall mean to you injustice in the taking away of Your lives? Are ye able to drink of the cup that I shall drink of ? There will be disgrace and ignominy connected with it all. Are ye willing to share with Me in this, My cup? They answered :: “We are able.” They were willing.

This, we see, is the same cup represented in the Communion Service. The bread represents the body and the wine the blood of our. Lord. The cup especially represented the shame and ignominy connected with His death ; and the two disciples said that they were willing to share His cup—they had no hesitancy. At any cost they would be faithful. They would comply with any conditions He would make. They did not, of course, yet know the full import of the word baptism or of the word cup. These were things all His disciples were feeling after. When Pentecost should come, these things that Jesus had spoken to them would come to their remembrance, as He had foretold. (John 16 : 4; 13 : 19.) But they were willing and anxious. And that is all that we can he. Jesus guaranteed that being willing. they should reign with Him in His Throne. But as to the particular place for each in the Throne, that would not be for Him to say, but for the Father.

The courage, the fortitude, of our dear Redeemer in walking the narrow way ‘fills us with admiration. How strong and brave was His character’ He had no thought of looking back ; His whole being was intent upon accomplishing the will of His Father in Heaven—upon sacrificing Himself in the interest of the world. What a noble example was set before the Apostles !—greatness in humility, victory through entire self-surrender!

### DRINKING OF THE LORD'S CUP BY THE CHURCH.

The drinking of the Lord's cup by the Church represents our participation in the sufferings of Christ in the present time. None shall be a member of the Body of the great Mediator of the New Covenant unless he come in now under the proper terms. The drinking of the blood, then, is the sharing of the cup. For if we drink not of His cup, neither shall we share with Him in His glory. He said, “Drink ye all of it.” All must drink, and the entire cup must be drained during this age.

It is a very great privilege that we are permitted to have a share in the sufferings of Christ. “If we suffer (with Him), we shall also reign with Him.” We shall participate in the inauguration of the New Dispensation, and in dispensing its blessings. The -Anti-type of Moses, who will do the sprinkling, is Christ the Head and the Church His Body, glorified, of whom we read in Acts 3: 22: “For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me.”—that is, Moses was His type, on a smaller scale. The Body is now being raised up. Jesus was first raised up, then all the Apostles; and following after, the remaining members of His Body.

As Moses sprinkled all the people, so this antitypical Moses, when completed, will “sprinkle” the world of mankind; -and this will mean the ‘bringing of them into harmony with the Divine Law. It will require the thousand years to “sprinkle” mankind. So there is a great difference between the drinking of the cup and the sprinkling of the blood. The sprinkling with the blood represents justification, while the drinking of the cup by the Church represents, not only justification, but sanctification.

### OUR LORD'S RECOGNITION 'OF THE DIVINE PURPOSES.

Our Lord, in His memorable words to St. Peter: “The cup which My Father bath given Me, shall I not drink it ?”—referred. evidently, to His dying experiences, which were severe in the extreme. He was dishonoured of men and reckoned as an enemy of God—a blasphemer. His physical sufferings He knew would be intense, but to His perfect mind the shame and disesteem added greatly to the poignancy of His anguish. Yet this was the cup the Father had given Him; it was the Divine purpose respecting Him.

Our Lord had all the experiences necessary for proving and testing His loyalty; for it was necessary that He manifest

His loyalty before both angels and men. The whole matter had been divinely arranged from before the creation of man. He was "the Lamb slain from the foundation of the world." (Rev. 13: 8.) Everything pertaining to that slain Lamb was foreknown by the Father. Jesus was to drink the cup which belonged to the sinner in order that He might redeem man and might thus be a faithful and merciful High Priest.

This was the cup of suffering and death. It was necessary that Jesus should suffer the death of the cross, in order that He might redeem the Jew.

#### . LOVE AND LOYALTY MANIFESTED BY SUBMISSION.

All His sufferings were foretold in the Scriptures. The crucifixion was pictured by the lifting up of the brazen serpent in the wilderness. All of His experiences were foreknown, forearranged and necessary. When He came to earth to do the Father's will. He did not know of all that was to come. But He learned obedience by the things which He suffered, the things which were "written in the Book." He submitted Himself to all the Father's will, and thus He proved His loyalty. As He Himself declared, "I came not to do Mine own will, but the will of My Father which sent Me!" As the hour of the consummation of His sacrifice drew near, in the lonely shades of Gethsemane, the Master prayed, "My Father, if it be possible, let this cup pass from Me." We are not to suppose that He prayed for the cup of death to pass away ; but He wondered whether or not the ignominious experiences of the crucifixion might pass. Yet we find that He did not murmur or rebel, but said. "Not My will, but Thine, be done !"

#### SPECIAL SUPERVISION OF OUR CUP.

We see that our beloved Lord drank of the bitter cup to its dregs, and did so thankfully. And we are to remember that He gave the cup to us, that we should all drink of, it not that we should all have exactly the same experiences that He had, but that we must all drink of the cup of suffering and death in the Father's own way. Jesus was the Perfect One, and the Father dealt with Him in a very particular manner.

In our cases the experiences would be different; because of our imperfection we could not be dealt with from the standpoint of perfection. We are, therefore, not to think of our cup as a definite, fixed programme as was the Master's, but rather that the Father permitted us to have a share in the cup of death with His Son. Our cup is supervised by our Saviour, although it is the cup poured by the Father ; for it is the Father's programme.

In the Master's case the cup was necessary for the sins of the whole world. In our case it is not necessary, but it has pleased the Father to grant us a share in the sufferings and glory of our Lord. Jesus makes good our deficiencies and develops our characters, fashioning us into His own glorious image. Without this supervision of our cup by our Lord, we might be very poorly developed in many qualities ; therefore our cup needs to be specially supervised. And so He assures us that, while the necessary experiences are coming to us, at the same time His grace will be sufficient, and His strength will be made perfect in our weakness, and all things will be made to work together for our good.

Let us never forget that unless we partake of His cup, unless we are immersed into death with Him, we can have no share in His Kingdom of glory, we can never sit with Him in His Throne, Let us then count all the things of this earth as loss and dross that we may attain this Pearl of Great Price. As the experiences of suffering come to us; let us not be afraid, nor "think it strange concerning the fiery trials that shall try us, as though some strange thing happened unto us" ; for even "hereunto were we called," to suffer with our beloved Master now, and by and by be glorified together with Him in the Kingdom eternal !

"Are ye able to walk in the narrow, strait way,  
With no friend by your side, no arm for your stay?  
Can ye bravely go on through the darkening night?  
Can ye patiently wait 'till the Lord sends the light ?  
"Ah, if thus ye can drink of the Cup He shall pour,  
And if never the banner of Truth ye would lower,  
His beloved ye are, and His crown ye shall wear,  
In His Throne ye shall sit, and His glory shall share!"

## IN MY NAME.

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

"We noted His look in each other's face,  
So loving, and glad, and free:  
We felt His touch when our heads were bowed,  
We heard His 'Come to Me!'

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

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

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

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## **THE GRACE OF GOD.**

*"By grace are ye saved . . . is the gift of God" (Eph. 2 : 8).*

GRACE is the unmerited favor and love of God toward mankind in Christ. Of all the graces that God has bestowed and is bestowing On His children, the grace of our Lord Jesus Christ surpasses all, "Jesus by the 'grace of God tasted death for everyman.'" "For as in Adam all die, even so in Christ shall all he made alive." "In the beginning the Lord created heaven and earth" ; then man was created in the Father's likeness to inhabit the earth. By man's sinning toward God he was cursed with death, and for 4000 years man had to wait for the Lord to make some manifestation, that in Abraham would all the families of the earth be blessed. Then our Lord and Saviour descended from on high, was made flesh "to give Himself a ransom for all." "Forasmuch, then,, as the children are made partakers of flesh' and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil ; and deliver them who through fear of death were all their lifetime subject to bondage." Until Christ came it was a favor of God toward Abraham and his seed that God showed consideration, for He said, "You only have I known of all the families of the earth," but here in Christ was God's abounding grace shown to all, that

“He gave His only begotten Son that whosoever should ‘believe on Him should not perish, but have everlasting life.’”  
“He sent not His Son into the world to condemn the world, but that the world through Him might be saved.”

It is God’s grace toward us that gives to all the opportunity to learn more of the Saviour, and of all the works He did, and the words He spoke, for it is common history how the Bible has been ridiculed and banished down the Ages, but we still have it in our midst, and can read more clearly than ever of the Divine purpose in regard to the world since its formation, reaching unto that glorious time in the future, when we are assured that—“God will wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed, away.” We can see clearly by way of the Word, that, the restitution of all things is an act of free grace on God’s part, for in the sentence on man there was no mention made of a resurrection. “For in the day thou eatest thereof thou shalt surely die.” And as all mankind was in Adam when he was condemned, and thereby forfeit life through him, so in Christ was paid the corresponding price for mankind. “As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For, as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

The Word also teaches us why sin and evil have been permitted to reign for so long, when in the end all will be perfect. It is by His grace that all have the opportunity to bear witness to Him in the face of adversity that He is the One and true, living God, and we should say, “though He slay me, yet will I trust Him.”

In the selection of a class, together with Christ, to bless the families of the earth in the ages to come, God gives to each individual, who will compose the class, the opportunity to conquer the evils of the world with the help of Christ’s covering robe of righteousness. To all who recognise this, the opportunities abound to “rejoice in suffering,” and “when made weak then to be strong.” “Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust”! As we wish to be followers of the Lord in this time of trouble, we must, with His help, employ our talents in the carrying of the cross. “Whosoever cloth not bear his cross and come after Me, cannot be My disciple.” Jesus carried His cross under unfavourable conditions, and if we would walk after Him, now is the opportunity to heed the call, to take up our cross and follow Him, in the face of adversity, believing on Him at all times. The cross of Jesus was truly the sin and sorrow of the world, and just how we can best carry our cross is the question every Christian must ask himself. Part of our cross would be the forgiving of trespasses against us. If we are to walk anew we must keep this ever before us, and not resort to the law of an eye for an eye, and tooth for tooth. Imperfect man asks Perfect man how many times are we to forgive those who sin toward us. Peter asks, would seven times be sufficient? No! but 70 times 7 is the reply of our Lord. This would surely imply the completeness of forgiveness, 7 being the symbol of perfection, and 10 of completeness; 7 times 10, 10 times 7. This forgiveness has been given to us, and to be as He would have us we must pass on the grace in our forgiving our enemies. We can forgive no one on account of another, but when to ourselves the task is laid, we pray not to be found wanting. This is grace unbounded—being forgiven for sin while we were yet to enter in. But to grasp the full importance of this grace it is necessary to feel and respond to the call that we sin no more, and walk as New Creatures indeed. Since we have cast all our burdens and cares on the Lord, we must “lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of God.”

As Christ, by the grace of God, died for all, it is by the grace of the Lord that He is calling out during this Age a class to share with Him in the blessing to all. “Blessed is the man whom Thou chooseth and causeth to approach unto Thee, that he may dwell in Thy courts.” “I have loved thee with an everlasting love, therefore, with loving-kindness have I drawn thee.” We might ask ourselves now, that having been called by God’s grace to the high calling, what do we do next? Paul tells us that “by the mercies of God, to present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Since it is grace that abounds to us so freely, shall we continue in sin that grace may abound more? This has been asked all down the Ages, but with the enlightenment of present-day Christians, all should have no hesitation in saying, like the Apostle of grace, “God forbid—how shall we that are dead to sin live any longer therein?” Again, as God hates sin and defilement in sinners, how much more repelling it must be to find sin in any who have taken the name of Christ. We must settle down to the thought that Jesus came to save us in this life from the power and dominion of sin, and make us more than conquerors through His power. When Peter was preaching in the porch of the temple to the wondering Jews, he said, “Unto you first, God, having raised up His Son Jesus, sent Him to bless you in turning away every one of you from his iniquities.”

When Paul was telling the Ephesian church of the wondrous truth that Christ had so loved them as to give Himself for them, he went on to declare that His purpose in thus doing was “That He might sanctify and cleanse it by the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or ally such thing, but that it should be holy and without blemish.” And likewise Paul instructing Titus concerning the grace of God, declared that the object of that grace was to teach us “that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world,” and adds as a reason for this, that Christ “gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” When Peter exhorted Christians to walk as Christ, he tells them that “even hereunto were ye called, because Christ also suffered for us, - leaving us an example that ye should follow His steps; who did no sin, neither was guile found in His mouth,” and adds, “Who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness, by whose stripes ye were healed.” Paul, contrasting the walk suitable for a

Christian with the walk of an unbeliever, sets forth the truth in Jesus as being this. "That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the 'spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness," and when writing to the Romans said, "Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death"? Therefore, we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"; and adds, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that, henceforth, we should not serve sin." Realising, then, that if our redemption through Christ is to be verified by grace, we must discipline ourselves that we may be counted worthy to overcome sin. "For the grace of God bringing salvation for all men," teaches us discipline that we in all things show ourselves a pattern of good works, and to "study to show thyself approved unto God, a workman, that needeth not to be ashamed." We are to be transformed by the renewing of our minds, that we may prove what is that good and acceptable, and perfect will of God." Besetting sins are to be conquered, evil habits overcome, wrong dispositions and feelings to be rooted out, and all by the grace of God, since man is powerless in himself, and a captive of sin. But Jesus, by His grace, sets the captives of sin free. We are to be fashioned- according to the will of God, so that we become meet for the Master's use, and prepared unto every good work. It is in the fashioning process that the Christian has the opportunity of submitting entirely to the Lord's will. Doubts and fears for our earthly existence too easily creep in, "For the good that I would do, but the evil which I would not, that I do." And doubtless to all, the experience of Paul, in that the body was at war with the mind, is not new, for the body "bringeth me into captivity to the law of sin which is in my members." Adam's sin was that of disobedience, and through Christ it now becomes our testing to learn obedience, "till we all come into the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ." And so we, yielding ourselves unto God, and our members as instruments of righteousness unto Him, find that He works in us to will and to do of His good pleasure, and we can say with Paul, "I laboured; yet not I, but the grace of God which was with me." Then the lives we live at present, and the outlook, is not an attainment, but an obtainment. We did not earn it or win it; all we can do is to ask, and receive of God of His grace in Christ Jesus, and thereby we "receive abundance of grace and of the gift of righteousness." The grace is given of God to all who will hear, and to those who do hear the Word, the Lord says to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." In order to "grow in grace," therefore, we must recognise opposition to all growth in self-dependence of self-effort of every nature. We must put our growing in to the hands of the Lord and leave it there. Devoting our wills to His, grace will grow in us without care and without anxiety, and continue to grow, since He who has planted us planted a growing thing, and has made us on purpose to grow. "Consider the lilies, how they grow,—they toil not, neither do they spin."

And our growing in grace brings to us unspeakable joy, both now and for the future, since we know that Christ is to put "all enemies under His feet." The joy then, is spiritual, stored away in our hearts, and ready to be looked at in the face of all opposition. Paul said in the midst of his sorrows, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken, cast down, but not destroyed." "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, . . . for the things which are seen are temporal, but the things which are not seen are eternal." The Christian's joy is simply his gladness in knowing Christ, and in his possession of such a God and Saviour. We do not on an earthly plane rejoice in our joy, but in the thing that causes our joy. And on the heavenly plane it is the same. We are to "rejoice" not in our joy, but in the Lord, and joy in the God of our salvation." This joy no man can take from, us, and no earthly sorrows can touch, for "God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work."

"God hath saved us and called us . . . with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began." "The Lord God is a Sun and Shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." What grace: What peace of mind and comfort in our Lord we have, "the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations." And there is no tribulation, either of sin or sorrow, that has not the assurance of God's all-pardoning grace to us, "that all things work together for good to them that love God." "Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love."

## **The Christ Head and Body.**

The philosophy of the sin offering and the Church's association with it is frequently misunderstood, and must never be confused with the redemptive work of Jesus Christ.

Whatever blessing ultimately shall come to every man must result from the death of Jesus however others may be subsequently associated with Him in the work.

The grand truth that none can ever have eternal life except by relationship with Jesus in no way hinders the Lord from using the Church as His assistant and agent in bringing the world into that blessed state.

Truly, our Lord is already the propitiation for the Church's sins, because He appeared in the presence of God for us. It is also true that the satisfaction of justice which He effects will ultimately be extended to all mankind at the close of this Age, but this does not hinder our Lord from accepting the Church as members of His body and sacrificing them as such during this antitypical atonement day.

Our Lord truly gave Himself a ransom for all eighteen centuries ago, but evidently He has not applied the benefits

to any but the household of faith . . . By the Father's Plan our Redeemer reckons to adopt the Church as members of His body, and allows these to participate in the sufferings of Christ in this present time, and thus also to share coming glories.

We believers have no personal standing before God, nor share in the sacrifice of the sin offering. It is only those who are "beheaded," and thus cease to be themselves and are accepted as members of the Anointed One, of Christ.

All the under priests are represented in the High Priest The Christ, that participate in the suffering or glory as His members. They all are associated, but the Head is the recognised representative of all.

## NAZARETH.

Here dwelt with glory veiled the Son of God,  
For thirty years in this enclosure green  
Of Galilean Hills, the power serene  
Who framed the universe, and with a nod  
Sent planets on their courses, meekly trod  
The village streets and lanes; and might be seen  
Over His humble handicraft to lean,  
Or pace in prayer the dewy mountain sod  
O mystery of godliness how great;  
Obedience of a lifetime how complete ;  
Who now can murmur at his low estate,  
Or who but feel the humblest duty sweet;  
When "Is not this the carpenter ?" was heard  
Of Him who built all things with a word.  
—Rev. Wilson

### PEOPLES PAPER.

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

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

## The doctrine of the Trinity.

EVIDENTLY some of the leading Christian ministers are beginning to exercise their minds concerning the doctrine of the Trinity. Only a very short time ago to have questioned the doctrine would have meant expulsion from the ministry, and such would have been looked upon as outside the pale of salvation. In fact, the Prayer Book condemns to eternal torture all who do not believe that there are three Gods, yet not three but one, three almighties, yet not three but one almighty, three incomprehensibles, yet not three but one incomprehensible.

Augustine evidently realised the statement as being confusing when he said, "We say three persons, not that it may be so, but that we may not keep silence ;" hut silence would have been golden rather than the uttering of such meaningless nonsense.

We are living in a day when everything takes its turn to come before the bar of reason, and surely every doctrine claiming to be Christian must have Biblical foundation.

Dr. Selbie, of Mansfield College. Oxford, writing in the "Christian World," admits that "There is no such doctrine in the New Testament, though there are there recorded experiences and materials, out of which the doctrine grew," yet lie still refers to the teaching as a "Christian" doctrine in spite of the plain statements of our Lord and the Apostles to the contrary. Jesus said, "I can do nothing of Myself ; it is My Father that doeth the works." My Father is greater than I," and cried out in His agony, "My God, My God, why hast thou forsaken Me," and in Gethsemane He prayed, "Not My will but thine 'be done.'" Paul states the matter very plainly (1 Cor. 8 ; 6), "To us there is one God, the Father of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things and we by Him." This agrees with the statement rightly translated in John I : 1-3, "In the beginning was the Word and the Word ( Logos) was with the God and the Word was a God." (The word god means a mighty one and is used, not only for angels, but also for the judges in Israel).

Dr. Selbie certainly makes a mistake in terming the Trinity a Christian doctrine, for it is entirely anti-Christian and the whole tenor of Scripture is antagonistic to it from Moses' "Hear O Israel the Lord our God is one," to John's Rev. 1 : 1 or Paul's 1 Cor. 15: 25-28, which speaks of the Son having accomplished

His work of “restoration of all things” (Acts 3: 19-22), and handing over the Kingdom to God, and the Son as being subject to the Father.

Dr. Adam Clark has pointed out a thing that is so palpable to anyone who will consider that the Father must have existed prior to the Son, and, therefore, could not be in that sense co-existent from everlasting.

The doctrine of the Trinity came into Church teaching in the Dark Ages, when pagan teachings became mixed with Christian teachings and men spent time in formulating creeds and prayers and formulas of worship. instead of studying the Scriptures.

#### REGARDING UNITARIANISM.

It seems that when one questions the doctrine of the Trinity, it is hastily assumed that he is an Unitarian or something worse, and, therefore, it is necessary to say that to us Unitarianism appears possibly worse than Trinitarianism, for while the doctrine of the Trinity makes the Cross of Christ seem like a sham, for if Christ were God in the Trinity sense, he could not have died ; the Unitarian denies any efficacy in the Cross other than as a noble example of sacrifice, as a martyr, not perceiving the truth that the precious blood of Christ bought us, by paying the penalty of death, which was against mankind (Rom. 5 : 12-19 ; Rom. 14 : 9) . “Christ died for our sins according to the Scriptures” ( 1 Con 15 : 3; 1 Thes. 5: 10 ; 1 Pet. 2 : 24, etc.).

What we would like, Dr, Selbie and others to do is, first to recognise that belief in the Trinity is no mark of a Christian, that there are many earnest believers in Christ as the great atoning Lamb of God who died for all, who are earnestly endeavouring to live true Christian lives, and who do not recognise the doctrine of the Trinity as Christian, but rather as a relic of paganism. Secondly, that they should search the Scriptures and note that nowhere does Christ claim equality with God, but always to the contrary and in agreement with Paul’s statement (1 Cor. 11 : 3 ), “The head of every man is Christ and the head of the woman is the man, and the head of Christ is God.”

We must remember in our search that our Bible has been translated by men who believed in the doctrine of the Trinity, -and, however noble was their work and sincere their motive, certain passages have ‘been affected by their belief. Take, for instance, Phil. 2: 5-9, in saying he “thought it not robbery to be equal with God,” an exactly opposite statement is given to that intended by the Apostle. How strange it would be for the Apostle (in Verse 5) to say, “Let this mind, be in you which was also in Christ,” not to think it robbery to be equal with God. But no ; the R.V. gives a better rendering and the Wilson Diaglott one clearer still, “Let this mind be in you which was also in Christ Jesus, who did not meditate an usurpation to be like God, but made Himself of no reputation,” etc.

It is said that the worthy John Wesley asserted that the only verse in the Bible to support the doctrine of the Trinity was 1 John 5: 7, and this is acknowledged to be an interpolation as not being in the most ancient MSS., and is, therefore, left out of the Revised Version Bible.

## DAVID’S GRATITUDE TO GOD.

*“The Lord is my rock and my fortress, and my deliverer” ( 2 Sam. 22 : 2) .*

THIS entire chapter is one of David’s songs of praise and gratitude to God for His goodness and His loving providences, which had been so manifest toward Him ever since His anointing by Samuel, the prophet, and doubtless, before that as well. It calls to mind another expression of one of his psalms, “Rejoice in the Lord, O ye righteous ; for praise is comely for the upright” ( Psa. 33 : 1) . Indeed, the writings of David, and all the Prophets and Apostles as well, abound in fervent expressions of praise and thanksgiving to God. They not only praise the Lord themselves, lovingly and gratefully recounting all His mercies, but, with impassioned eloquence and holy enthusiasm, they call upon all the sons of men, and everything that hath breath, and even inanimate nature, to laud and magnify His holy name. The worshippers are also bidden to bring with them to the concert of praise every musical instrument of human device ; and grateful reverence exclaims, “Blessed be His glorious name forever, and let the whole earth be filled with His glory. Amen and Amen” ( Psa. 33 : 2, 3 ; 50 : 1-6 ; 72 : 19 ; see also Exod. 15 : 1-21) .

As we thus consider that, by the voice of inspiration, the whole human race is called to praise and worship and thanksgiving, we are led to consider further the relationship, which the spirit of praise has to the Christian or godly character. David - . it is “comely for the upright.” But why so ? It is because loving gratitude is one of the divinely implanted instincts of a soul bearing the image of God, and one which should therefore be cultivated. It is this element of the intelligent creature that is designed to be responsive to the divine goodness and benevolence ; and it is this element of character in man which makes fellowship and communion with God possible.. If the goodness of God could awaken in us no sense of grateful appreciation ; if we were wholly dead to such sentiments, there could be no pleasure on God’s part in manifesting His goodness to us, and there would be nothing in us to call out His love ; and so also nothing. of all His goodness and grace, would awaken love in us. But since for the divine pleasure we are and were created ( Rev. 4 : 11 ) , God endowed’ His intelligent creatures with this element of character which, being responsive to His own goodness, institutes a lively and delightful fellowship with himself, , which is the chief end of human existence, both on the side of the creature and of the Creator ( Psa. 16 : 11 ; Prov. 11 : 20; 15 : 8 ) .

Rejoicing and the spirit of praise are thus seen to be indissolubly linked together in the divine economy ; and so David links them, saying, “Rejoice in the Lord, for praise is comely,” thus making the two almost synonymous. To see this principle illustrated, take as examples, the dog and the hog. Neither can have any appreciation of the divine goodness, neither being created in the mental moral likeness of God, and hence being utterly incapable of knowing or thinking of .\1 an is the highest being that they can know in any sense or degree ; and that is first, because man is

visible and tangible to them ; and second, because they have some similar faculties, though very inferior and exercised within a much narrower sphere. The dog has in him to a considerable degree, the sense of gratitude : feed and caress him, and he shows signs of gratitude and affection, and a desire to reward you with a manifestation of appreciation. He wags his tail, looks kindly into your face, licks your hand, caresses you with his head and watches to see what errand he can do for you. But the hog, on the contrary, makes no demonstration of appreciation : he takes all he can get without even so much as a look of recognition ; his eyes are always downward, and his snout continually rooting in the earth for more ; and a grunt is the only sound to which he gives expression. A hog, therefore, can have no pleasure in man; nor can man find any pleasure in the hog. There is no bond of fellowship whatever, and man, therefore, tolerates his existence only until his flesh is fit for the slaughter and the market, while between the dog and his master there is strong friendship, which, when cultivated, gives pleasure to both, and they become life-long friends, irrespective of any commercial value.

It is plain, therefore, that in the cultivation of the spirit of praise, thanksgiving and loving appreciation of all the manifest goodness of God. is the Christian's secret of a happy life. And in order to the cultivation of such a spirit it is necessary that we continually call to mind His acts of mercy and of grace ; that in our prayers we frequently tell Him how all His goodness is remembered, how every fresh evidence of His love and care causes faith to take deeper root and makes the sense of His presence and favor more fully realised ; and how through such experiences our love and joy are made to abound more and more. We love Him because He first loved us ; and every time we see some new mark of His love, our love, if we have truly appreciative hearts, is called out more and more, and we are made to rejoice in God, in whose presence is fulness of joy. It is to this end that our Lord encourages our frequent coming to God in prayer with large requests for His favor, saving, "Ask, and ye shall receive, that your joy may be full" ( John 16: 24).

We observe that in Israel the spirit of praise was cultivated by calling to mind and recounting what the Lord had done for them. "If I do not remember thee," says David. "let my tongue cleave to the roof of my mouth" ( Psa. 137: 6 ; see also Exod. 15 : 1-21 ; Dent. : 17, 18; 8 : 2 ; 15: 15; 32 : 7 ; 1 Chron. 16 : 12 ; Psa. 20 : ; 63 : 5-7 ; 143 : 5, 6; 77: 10-12 ) .

So must the Christian continually call to mind the works of the Lord.. especially his own individual experience of the Lord's leading and care and 'deliverances from dangers and snares, and the wiles of the adversary. If we keep these things in mind and meditate upon them, our appreciation of God and His goodness grows, and the spirit of love and praise takes possession of the heart, and thus we are made to rejoice in the Lord always, and in everything to give thanks. So also the soul is made to hunger and thirst after God and to realise that God alone is its satisfying portion, and to desire more and more of His fulness. Thus, as the Psalmist suggests, our prayer will be, "As, the hart panteth after the water-brooks, so panteth my soul after thee, O God" (Psa. 42 : 1).

This same principle of gratitude and praise, which reciprocates loving kindness and generosity,, is that which also makes human friendship and fellowship possible and delightful. In our intercourse one with another, if the kindnesses we show awaken no sense of appreciation, receive no acknowledgment, and their repetition is expected as a matter of course, there can, in the very nature of things, be no such thing as fellowship. True, as Christians, we may not relax kindness and generosity on this account ; for we, like our heavenly Father, are to be kind to the unthankful as well as to the thankful (Matt. 5 : 44-48) ; but when this goodness awakens no appreciation, no love, fellowship becomes impossible.

In David's thanksgiving for victories over his enemies we observe that those enemies were the enemies of the Lord and His people, whom David was commissioned of God to conquer. These battles he undertook in the strength which God supplied, and the victories he properly ascribes to God, the rock of his salvation. The words, regarded from the standpoint of the future, are also prophetic of the victories of Christ, of whom David was a type, and to whom. Jehovah will grant victory full and complete over all His enemies—the enemies of God, the enemies of truth and righteousness. The whole strain of thanksgiving, thus viewed in its wider application to the conquests of Christ, is eloquent in its prophecy of His glorious victory, as well as in praise to Jehovah (1 Cor. 15 : 27, 28). The prophecy of a future wider dominion, contained in verses 44-46, can only be considered as fully applicable to the wider dominion of Christ Jesus as earth's future King.

The text is a blessed assurance, applicable to all of the Lord's people, and it is amply verified to all those who delight themselves in the Lord, who meditate upon His goodness and render to Him the praise that is due to His holy name.—"The Lord is my rock (upon which I may safely build my hopes), and my fortress (in which I may safely hide), and my deliverer" (in every time of trouble).

## **Necessity of Appreciating God's Favours.**

God's favors to Spiritual Israel and His protection are along spiritual lines, against spiritual enemies and spiritual difficulties; and yet how few spiritual Israelites, when they get into spiritual difficulties, realise that it must, in some sense of the word. 'be traceable to the Lord's providences ! how few of them. properly look to see to what extent their spiritual adversities, weaknesses, coldness, alienation from the Lord, etc., are due to the permission of some kind of idolatry in their hearts! ,Not an idolatry, probably, that entirely ignores the Lord ; but one which, while thinking favorably of His spiritual blessings and victories of the past, simply wonders at His disfavor of the present, and fails to recognise that it is impossible to serve at the same time both God and Mammon; that God's favor and close communion\_ and protection can not be expected while we permit in our hearts a rival reverence for wealth or fame or human institutions and creeds, or self or family to any degree or extent.

# Why There is Diversity Amongst God's People.

*"Who maketh thee to differ from another ? And what hast thou that thou didst not receive ?"—1 Cor. -I: 7.*

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

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

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

## CAUSE OF DIVERSITY OF ATTAINMENTS.

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

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

## DIVERSITY OF ANOTHER KIND.

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

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

## DAILY SERVICE.

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

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

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

We can see how the Apostle, even though finding it necessary at times to engage in the business of tent-making,

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

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

*Endurance is nobler than strength, and patience than beauty.—Ruskin.*

## **“God be Merciful to Me, a Sinner.”**

Luke 18 : 9-17.

*“The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, Clod be merciful to me, a sinner.”—Luke 18 : 13.*

WHILE the Pharisee presents to our minds the extremes of conceit, selfishness and hypocrisy, it is always well to remember that there are many approaches to that disposition which give sure signs that those who have and who are cultivating them will by and by mature the same kind of fruit unless they, change their course. The spirit of meekness, which is the spirit of all true children of God, is the very opposite of the spirit of proud, boastful self-righteousness. It is only this spirit that can gain the ear of the Lord and bear away the answers of peace, as illustrated in the case of the publican so strikingly in contrast with that of the Pharisee.

How this calls to mind the words of wisdom and of warning to guard against every approach to a spirit of pride and vainglory. “Be sober, and watch unto pray” ; “Be sober, he vigilant” against “your adversary, the devil; I say . . . to ‘every man . . . not to think of himself more highly than he ought to think, but to think soberly”; “In simplicity and godly sincerity” have your “conversation in the world.” (1 Pet. 4: 7; 5: 8; Rom. 12 : 3 ; 2 Car. I : 12.) It is the intoxication that comes from imbibing the spirit of the world that leads to that foolish boasting of which a man in his sober senses would be ashamed, and such intoxication is an abomination in God’s sight and is unworthy of the least of His children ; for every sober man must realise that he is far, very far, short of perfection. Boasting, therefore, is only an evidence of intoxication with the worldly spirit.

To further enforce this teaching, our Lord calls attention to the beautiful, artless simplicity of childhood as a pattern, in this respect, of what all must be who would enter the Kingdom of God. To be a child in guilelessness and simplicity, however, is one thing, while to be a child in understanding and development of character is another ; and it is in the former, and not in the latter respect, that we are to be children. And it is in this respect that the people of God are spoken of as His “little ones” (Luke 17: 2) ; and by the beloved John as “my little children.” They may be old, in years and grey-headed, but their hearts are young and preserve the sweet simplicity of childhood. On the other hand, they may be ripe in character and learned in the wisdom of God, as was the Apostle Paul, who said, “When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things.” And the same Apostle also says, “Brethren, be not children in understanding ; howbeit in malice he ye children, but in understanding be men.” “Watch ye, stand fast in the faith, quit you like men, be strong.”-1 COT. 13 ; 11; 14 ; 20; 16; 13,

The simplicity of childhood, realising its need, confesses it and asks mercy, instead of attempting to deceive itself by philosophising. In this respect we must continue “children” ; we must continue to admit our own imperfection, continue to admit our need of mercy, continue to trust in the precious blood provided to cleanse us from all sin, if we would continue to have the Heavenly Father’s care and favour, and if we would continue to be “justified” in His sight.

We urge upon all the importance of sincere prayer—private or “closet” prayers, “family” or “household” prayer, and “social” prayer with fellow-Christians. Each has its special importance to everyone who is running the heavenly race, and each has Scripture sanction. They need not be lengthy ; indeed, few of the Scriptural examples of prayer were so; but they must be sincere, from the heart and not a lip service. Heart prayers are always accompanied by efforts of life in harmony with the prayers ; while lip prayers are usually in contradiction of the living epistle. Prayer without corresponding endeavour is like faith without works : it is a dead, worse than useless, thing.

Prayer is required, not to change God’s plans, but to ‘bring our hearts into such a condition as will ‘prepare us to receive and appreciate the blessings which God has freely promised and which He delights to grant to His children.

Hence our requests should be such only as God has authorised us to ask and expect. Our requests should be unselfish. The Apostle remarks that some ask and receive not, because they ask amiss (not in harmony with the Lord's arrangements), to consume the things asked for upon selfish desires.—James 4: 3.

## COMMUNION WITH OUR FATHER.

Oft when alone in prayer I kneel  
Before my Father's throne;  
I cannot tell Him all I feel,  
Nor make my wishes known.

With heart subdued, and head bowed low,  
I lean upon His breast,  
And while the tears unbidden flow,  
My love for Him, confess.

I have no boon to ask of Him,  
Save that His will be done,  
To make me holy, pure within  
An image of His Son.

But as He smiles and draws me near—  
His Spirit from above  
Floods all my soul with peace so clear,  
And fills my heart with love.

Though from my gaze He hides His face,  
My soul, from self apart,  
Has found its happy resting-place  
Close to His loving heart.  
—L.C.R.

*The one who will be found, in trial, capable- of great acts of love, is ever the one who is always doing considerate small ones.—F. W. Robertson.*

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**Faith Healing, Miracles, Unknown Tongues.**

The Purposes They Served, Counterfeits Foretold— Strong Delusions.

WHAT is termed the Pentecostal movement among "holiness people" of various sects and parties— "Missions" as their meetings

are often called, claims to have continuous pentecostal outpouring of the Holy Spirit, resulting in gifts of "Faith" healing, miracles and unknown tongues. We doubt not the sincerity of these people, some of whom possess, anyway, a superficial knowledge of the Bible. Generally, however, they are more swift to speak than to hear, and seem to neglect any systematic study of the Word of God and thus appear to come under the heading mentioned by the prophet (Hosea 4 : 6), "My people perish for lack of knowledge," being deceived by the snares of the great fowler, who "puts light for darkness and darkness for light." We are living in the days, of which our Lord forewarned, that great deceptions would be permitted so that "if it were possible they would deceive the very elect." How necessary then it is that we should not put our trust in anything that will not stand the test of the Word of God.

"I dare not trust the sweetest frame

But wholly lean on Jesus' name."

Reports of the movement in various directions are so absurd that they seem unbelievable. However, those who have had ocular demonstration of this delusion can verify the statements.

What we see here corresponds well with the general reports from elsewhere. The meetings are "bedlam.;" everything is confusion, prayers to God are yelled or groaned. Now and then someone "gets the blessing," and falls in a trance-like condition on the floor, to remain rigid, perhaps, for hours. Another begins to talk some sort of gibberish, interspersed with English. Another, in a different gutteral, mumbles, and then gives an interpretation in English. These are said to have the "unknown tongues" of Pentecost; but we remember that foreigners present did recognise those tongues as bona fide, and got a gospel message from them (Acts 2: 8).

The people in attendance pay little heed to what is uttered by these "tongues" or their interpretations. Some, are simply curious; others are too engrossed with their desire to have a trance or an "unknown tongue" to do anything else than groan their prayers to God for those "gifts," as evidence of His favor. Frenzied rolling on the floor are amongst the evidences that these poor people are surely under some spirit influence. And it certainly- is not "the spirit of a sound mind" (2 Tim, 1 : 7) .

#### EVIL WORDS FROM EVIL SOURCE.

It is quite true that there was wonderment at Pentecost, caused by so many speaking at once in foreign languages; but nothing in the record implies insanity or fanaticism; nor could we expect either from such sound, logicians as their writings show the apostles to have been. On the contrary, our experiences corroborate the declaration of St. Paul, that the operation of the Holy Spirit of God in our hearts and minds has been favourable to the development of greater soundness of mind, by reason of our heed to the Word and its wisdom, which cometh from above. A correspondent in Los Angeles, California, wrote at one time that a neighbour woman got this so-called gift of tongues, and that a reputable Chinaman, hearing her, said that he understood her quite well—that she spoke his dialect of Chinese. Pressed for an interpretation he declined, saying that the utterance was the vilest of the vile.

In our judgment, the facts justify the conclusion that these "flames" are of an unholy spirit, of Satan; that he is now producing a poor counterfeit for the deception of a class whom he cannot reach through Spiritism, Christian Science, Hypnotic New Thought, nor Higher Critic Evolution theories.

It is asked, "Why would the Lord permit Satan, to delude honest souls?" We reply, that He has permitted "doctrines of devils" these many centuries amongst the heathen ( 1 Tim. 4: 1 ), some of whom doubtless are also sincere. The time for the binding of Satan is not yet—though we believe it is very near (Rev. 20:2). Doubtless Satan realises better than we can how the binding or restraining is coming, and is actively manoeuvring to avoid it; while God, on the other hand, is willing to permit his activity because it can now serve a purpose—a sifting work—which must reach and touch every class and condition of professed Christians everywhere—to test and prove them. Thus we consider this one of the many delusions of our day. Mark the Apostle's forceful words respecting this day of trial with which this age ends, and the next is ushered in. He says: For this cause "God shall send them strong delusions that they should believe a lie." Why? "That they (who fall) all might be (thus) condemned"—be manifested as not right, as out of harmony with God—as unfit to be of the "Bride" class. But why so? "Because they received not the truth in the love of it," but "had pleasure in untruth" (2 Thess. 2 : 10, 12).

In other words, the "Present Truth" has been sent hither and, thither throughout Christendom that, like as a magnet would attract all the particles of steel within the radius of its influence, the Truth might attract all the Israelites indeed, for further schooling and ripening, preparatory to their "change" to Kingdom glory. Meantime, the Lord allows Satan to organise various human agencies, those not of His "very elect," that such may fall farther and farther from the Truth, until finally none will "stand" except the elect, and they "on the sea of glass mingled with fire" (Rev. 15: 2). All others are to fall more or less, though some will subsequently be rescued from the catastrophe—"saved so as by fire" (1 Cor. 3 : 15).

#### AN UNINSPIRED RECORD.

"These signs shall follow them that believe: in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover" ( Mark 16 : 17, 18).

We refer to this special text for two reasons: (1) Because it is the one most frequently quoted by those who advocate the thought that all Christians should be known by the peculiar gifts it specifies, and able to speak with unknown tongues, to cast out devils, to heal the sick, etc.. (2) Because we wish the more pointedly to call attention to the fact that these words are not a part of the original Gospel by St. Mark. It is well known to all critical students that St. Mark's Gospel closed with the sixteenth chapter and eighth verse. From the ninth verse to the conclusion, as shown in our common version, was an addition to the original manuscript. This is demonstrated by the fact that these verses are not found in the original MSS. of the New Testament. The oldest Greek MSS. and the most authentic every

way, are known as the Vatican MSS 1209, and the Sinaitic MS.—’both written somewhere near the year 350. Neither of these contains verses nine to twenty, including this text. The earliest Greek MS. containing these verses is the Alexandrian, the date of which is credited to the fifth century. It seems rather remarkable, therefore, that there should be amongst scholars any who would use the words of this text as though they were of divine inspiration or apostolic authority.

However, the conclusions based upon these words deserve our consideration every way, because of the fact that the Scriptures clearly show that our Lord and the apostles and some members of the early Church did possess many of these gifts of the Holy Spirit, and did exercise them somewhat after the manner described in these interpolated words. We, therefore, invite your attention to what we believe to be the Bible teaching on the subject of the “gifts of the Holy Spirit” and the “fruits of the Spirit.”

#### THE “GIFTS” IN THE EARLY CHURCH.

That our Lord ever spoke in unknown tongues is not stated; but that He did cast out demons and heal the sick and awaken the dead is recorded, and the fact that He sent forth His disciples clothed with power and authority to do the same things is also declared. We are to notice, however, that although Jesus did many wonderful works, they are expressly stated to have been for signs “These things did Jesus, and manifested forth (beforehand) His glory”—the glorious work of His Kingdom, which is to completely liberate mankind from the thralldom of sin, sickness, demons and death, in proportion as the laws of the Kingdom shall be obeyed. We are not, then, to understand that it was the divine will in our Lord’s day, nor since, that all sickness should be cured by divine power, that all demons were to be cast out, etc., but rather that just a sufficiency of this kind of work was to be accomplished to give evidence of the change of dispensation—to testify of Jesus and His disciples—to authenticate their ministry and teachings as divine.

Nor were these healings merely ‘performed upon those who were converts to the Lord—upon those who had accepted Him as the Messiah, had believed in Him, and had become His disciples. On the contrary, the miracles recorded came not to those who were the Lord’s disciples, but to those who were pronounced sinners. As an illustration, take the case of the impotent man at the Pool of Bethesda. Its five porches were continually crowded with the sick, as we read: “In these lay a great multitude of impotent folk, the blind, the halt, the withered.” Yet, to only one of these did the Lord address Himself, saying, “Rise, take up thy bed and walk, and immediately he was made whole, and took up his bed and walked.” And that this man was not a believer in Jesus is evidenced also by the narrative, for we read: “He that was healed wist not who it was that had healed him.” That he was not a saint is also testified by the narrative, for we read that Jesus later said to him: “Behold, thou art made whole: sin no more, lest a worse thing come upon thee” (John 5: 3, 13, 14). Other evidences in the same line might be given, but are unnecessary.

After our Lord’s death, resurrection and ascension came the Pentecostal blessing, the baptism of the Holy Spirit. As an evidence or witness to this baptism, but not a part of it, were gifts similar to those which Jesus had exercised, and these were generally distributed amongst all believers at that time, as we read that a measure of the Spirit was granted to every man in the Church ‘to profit withal—for his profit and for the general advantage of the cause with which all were identified—the establishment of the Church. The Apostle Paul, in writing to the Corinthians (1 Cor. 12: 4-31), clearly indicates that the Holy Spirit operated in the early Church. Some had the gifts of tongues, others a gift of healing, others a gift of interpreting tongues, etc., while some had several tongues or languages at their command, and some, notably the apostles, apparently enjoyed all of these gifts. The Apostle exhorted the Church in general to not only covet and desire these gifts, but to recognise a distinction between them—that some were preferable to others. The Apostle says, “Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?” “Covet earnestly the best gifts.” The Apostle suggests, further, that one who had the gift of tongues should pray that he might also receive the gift of interpretation of tongues (1 Cor. 12: 29-31; 13: 13).

#### THE USE AND VALUE OF THOSE “GIFTS.”

The Apostle distinctly foretells the discontinuance of these “gifts,” saying, “Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away” (1 Cor. 13: 8). He clearly intimates the reason for the discontinuance to be that the Church would gradually come into a more developed condition, in which these gifts would no longer be necessary, but give place to a higher, nobler and more certain manifestation of the indwelling of the Holy Spirit. He says, We know in part and we prophesy in part, but when that which is perfect is come, that which is in part shall be done away.” He illustrates this by saying, “When I was a child I spake as a child, and understood as a child, but when I became a man I put away childish things” (1 Cor. 13: 9-11). We have not yet reached the standard of perfection and full membership in Christ, and shall not reach it until our change in the First Resurrection; but as members of the Lord’s body, His Church, His Ecclesia, we properly have made progress from the infantile condition at the beginning of this age. This is in harmony with the Apostle’s injunction that milk is for babes and strong meat for those more developed, and that it is our duty, as the Lord’s followers in the School of Christ, to grow in grace and knowledge and love.

These “gifts” in the Church had prevailed for several years at the time the Apostle addressed the saints at Corinth, whom He exhorted that they should desire the best gifts. He found them, like children; interested chiefly in speaking with unknown tongues, and gently reproved them for considering these a high attainment and evidence of great favour with God. Not that He discouraged the speaking with tongues, for, as He explained, he could thankfully say that He could speak with more tongues than they all; but He did wish them to realise that they might have these gifts, and yet come very far short of being acceptable to the Lord. He would have them understand that the “fruits” of the Spirit were a higher manifestation and better testimony than the “gifts.” The “gifts” were miracles, tongues, interpretations,

etc.; the “fruits” were faith, hope, joy, love. When exhorting them to desire the best “gifts” he added the suggestion respecting the “fruits” of the Spirit as still better, saying, “Yet show I unto you a more excellent way”—an evidence of divine favor far beyond that of the “gifts.”

To demonstrate the better value of the fruit of the Spirit, love in the heart and in the life (with its concomitants of joy, peace, kindness, etc.), he gave an illustration, saying, “Though I could speak with the tongues of men, and with the angelic tongues also, if I were devoid of love, it would indicate that I had become like sounding brass or a tinkling cymbal.” The power to work miracles might be there, and operate through them, and yet they might have no more relationship to it than the cymbals have to the power which strikes them. Taking the still higher gifts of prophecy and understanding of mysteries and knowledge, and even rising in the scale of attainment to the position of mountain-moving faith, all these, as the Apostle declares, would amount to nothing unless the fruit of the Spirit were developed, namely, Love. These various gifts might serve a purpose, but without Love the purpose would only be for others, and not a blessing to the individual himself.

Progressing still further in his comparison, the Apostle shows that even generosity is not sufficient, for though he were generous and self-sacrificing to the extent of giving all his goods to feed the poor, and yielding up his body to be burned in his faithfulness to the Lord, yet should he not develop the great fruit of the Spirit, Love, he could have neither part nor lot with the Lord in His Kingdom, and all these other gifts would profit him nothing as respects membership in the Heavenly Kingdom, as a member of the body of Christ. Therefore, he concludes that love, the greatest of the graces, is far beyond all gifts, however honorable and useful they may be. Progressing in his argument, he shows that while the gifts would depart, this grace, this fruit of the Spirit, would continue—continue down to the end of the age—yea, and go far beyond into the eternal future. Referring to the “fruits” of the Spirit, which he desired them to cultivate and to esteem as preferable to the “gifts,” he says: Now abideth, faith, hope, love, but the greatest of these (the most important of all) is love, for love never faileth. It will not only be the essential quality without which we cannot gain an entrance to the life eternal and the Heavenly state, but it will continue throughout all eternity to be the quality or characteristic of all that shall enjoy divine favor forever.

The fact that one may speak with tongues, or be able to heal the sick, or do any such works, does not necessarily indicate a true Christian. We are reminded again of the words of Jesus. “Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name and in Thy name have cast out devils, and in Thy name have done many wonderful works. Then will I profess unto them, ‘I never knew you, depart from Me ye that work iniquity.’ Not every one that saith unto Me, Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of My Father, which is in Heaven” (Matt. 7 : 22, 23, 21).

#### THE VALUE OF “GIFTS” IN THE CHURCH.

A little reflection will make clear to us the value, almost the necessity, of the gifts to the Church in its infantile stage. The Apostle explains the character of their religious gatherings; they met, and One had a psalm, another a prayer, another an exhortation, another a hymn, another an unknown tongue, another an interpretation of that: tongue, another a gift of prophecy. Their meetings were thus made interesting, entertaining profitable. The prospect of messages coming from Lord through unknown tongues, and the prospect of getting an interpretation of these also, would draw the believers together and maintain their interest and to give them food for thought and discussion. They had no Bibles at first: the New Testament was not yet written the old Testament, written on parchments, was not only clumsy to handle, but very expensive, and the synagogue which could afford a complete copy were considered fortunate, and these copies were kept and merely read from on the Sabbath of the people who attended. The early church cast out of the synagogues, were really without any particular source of instruction, except as to mind the preaching of the Lord and the prophets as they had heard them in early life; and hence this provision of the Lord for the gifts of prophecy and understanding of mysteries and communicating through unknown tongues and the interpretation of same, were all designed to teach them their dependence upon the Lord and to draw them together for mutual instruction, and show them that the Gospel message was not given to them individually, but collectively as a Church. All these good offices were well served by the gifts, and in due time the believers were taught to look beyond the gifts and to cultivate the fruits of the Spirit.

Gradually the New Testament grew—the four Gospels, the Epistles of Paul, Peter, John, James, etc.—and with this growth of written instruction the necessity for the gifts proportionately died away. They were not necessary as at first for the establishment of the Church nor for its instruction. It is quite in harmony with this that in general the Apostolic epistles of the New Testament make comparatively little reference to the “gifts” of the Spirit, but persistently counsel the putting away of the filth of the flesh and the cultivation of the fruits of the Holy Spirit. No intimation is given anywhere that the Lord’s people were to expect a repetition or continuance of the Pentecostal gifts, tongues, etc., but rather that they were to go on toward perfection—the perfection which will only be attained in the resurrection, but for which resurrection they were to be prepared by the cultivation of the fruits and graces of the Spirit. We are to notice carefully that the one baptism of the Holy Spirit which came upon the believers at the first was DO—where promised to be repeated, and that it was separate and distinct from the “gifts” which at first accompanied, but which subsequently were to give place to, the fruits and graces of the Spirit, and did give place to these.

#### “OPPRESSED OF THE DEVIL.”

The Scriptures do clearly, teach that Satan had much to do with the bringing in of mother Eve’s temptation which led up to father Adam’s disobedience. He is justly in the Scriptures - d a “murderer from the beginning.” Indirectly the murderer of our race. Indirectly, at least, all sickness, pain and sorrow may be thus traced back to him. He had still more to do with us through beguilements and temptations of our weakening flesh. He has led the majority

of our race from had to worse, mentally, and physically. For it should he recognised that sin in its very form is death dealing—every sinful and impure thought has its reactionary effect upon our minds and bodies, tending to produce therein weakness and disease—dying conditions.

Naturally and quite properly the inquiry comes, Is not the Lord Jesus still interested in releasing all those “oppressed by the devil”? Like the Heavenly Father, He surely “changes not”; hence He is still interested in the release of our race from the power of sin and death, and of “him who bath the dominion of death, that is, the devil” (Heb. 2 : 14). And if so, should not we expect that the healing of disease and expelling of demons would be still the Lord’s work throughout this age—irrespective of the fact that now His Church has been established in the world upon a good footing, and has no need of the “gifts” for instruction, having instead in the hands of all, the Bible of both the Old and New Testament? We answer, Yes—undoubtedly all this is true. ‘Why, then, is it asked, should not the same healing of the sick progress now? Why should not this be one of the main duties and privileges of all believers, after the manner of their Lord and the apostles?’

We reply that while the lord proposes a great work as the Good Physician in the healing of the diseases of the world, mental, moral and physical—while He proposes that ultimately this shall be accomplished on a much larger scale than anything which He did at the first advent the time for this is not yet. What Jesus and His apostles did in the beginning of the age we have already seen, affected only a very small fraction of the world—only a very small fraction indeed of those with whom they were in contact. The real healing and restitution, according to the Scriptures to the future age, to that epoch which will be the second advent of our Lord to His work as the Prophet, Priest and King in the lifting up and blessing of all whom He redeemed with His precious blood. The work of this age is not a restitution work.

‘The times of restitution will be, as the Apostle points out, at the second advent of our Lord (Acts 3: 20, 21). Now we are in the time when work the very reverse of this is in operation a sacrificing work. All will admit that our Lord did not use His healing powers on His own behalf, but that, on the contrary, He sacrificed, laid down. His life in the service of truth and righteousness.

Apostle wrote him respecting his diet, “for thy stomach’s sake, and thy often infirmities” (1 Tim. 5: 23). All must admit, then, that the healings were done upon those outside the Church, and evidently were for a time only, and would constitute no basis that the Church should expect miraculous intervention on behalf of its members. Quite to the contrary, these were all exhorted to lay down their lives, to seek not to spare them, save them, which implied not praying for their deliverance from those diseases or ailments, which came to them as the result of their self-denials, services, self-sacrifices. Rather they were to delight in these, while exercising a reasonable prudence and care, which would make the most of all earthly advantages as a part of the •stewardship to be used in the service of the Master.

“LOVED NOT THEIR LIVES.”

Not only are believers exhorted to present their bodies “a living sacrifice” in, the service of the Lord, and to lay down their lives daily, hourly, on behalf of the brethren in their interest, in carrying blessings to them—but additionally we are told that the ones who will gain the prize, those who will make their calling and election sure, will not be those who prayed for and gained restitution of the things they had consecrated to the Lord’s service, but those who spared not their lives even unto death. These overcomers shall inherit all things, sit with their Lord in His throne, in the Kingdom, for they are followers in His footsteps. He prayed not for Himself, healed not Himself, and was not healed by others, but, on the contrary, said, “The cup which My Father bath poured for Me, shall I not drink it?” and who also invited His followers, saying, “This is cup, drink ye all of it.”

We see, then, that in the Lord’s order, restitution to physical health and strength was not intended either for Jesus, the Head of the Church, nor for the Church, His body, but for the world. We see also that the time is not yet come for the bestowment of this blessing upon the world, but that it delays until the sacrificing of the Church with her Lord shall be accomplished—until the Church glorified, sharers of the Heavenly Kingdom with the Redeemer, shall shower the blessings of restitution, health, mental, moral and physical, everywhere throughout the earth, granting to all the fullest opportunities to come back, to be released from the power of .sin and death, and from all the dominion of the great adversary, who will then be bound for a thousand years that he may deceive the nations no more until the thousand years be finished (Rev. 20 : 2, 3).

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## **CAN THE SYNAGOGUE CLAIM JESUS?**

FOR six reasons,” says Rabbi Ferdinand M. Isserman, of St. Louis, in an article in “the Christian Union Quarterly,” “the synagogue should claim Jesus. First, He lived as a Jew. Second, He died as a Jew. Third, His religion was the religion of His people, the religion of the synagogue. Fourth, His criticism of \_His people was Jewish and in line with the prophetic tradition. Fifth, He glorified Jewish history. And, sixth, His influence on civilisation has been moral and spiritual in keeping with the Jewish genius.”

“I think the time has come when we Jews can acclaim one of our greatest sons, through whom we have suffered but through whom also we have been glorified. Even if the (mobs begin to howl and to clamour against us, even if the tide of hatred were to rise, even if pogroms and massacres were to be re-enacted, even if the Christian world should

continue to heap its injustice upon the people of Jesus, I would yet plead with my people, because of their religious and moral passions and because of their distinctive spiritual genius, not to yield to prejudice or to passion but calmly to essay the Jewishness and the glory of Jesus, and to recognise Him as a noble product of the religious culture of Israel.”—”Christian World.”

Thus we have further evidence that the “Blindness in part which happened to Israel until the fullness of the Gentiles be come in” (Rom. 11:25) is beginning to pass away. This confirms the fact that we are living at the end of this dispensation and that soon the Divine favour will again be upon the favoured nation, for the promise is clear that a New Covenant is to be established with Israel (vide verse 27, also Jer. 31: 3134).

This is a further sign that we are living “in the days of the Son of Man.” It means that the full number of the elect body of Christ is about complete and that within the life time of this generation, the Church will have all been delivered and he joined to those members who have been raised and are with the Lord. Then there will be no further opportunity of “suffering with Christ,” of sharing in the afflictions of Christ (Col. 1: 24). Every member of the Body will have been prepared so as unitedly to compose the “Bride of the Lamb.” Then the Bride and Bridegroom will be made one. The Church will sit with Christ in His throne (Rev. 3: 21), and the age of blessing will commence, for this is the promised seed of Abraham, which is to bless all the families of the earth.

As we view events before us, how our hearts are stirred to press along the narrow way, which, while it is no less narrow, certainly grows shorter, and also to bring the comfort of the present truth to all who are hungry for the Word of God. So while there is so much to discourage and hinder the Christian to-day, the hope grows brighter, and as we draw nearer the goal, “let us press with vigour on.” “Thine arduous task will not be done till thou ‘last gained thy crown.’”

## Correspondence,

20/7/’32. Dear Christian Brother,

In reply to your note re monthly paper, I often wondered why I was receiving them, so you can thank my kind friend for his kindness in supplying them. There is some very nice reading in them, so I am! enclosing p.n. foT: 2/6 for you to continue them.

If you have any secondhand books, entitled “The Battle of Armageddon” and “The New Creation,” let me know the price. I have the others, namely “The Time is at Hand” “Thy Kingdom Come” and “The Atonement Between God and Man” “I have enjoyed reading them. They have opened my understanding on many subjects, and I can assure you the future has a more pleasing look than what I was taught 50 years ago.

Wishing you every success,

Yours in truth, W.K.M.

Dear, Friends,—

I feel that the least one can do to those of you who labour for others, is to pass along a few words of encouragement now and again, knowing that such stimulant is helpful to those who most love Jesus. So often we neglect our duty in this direction, failing to give thanks for good things received spiritually. Now I want to be an exception, for once at least, so that I may express genuine thanks to the writer of that article recently appearing in the “People’s Paper,” viz., “Walk as Children of Light.” Before I had read it all, I found myself invoking a blessing, by saying aloud: “Well done, good servant,” and was surprised to notice that further along these same words were used in a different manner and with a desire to hear them uttered from the lips of the Master Himself in that day. And so, in conclusion, let those who are weary at times in writing and teaching the brethren what they believe true, take courage that it is not always in vain, even though there is little to show otherwise at present.

With Christian love to you all,

I am, yours in Him, J.W.A.

[The articles and addresses, etc., in the “People’s Paper” are contributed by various brethren from time to time, and this co-operation in the work is very helpful and encouraging, and much appreciated. The article, “Walk as Children of Light,” was contributed by a brother’ in another State.]

*How much trouble he avoids who does not look to see what his neighbour says or does or thinks, but only to what he does himself, that it may be just and pure!*

*Percy Austin.*

## CHRISTIAN FELLOWSHIP.

*“That which we have seen and heard declare we unto you that ye may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ.” “If we say we, have fellowship with Him and walk in darkness we lie and do not the truth; but if We walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ, His Son, cleanseth us from all sin” (1 John 1:3, 6, 7).*

HERE it is stated that our fellowship as Christians is with the Father, with the Son and with the brethren. There is also fellowship in prayer and praise, in knowledge, in study and in purpose, in service, in joy, in sympathy:, in hope, etc.

According to Strong's concordance, the word fellowship means—participation, partnership. A dictionary meaning is—communion, intimacy, joint feeling or interest, joint participation. In the Bible, distribution of worldly goods or substance for the benefit of others is also spoken of as fellowship ( Rom. 12 : 13; 15: 26; Phil. 4: 15). All are familiar with the fact that fellowship implies kindred qualities of mind and heart. For instance, the generous love the generous, the noble and upright love the noble and upright, the honest love the honest, and the meek the meek, etc.

But among the Lord's people there are not many wise or great or pure from the natural view point. Yet God's love goes out to those who are not naturally noble and pure, but who are, however, rich in faith. Is this a Contradiction of the general rule of fellowship; can God fellowship those who are so far below His own purity and goodness? God's love to us as sinners was that of pity love, compassion and desire to lift us up to His fellowship.

We can only enter this Divine fellowship by accepting Christ as the sacrifice for our sins and ceasing to be sinners. 'Him lye realise that God is our friend and we also become friends of others similarly regenerated, and as we grow by partaking of God's Holy Spirit, we begin to love the brethren.

There are two planes of fellowship, a natural plane on which men of like qualities are drawn together, and a spiritual plane on which those who may be unlike in natural qualities, but alike in spiritual hopes, aims and ambitions are drawn still more closely together by a new tie and a fellowship that binds not by fleshly ties but their hearts in Christian love and unity.

What then is the basis of Christian fellowship? The term Christian, from a Biblical viewpoint, is quite an exclusive one. What is necessary in order to become a Christian is clearly taught. A Christian is one who not only believes that Christ is the Saviour, but has gone further than that and shows his faith by offering himself full surrender in consecration to God. He dies to self and takes up his cross and walks, - even as Christ walked, in a new [life.

'The basis of Christian fellowship is a mutual relationship with Christ and through Christ with all who are in sympathy with Him, joined together as fellow members of His Body. There is at once a joint interest and feeling, a partnership, a participation in Christ.

In 1 Cor. 1: 9, it is stated that God has called us unto the fellowship of His Son. This is not something reserved only for the future, it begins already now. St. Paul in his letter to the Philippians desired to know Christ, to realise deeply the power of His resurrection, and comprehend the fellowship of His sufferings (Phil. 3 : 10) ; not a mere superficial knowledge of Him, but an intimate acquaintance through deep knowledge and experience.

This same thought of fellowship is mentioned in 1 Cor. 10: 16, 17, a fellowship, a participation in the drinking of the cup and breaking of the bread.

Christian fellowship then is something deeper and stronger than mere fellowship of belief, because our Heavenly Father gives us to partake of things beyond our own nature. We fellowship with Him in His plan, for He has made known unto us secrets that were hidden from generations in past ages. He promises us fellowship in His own Divine nature, meanwhile working in us to do His good pleasure as we work with Him to do His will. We might have a degree of fellowship with all believers, but it would not be Christian fellowship, which is "fellowship in the mystery." This is illustrated in the tabernacle services. It is a fellowship of priests in the Holy, not with the Levites in the Court, who can come no further.

The Christian fellowship is a family fellowship, "For in love God has predestinated us unto the adoption of children by Jesus Christ" (Eph. 1: 5). "They are all of one (Father), for which cause Jesus is not ashamed to call them brethren" (Heb. 2: 11). Jesus did not need to grow into this fellowship, for He was always in fellowship with the Father, and there is only one way we can come into this family fellowship, i.e., by accepting the terms laid down by Jesus—faith and obedience.

In John 14:23, it is stated that both Father and Son will come to us and "take up their abode with us" if we keep His commandments. This is a very precious thought—a partaking of food together—lodging together. The same thought is given in Rev. 3: 20; also Luke 12:37, which is especially applicable at the end of this age. Jesus will, if we respond, come in and sup with us, and will also spread a feast for us. Truly our fellowship is with the Father and with the Son.

Seeing then that Christian fellowship is the portion of all consecrated believers, are there any further requirements for a permanent, workable and beneficial fellowship? How can we best answer this, seeing there are so many individuals and classes of persons who would all say they are consecrated Christians and yet if asked what they believed we would [find quite 'a variety of doctrines and practices. Is fellowship under such conditions likely to be either possible or profitable? We think it would be possible if all recognise certain essentials. (1) There would need to be uniformity of faith, not in a humanly prescribed creed nor recognition of any earthly authority or control whose word must be obeyed as the voice • of the Lord, not a seeing eye to eye on mysterious parts of Scripture, types or symbols, but a unity of faith—one faith. (2) A recognition of the clear and essential teachings of the Word of God would also be necessary. Unity on essentials must be maintained, but liberty on nonessentials be granted to all. We would, of course, have fuller fellowship with those who see many points of truth as we do, than we would with those who see only the fundamentals, but we must receive in fellowship those who have taken the necessary steps in harmony with the first essentials and have as much fellowship with them, as possible. We do not fellowship with each other because of non-essentials, nor because of personalities, but because of each being justified and consecrated and living lives in harmony with the fundamentals of the Word. "If we walk in the light we have fellowship one with another" ( 1 John 1 : 7).

There is another essential without which there could be no profitable fellowship. The Christian is to have no fellowship with darkness or error; he is to do more, "rather reprove them" (Eph. 5 : 11) ; also (2 Cor. 6: 14), "What fellowship has light with darkness."

A further essential necessary to helpful fellowship would be as stated in Rom. 8 : 9, "If any man has not the spirit of Christ, he is none of His." Those not having the spirit of -Christ have nothing in common with the consecrated Christian, there is no fellowship of love.

In Eph. 4: 1-3, it is stated that each should walk worthy of His calling, but also endeavour to keep the unity of the spirit in the bonds of peace. Christian fellowship is thus spoken of as a unity of spirit, a participation in Christ's anointing—a fellowship of love. The Spirit of Christ will manifest itself prominently in brotherly love, and must be a special feature of

Christian fellowship. NV lien mutual love becomes established among brethren, there comes a sense of rest and naturalness in each other's company, which is the very essence of fellowship. A Christian writer has expressed this thought as follows :—"0 the comfort, the inexpressible comfort ,of feeling safe with a person, having neither to weigh thoughts nor measure words, but pour them all right out, just as- they are, chaff and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping, and then with the breath of kindness blow the rest away."

That is the abiding condition of friends of Jesus, no necessity for reserve or hiding in this absolute confidence borne by the certainty of high unselfish love. Let us then endeavour to keep the unity of the spirit, then there will be much building up of each other, rejoicing with them that rejoice, and weeping with them that weep.

We believe all will agree then, that these four essentials are necessary

- ( 1 ) That all be consecrated to God.
- . (2) That there be a uniformity of faith in the Word of God.
- (3) That all are aiming to walk in the light.
- (4) That all possess the spirit of Christ and brotherly love.

#### HOW IS CHRISTIAN FELLOWSHIP MAINTAINED?

In the maintenance of Christian fellowship there is, as already stated, a call for effort of each and all. All should endeavour to keep the unity of the spirit, and follow after things that make for peace, and things wherewith one may edify another (Rom. 14 : 19; Heb. 10 : 24, 25). Fellowship cannot be maintained, except self and self-will be kept under, and in its place be developed the mind of Christ, as pointed out in Phil. 2: 1-5, "How good and how pleasant it is for brethren to dwell together in unity." Nevertheless there will be tests also in connection with fellowship, as stated in 1 Pet. 4: 12, "Think it not strange of the fire among you" (Diaglott).

Trials will come among us because of our inherent weaknesses, conflict with other members' viewpoints or lack of judgment ; but fellowship is not a theory, it is a condition which no amount of discussion can bring about or hinder. In nature, birds of a feather will flock together ; so it is with the Lord's people ( Matt. 24 : 28). Creed fences or obstacles are no barriers to those who desire and will have fellowship.

Satan, however, will attack the spirit of fellowship and misconstrue that which is good and beautiful. What shall we do then ? Be rightly exercised by it and stand up to our experiences. We remember how Peter disfellowshipped himself from Jesus, denied that he knew Him, but it was turned to good account by Jesus, who had prayed for him. We learn by experiences not to flee from difficulties, but seek the Lord's help and guidance. Think of those who have stood their tests, the steadfast, patient, plodding Christians, through good report and through evil report, so different to those who have not stood their test and have been discouraged and lost fellowship.

If we are sure what God's way is, then we get His blessing in His way. If we take a way that is not Ills way then we are the losers.

What helpfulness is derived from Christian fellowship ? We might answer this by another question. What benefit does a person get in the gathering of live coals together in the fireplace? He soon gets comfort and warmth out of the glowing coals. So in the gathering together in Christian fellowship there is that comfort of love and fellowship of hope, a sympathy in suffering, a strengthening of faith, patience and humility, a stimulating joy, a lightening of care, and a sharing of spiritual food. just as a live coal separated from the mass would soon grow cold, so those straying from the fellowship of Christians would be in danger of growing cold or lukewarm, missing much of development and instructions and stimulation.

Neither should fellowship be regarded as a duty merely, which we owe to other fellow-members, but should be regarded as a precious privilege, not with the thought only, "Flow much can I get there," but also, "How much can I help in the giving." Why should we meet together? That we might have spiritual fellowship. Why should we consider the Word of God? 'Chat we might grow in grace and knowledge and love, grow in preparation for the fellowship in the everlasting future. May the Lord help us to appreciate, more and more His Divine fellowship.

## LIFE ABUNDANT.

O God, in restless living  
We lose our spirits' peace.  
Calm our unwise confusion,  
Bid Thou our clamour cease.  
Let anxious hearts grow quiet,

Like pools at evening still, Till Thy reflected heavens  
All our spirits fill.

Teach us, beyond our striving,  
The rich rewards of rest.  
Who does not live serenely  
Is never deeply blest.  
O tranquil, radiant Sunlight,  
Bring Thou our lives to flower,  
Less wearied with our effort,  
More aware of power.

Receptive make our spirits,  
Our need is to be still;  
As dawn fades flickering candle  
So dim our anxious will.  
Reveal Thy radiance through us,  
Thine ample strength release.  
Not ours but Thine the triumph,  
In the power of peace.

We grow not wise by struggling,  
We gain not things by strain.  
We cease to water gardens,  
When comes Thy plenteous rain.  
Oh, beautify our spirits  
In restfulness from strife;  
Enrich our souls in secret  
With abundant life.  
H.E.F.

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## **Walk as Children of Light.**

Eph. 5 : 6-21.

THE Epistle to the Ephesians is one of the grandest books in the Bible. Deeply spiritual, it appeals thoroughly only to the consecrated. Its central thought is the New Creation; that- the justified, by a consecration of their justified humanity, when accepted of the Lord, are begotten of the Holy Spirit to be New Creatures in Christ.

For such, old things have passed away—earthly hopes, earthly aims and ambitions; their earthly rights have been surrendered, and instead of them, heavenly prospects have been received by faith and are waited for, with the expectation that they will be received in the first resurrection.

As children of light we are no longer to walk in darkness as others—in sin, in rioting, in drunkenness, in debauchery of various kinds ; the Christian course is the very reverse of this, for he has turned his back on all these experiences and is walking in the light of the Lamp, toward the things that are perfect, toward the things set before him in the Divine Word and plan.

The first part of the Book of Ephesians relates to the theory, the philosophy of the change from human to spiritual, from earthly nature to membership in the new creation; the -last chapters of the book point out to us the effect of this change, not only upon the sentiments of the new creature, the new will, but also the effect of the change upon the mortal body, which the new mind is supposed thereafter to hold in check, to govern, to control with more and more decision and ability as it grows stronger in the Lord and in the power of His might. The new creature is to keep the old creature, the body, under ; to keep it dead. Our lesson relates particularly to this phase of the subject—the new creature's battle and victory and its preservation, which is dependent upon the maintenance of its rule over the flesh.

The words of verse 6, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience," should not be understood to signify that God's wrath comes because of vain words. The things which bring the wrath are mentioned in the preceding verses (3-5), fornication, uncleanness, covetousness, filthiness, foolish talking, ribaldry ; for, as the Apostle explains, those in whom these qualities are dominant, or those in whom these qualities are sympathised with, can have no inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words on this subject, telling you that such things are natural, proper, excusable. They have indeed become second nature to many of the fallen race, but if any who have become new creatures in Christ love the unclean things, sympathise with them, they are far from the condition which is becoming to saints. Such a mental attitude on their part would imply that they had either never been begotten of the spirit of holiness or else they were returning, like a sow that was washed, to wallow in the mire. These things are characteristic of the children of. disobedience, but not characteristic of the children of obedience. The Apostle says elsewhere, "Such were some of you, but ye are washed. but ye are sanctified. but ye are justified in the name of the Lord Jesus, and by the spirit of our God." (1 Cor. 6 : 11.) In our lesson he exhorts, "Be ye not, therefore, partakers with them," with the children of disobedience, "for ye were once in darkness, but now are ye light in the Lord."

### **WALK AS CHILDREN OF LIGHT.**

He proceeds to show how the children of light should walk, saying : The fruit of the spirit, wherever it is found, is goodness and righteousness and truth—therefore, tile Holy Spirit never prompts to badness, unrighteousness, untruthfulness. And whoever has received the Holy Spirit, whoever has been begotten of the Lord as His child, will want to ascertain thoroughly, to prove, to demonstrate, what is acceptable unto the Lord; what the Lord will be pleased with, not merely what would not merit severe punishment from the Lord, not merely what the Lord would wink at and not take serious offence from, but far beyond. all this! Whoever properly has the spirit of a son must desire to know the Father's will and delight to do it, and that will is in all purity, goodness, righteousness, truth, honesty. The influence of this determination of the new creature to please God, to do His will, will signify that his life, that his heart and so far as possible every act and word of his, will be in accord with goodie . in accord with the principles of righteousness which God represents—in accord with truth.

**"HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM."**

We are responsible not only for what we ourselves may do and think as New Creatures, but our responsibility goes out beyond ourselves to the brethren, to all who in any sense of the word come under our influence. Obscene jesting certainly is to receive no encouragement, to provoke no laughter, but rather to call forth a gentle, loving rebuke. Let us set our affections on things above—let us walk in the light, let us think of and discuss whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute. Let us put away from our conversation and from our thoughts everything that would be defiling, and ensnaring to ourselves or to others. Failure to reprove is a measurable endorsement of the wrong. A word in season—how good it is. how helpful! But it is equally important that the word of reproof be wisely and lovingly given, otherwise it may do harm where we intended good; as the Scriptures say, “Speak the truth in love.”

The Apostle speaks of the “things which are done in secret.” “It is a shame even to speak of those things which are done of them in secret”—that are done in the dark. The Apostle’s intimation is that the whole world lieth in darkness, and in the wicked one and in sin, and that the Lord’s people of the new creation have accepted His leadership in the opposite direction; that they are children of the light and should walk accordingly in the light, and that they should lift up the light of truth; that they should allow the Holy Spirit to shine forth for the reproofing of the world, for the reproofing of darkness and evil, and for the setting up of a standard of righteousness in harmony with the Lord’s example.

The Apostle here reminds us of the prophetic statement, “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.” This should be our attitude toward all who are still unregenerated. The world lieth in the wicked one, in sin, in darkness. Instead of having fellowship with them in the works of darkness, instead of sharing in their foul jesting, we are rather to reprove them, and to direct them according to the above Scripture, to awake from their stupor, from their sleep, to recognise conditions from their true standpoint, so that, awakening, they should realise that they are sinners, that the wage of sin is death, and that the tendency of sin is downward—and that they should rise from the dead, should separate themselves from the world, not only so far as their conduct is concerned, but as their conversation and their sympathies are concerned, that all these should be turned toward the Lord, toward the truth, toward the light. It is to those who thus separate themselves from the world and its spirit that the Lord has promised to give light, a little, a little more, and a little more, for the path of the justified, the path of those following in the footsteps of Jesus, will shine more- and (lore unto the perfect day.

#### THE CHRISTIAN’S SEVEN WALKS.

In verse 15 the Apostle says, “See that ye walk circumspectly.”

The Christian’s walk, of course, means his course of conduct; including thoughts and words and acts. The Apostle indicates very clearly what this walk or course of the Christian should be, outlining it in seven different ways.

(1) The new creature should walk not according to the course of this world, not according to the prince of the power of the air, the spirit which now worketh in the children of disobedience ( Eph. 2 : 2 ). This is the walk of the world, the walk of evildoers, the walk of the children of wrath; it is the very opposite of the walk of the children of the light.

(2) The new creation should walk in good works: “For we are God’s workmanship, created, in Christ unto good works, which God has before ordained that we should walk in them.”—Eph. 2: 10.

(3) The new creation should “walk worthy of the vocation wherewith they are called.” ( Eph. 4: 1.) Their vocation is the very highest of all; they are the representatives of the Lord and, Master; they bear His name, and should seek in everything to glorify it and never to dishonour it. What we do, what we say, what we think—in fact, even general appearance and deportment, and where here we are seen, all reflect more or less upon the great King whose ambassadors we are. Our vocation is that of servants of God, and no earthly vocation should be permitted in any degree to hinder or abridge the influence or the service which we have undertaken as children of God, as joint-heirs with Jesus Christ our Lord, prospective members of His Bride class, His Kingdom class.

(4) The new creation are to “walk not as other Gentiles walk.” ( Eph. 4 : 1 7.) We are not merely to refrain from the sins and gross immoralities of the natural man, but we are to allow this principle or spirit to pervade all of life’s interests. We are to refrain from following foolish, worldly fashions, from being influenced by a worldly spirit; we are to have the spirit of the Lord, the spirit of a sound mind to direct us in our joys, in our sorrows, in all of our undertakings—in fact, whatsoever we do we are to do to the glory of God, and are not to be influenced by the spirit of the world, but contrariwise, are to set a proper example for the world in all matters—in gentleness, kindness, patience, faithfulness to the Lord and to duty. The walk of the world is on the broad road; the walk of the Church is on the narrow path. As we progress in Christian experience, we find this path getting farther and farther away from the broad road which the world is travelling, and whoever tries to keep pace with the world will in many respects be apt to find himself leaving the narrow path or otherwise disadvantaging himself as a new creature.

(5) The new creation is to “walk in love.” ( Eph, 5: 2.) Their words, their deeds, everything with which they are connected, is to be governed by this law of the new creation—love. “Love is the fulfilling of the law.” “A new commandment I give unto you, that ye love one another, as I have loved you.” In compliance with this law of love and our Lord’s glorious example, the Apostle says we ought to so love one another as to be willing to lay down our lives for the brethren. We should be ready to lay down a few months, a few years; we should be ready at any time we can find an opportunity of service for a brother, especially along the lines of his spiritual or higher interests as a new creature. This spirit of love is to control our conduct with all; we are to love our neighbours and seek to do them good, to serve their interests. “Love worketh no ill to his neighbour,” would not take advantage of his neighbour to cheat him. to injure him in any manner. Love would not prompt its possessor to speak evil of his neighbour, but would lead to a remembrance of the Scriptural injunction, “Speak evil of no man.” Love would do this from principle,

because it is right ; but more than this, love ultimately takes such an interest that the one exercising it does not wish to do anything that would be harmful to another's interests, to his welfare, but rather to do something to his honour and blessing. Love, progressing as we walk in it, ultimately brings us to that blessed condition where we can love our enemies and be glad of the privilege of doing good to those who despitely use us, and persecute us.

(6) The members of the new creation are also instructed to walk as children of light ; their course in life is always to be with respect to the things that are just, pure, loving, noble, kind, the things that are in harmony with the Divine character and Word, the things that prove to be of greatest blessing to neighbours and to friends. As children of the light, every day and year will see progress; their light will be shining more and more clearly and accomplishing the greatest good; they will not be ashamed of it, but will set it on a candlestick, where it may give light to all in the house, to every member of the household of faith. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."— Matt. 5 : 16.

(7) The new creation should walk circumspectly. (Eph. 5: 15.) This word "circumspectly" signifies to look carefully all around at every step. The Christian cannot afford to live carelessly, and as he looks around him and realises the various pitfalls and snares, not only will he seek to make straight paths for his feet, lest that which is lame be turned out of the way, but additionally he will seek Divine aid and counsel and guidance that he make no mistakes, that every step in life's pathway will be such as will have Divine approval and glorify God in his body and spirit, which are God's. This circumspection of our walk as new creatures is, the more necessary because our adversary, the devil, is specially on the alert to ensnare us; and our tests are permitted to be the severer as we come; nearer the goal of character.

We should walk circumspectly also because we profess to be of the new creation, begotten of the Holy Spirit and not of the world. but separate from it; and because our lights so shining more or less reprove the world. Therefore the world, instead of sympathising with us, may hate us, and will often watch to see what fault can be found with our walk, or to stumble and trip us. To walk circumspectly is to take note of the various hindrances and stumbling-stones and pitfalls; to hearken to the instructions of the Lord's Word and to the leadings of the Holy Spirit; and thus to walk carefully; and in so doing to develop the character which most pleasing to our Lord and Head. The Apostle says this circumspection is necessary in order to our walking "not as unwise but as wise." There is a wisdom of the world which is foolishness with God, and there is a wisdom with God which is foolishness to the world. The wisdom of God is to be ours, and we are to exemplify it in on the affairs of life. Hence the faithful, the new creatures in Christ, should be the most exemplary people in the world. the wisest in the management of their faiths, the wisest in their eating, drinking and dressing. Not that the world will always approve but that the end will justify the course which the Lord's Word directs, end which the wise of the new creation, walking circumspectly, will take.

"REDEEMING THE TIME."

This signifies buying back the time, as though the time were already in, mortgaged. And this is so; the cares of this life, its necessities, the customs of the world, our fallen tendencies all would absorb every hour of life in the things pertaining to this life, whereas as new creatures our new hopes and aims and efforts are properly centred upon things above, the heavenly, the King's matters. Where may we obtain the necessary time wherewith to study and to refresh ourselves in rehearsing the blessings, the promises and favours which are ours as new creatures? And where may we obtain the time for telling these good things to others? If we allow the spirit of the world to direct us we shall have no time for any of these things and shall fail ; but as wise and not as foolish children of the Lord, we will see and appreciate the greater importance of the heavenly things and be ready to sacrifice our earthly interests and customs and ambitions in favour of the heavenly. Thus we may redeem or buy back the time that we had previously spent for worldly things, that we may henceforth spend such time in the interest of ourselves and others of the new creation and in the service of our Lord and Master, to whom we have consecrated our all. which we find to lie so little over and above the things necessary to provide honestly for the life that now is.

"WHEREFORE, BE YE NOT UNWISE, BUT UNDERSTAND WHAT THE WILL OF THE LORD IS."

How many of the Lord's people allow the spirit of the world so to enter in as to hinder them from appreciating the true wisdom and the proper course. the proper walk in life! If we have to any extent been walking unwisely or conforming in any degree to the ways of the world we should take ourselves in hand, we should examine ourselves and no longer walk unwisely, but walk circumspectly, walk wisely, understanding what the will of the Lord is. Let us determine that by the grace of God we will have the approval of our Father in heaven, whether or not it makes us unpopular with everybody else in the world! It will be sweeter far eventually to hear His voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord," than to have the well done of the world and its applause, and to come short of the glorious blessing to which we have been called!

Instead of intoxication with the spirit of the world and its ambitions, its craze for money and for show and outward adornment, we are to be so filled with the Spirit of the Lord, that our chiefest joy, our chiefest blessing. will be in giving thanks to the Lord for His goodness, in maintaining a fellowship of heart with Him. and then. additionally, having fellowship one with another, with those who are in the truth, in the Lord. are to speak one to another in psalms, hymns, and spiritual songs, thus making melody in our hearts to the Lord. The Lord's people are not to be morose, sullen, unhappy, always in tears. This is not the will of God concerning them ; they are. on the contrary, to be continually rejoicing, full of gladness; the basis for this to be their faith in the Word of God, which they all continually eat and are nourished by, together with their fellowship with the Lord, which will continually be a ground for praise and thanksgiving; and, additionally, their fellowship with one another which will be sweeter than any earthly or selfish fellowship; the exhilaration of the new mind continually growing stronger and more Godlike, and seeking to build up one another in the most holy faith and character-likeness of our Redeemer. The Apostle says that we are to give to

God, even the Father, thanks always for all things in the name of our Lord Jesus Christ; thanks for trials, thanks for the clouds as well as for the blessings and the sunshine ; thanks for matters that seem to be adversities, knowing that God is able to make all things work together for our good, having promised to do so, and that the entire matter of needs and welfare are in the hands of our Redeemer, who is too wise to err and too loving to be unkind. and who will not suffer us to be tempted above that we are able. Well, then, may we rejoice!

We are exhorted also to submit ourselves one to another in the reverence of the Lord, not to be dictatorial. not to be too self-assertive, not to be anxious that our will should be done on earth or in heaven, but rather desirous that the will of the Lord should thus be done. and that we may be looking to note His leadings and providences in and through others as well as through ourselves, and specially to note the instructions in His Word.

Let us each one endeavour that by the Lord's grace we will give more earnest heed to the things which pertain to our heavenly salvation, and that we will seek to walk as children of the light and show a good example to those around us.

Let us endeavour to be examples in the matter of patience and forbearance, in self-control. in meekness and in brotherly-kindness and love. if we do this, then, we will be walking as children of the light should walk, we will be walking as Christ walked, walking in the Tint and not fulfilling the desire of the flesh.

What a great reward will be ours in heaven if we patiently continue in well-doing—walking in the light. “Be thou faithful unto death and I will give thee the crown of life.” is the Master's promise. “Hold fast that which thou hast, that no man take thy crown.”

Lord, for to-morrow and its needs I do not pray, Keep me from every stain of sin, just for to-day. Let me both diligently work and duly pray; Let me be kind in word and deed just for to-day. Let me be slow to do my will, prompt to obey; Help me to sacrifice myself, just for to-day. Let me no wrong nor idle word unthinking say; Let Thou Thy seal upon my lips just for to-day. So for to-morrow and its needs I do not pray,

But keep me, guide me, hold me, Lord, just for to-day.

## Christianity and Colour.

“Nor is the Church above criticism in her attitude towards the coloured race,” writes E. N. Jones, in a letter to “The Spectator.” “After Christianity has been in the world for nearly two thousands years, it was only last year that a body of Bishops made the startling discovery that all communicants without distinction of race or colour should have access to the Holy Table of the Lord, and none should be excluded from worship in any church on account of colour or race.”

“Some years ago your correspondent studied at Oxford for the ministry of the Church. After completing his studies the Principal of his Hall wrote to the Bishop of a: king his lordship whether he would be willing to ordain him should he succeed in securing a curacy in his lordship's diocese. His lordship replied that on no account would he lay his hand on a black man's head! Another Bishop preached at the University Church and told his audience that there were about thirty parishes in his diocese which were being run single-handed; if any student was contemplating taking Orders, he should think of his diocese. After the service the writer approached his lordship and told him that he would like to work in one of these parishes in order to gain some knowledge of parochial work before returning home. The Bishop took his name and address. Within a fortnight he received a letter stating that, owing to the colour of his race, his lordship could not ordain him! In fairness to the Church, your correspondent must say that after two years he at last found a Bishop who was Christian enough to ordain him. However conditions were made that the ordination would hold good only ‘for the Colonies.’ So much for ‘The Fatherhood of God and the Brotherhood of Man.’”

—”The Christian World.”

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

Our toil is sweet with thankfulness,  
Our burden is our boon;  
The curse of earth's gray morning is  
The blessing of its noon.  
Whittier.

PEOPLES PAPER.

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## This ulcer of confusion

THE fact that we are living in a changing time has now been brought home to most thinking minds. This is seen not only in addresses and writings in leading religious journals, but also in our secular papers. One of these, dealing with the matter, said, "What is meant is that all religious conceptions are under examination, every belief is being rigidly investigated, and many venerable opinions are being questioned or scrapped."

Until recent years there was generally such veneration for any creed, church, or institution, which had existed for centuries, that it was thought impossible to overthrow them. The tendency is referred to by St. Peter (2 Pet. 3: 4), saying "Since the fathers fell asleep all things continue as they were from the beginning of creation." We have, however, reached the end of this dispensation; everything is being questioned, and since the war, particularly, reverence has become a scarce quality among even professing Christians. Everything is being brought before the bar of criticism; doctrines which have for centuries been held as Divinely taught have been found without such authority, and institutions old and hoary have been overthrown, while others are gradually being overhauled.

Honest criticism in earnest desire to find the truth is certainly good and should be welcomed by all who are anxious to know real facts; but there is, however, a destructive criticism which appears only to aim at 'finding fault with what is, and does not attempt to show what ought to be. All man's Work is apt to be imperfect and it is not difficult for a small mind to criticise ; but it takes a wiser, bigger mind to show the better way, the truer thought or wiser arrangement.

As one reads the religious journals to-day with sermons and articles from the leaders of the various churches, one is bound to conclude that the inferred prophecy of our Lord, "When the Son of man cometh shall He find faith on the earth?" is very definitely fulfilled.

We quote from H. B. Storr in the "Christian World" : "Sacred books were subjected to critical scrutiny, religious dogmas were summoned to the bar of reason. For two centuries or more that process has been going on in scholarly circles, but it is only quite recently that its effect has reached the masses. During the last half century there has been, A general unsettlement of beliefs . . .

"It is easy to feel in this intellectual upheaval that everything has become uncertain . . .

"So in the present chaos it is worth asking, is there anything of which we can be sure?"

"Can faith find solid ground anywhere amid the waste of waters?"

So it is that while the open sarcasm and criticism of a Paine or a Bradlaugh failed to weaken the Church's faith in the Bible, the insidious higher criticism of professing Christian ministers working from within has produced this ulcer of confusion ; the blind leaders are fast leading their blind followers into the ditch of unbelief.

The strange part is that while these critics are ready to destroy faith in the sacred records, in the virgin birth, and in the miracles of Christ, yet they cling to doctrines which have their origin not in the Scriptures at all, but in Paganism.

While such darkness abounds among church attenders, whether in pulpit or in the pew, how happy is the condition of those who through God's grace and by His Holy Spirit can understand the Divine plan and purpose, and so perceive the harmony and beauty of (. . .) Word, and have no reason to doubt the Apostle's words that "Holy men of old spake as they were moved by the Holy Spirit," and that "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, bath in these last days spoken unto us by His Son."

That such a sad state should have come to the nominal Church is further evidence of the fact that we are in the "end of the age" and that these systems of error along with the great antichristian system (Papacy) will seen go down "like a millstone in the sea" of the world's trouble. After this the true Church triumphant will reign with her Lord ; Satan will be restrained and truth and righteousness will begin to abound and peace and !goodwill shall cover the earth.

HE CARES FOR THEE!

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

How good and kind our Father's care!

The words like music in the air

Come answering to our whispered prayer,

He cares for thee.

The thought great comfort with it brings,

Our cares are all such little things

When to this truth a glad faith clings,

He cares for thee.

The pure white lilies know no care,

And yet they grow so grand and fair,

Shedding sweet fragrance here and there,

God cares for these.

Great is God's care for His dear child,

Guarding from foe and danger wild,

With love so strong and undefiled,

He cares for thee.

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

## CHRISTIAN EXPERIENCES.

NOT all who enter the Christian race will come off more than conquerors, as mentioned by the Apostle in Rom. 8 : 37.

There will be a secondary class who, while failing to become members of the body of Christ in glory on account of not being wholly faithful to their covenant of sacrifice, will come out of great tribulation and, having washed their robes and made them white in the blood of the Lamb, will stand before the throne of God and serve Him day and night in His temple.

During the Gospel' Age God is dealing with all who enter the Christian race. He does not deal with the world in general, but with those who have come to Him in consecration, for it is the new creature, not the flesh, that is on trial for life.

The spirit begotten class receive, as it were, a new hearing and a new sight, so that as new creatures they can understand spiritual things and learn to look to the Word of God for all things needful for their preparation and testing for the prize of the high calling.

Though we may sing, "I would rather walk in the dark with God than go alone in the light," it might be but an empty boast unless we had the experiences which would develop such faith and trust as would hold to the Lord's hand and trust Divine Providence in the darkest hour. We are to learn to walk by faith and not by sight. to trust our Lord where we cannot trace Him.

When we first became Christians we looked for God's favour .in reference to earthly prosperity, but we found by experience that the, good things of this life were not usually the best way to develop Christian character. We received unexpected experiences which, while at first causing bewilderment and doubt, worked out for our highest welfare. God was caring for us all the time and we were led to the knowledge of the great Plan of Salvation and "the mystery" which God had ordained before the world was, "Which none of the princes of this world knew, for had they known they would not have crucified the Lord of Glory" ; neither would they have persecuted the Church Class. The Apostle Paul has further stated, in Eph. 6: 12, "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." The followers of Christ would be filled with dismay at the thought of this great opposition, were it not for the knowledge that "the Lord knoweth them that are His" and careth for them.

Adversity always has been and still is the school in which the chief lessons in character-building are to be learned—in which the correct ideals of life are to be formed and ultimately crystallised into fixed character. So the true Christian gradually learns to look at all experiences as stepping-stones—helps along the way—of the Lord's provision. The world, the flesh, and the adversary are the assailants of the Christian, therefore the protection of the Lord must be continually invoked. The world of humanity, deprived and under the control of the spirit of selfishness, is largely, though unconsciously, the tool of Satan, who now "worketh in the hearts of the children of disobedience," and is an enemy and tempter by reason of the fact that the Church is composed of those who have entered upon a new life—the life of faith and fellowship with God.

Yet it is only the hearts of God's people that are thus changed ; their flesh is still much more in harmony with the world than with the new order of things established in their hearts by grace and truth. Consequently when the world, through any of its children, by their words or writing or general spirit, comes in contact with the Lord's people, the latter may find that, although their hearts are loyal to the Lord, to, the spirit of righteousness, love and truth, nevertheless their flesh has an affinity for the world, its things, its views, its arguments, its pleasures , and so must be kept under by the new mind.

The third assailant—the adversary—seeks to use every opportunity against the Lord's people, to discourage, to destroy, to ensnare and deceive, thus separating them from the Good Shepherd and making them more and more deaf to the spiritual advice of His Holy Word. The Apostle Paul has also told us that Satan presents himself in temptation as an angel, a messenger of God and not a messenger of darkness, of error, of gross sin; for he knows that these qualities would alarm and repel all the children of light.

The mighty power which Satan is able to exercise would fill Christians with horror and alarm were it not for the thought that He that is for us is mightier than all that be against us. Our Heavenly Father sees best to permit Satan to have this liberty and will not take it from him until the ushering in of the new dispensation, when he shall be bound and deceive the nations no more.

At present it is profitable to the Lord's people that the Adversary be granted liberty against them, but they need not be in ignorance of his devices any more to-day than in the past. The Apostle Peter has written : "Think it not strange concerning the fiery trials which are to try you, as though some strange thing happened unto you." Yet we have thought it strange; doubts and fears have assailed us and we have found it difficult to keep our sacrifice continually

on the altar. But when we recall how the Lord Jesus and all who have followed Him have suffered persecution and tribulation, we also remember that God has promised to keep us, for are we not sons by adoption and factors in His great plan? Let us not yield to doubts or fears, for “whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth.”

We see that the body of Christ has required 2000 Years for its selection, and that much that has taken place in the world's history during that time stands more or less related to this purpose of selecting and testing those Who are to compose that body. All are having experiences which will fit them- for the purpose which God has in view, i.e., of being united with their Head—the Lord Jesus—the seed of Abraham which will “bless all the families of the earth!”

As a rule, those who have the spirit of helpfulness, the ability to impart joy and comfort, and who are able to pour this balm into the wounded hearts of others, have themselves passed through severe trials, reverses, disciplines, and have been touched with a feeling of the infirmities of our race ; and more than this, have been touched with a feeling of sympathy for the weaknesses and oppositions which assail the brethren in their endeavour to walk after the spirit and not after the flesh.

It was a happy day when it was revealed to us that we, by faith in Christ, could be released from the condemnation that came upon us through original sin, and that we might follow Jesus, taking up the cross to tread the new and living way He opened for us.

What a revelation this meant. What a joy it was. How delightedly we entered upon it. The heart filled with gratitude to God for the privilege and honour it brought us at the time we made our covenant of sacrifice with God. There was nothing wearisome about it, but a joy and privilege indeed. Does the joy increase as we draw nearer to the goal? Or are we, growing weary of it all?

Looking to the Word of God for instruction we read : “Many have been the afflictions of the righteous, but God hath delivered them out of them all.” “Before I was afflicted I went astray, but now have I kept Thy word.” “Our light afflictions which are hut for a moment worketh for us a far more exceeding and eternal weight of glory.” So, then, let us not be weary in well-doing, knowing what results will follow if we are faithful ; “for in due season we shall reap if we faint not.” “Whatsoever a man soweth that shall he also reap.” Naturally, we all desire to reap something good, consequently so much depends on what we sow ; the thing reaped will not be better than the thing sown. This thought appears to be one of the important matters of which we should take hold. If we would reap something good at the resurrection we ‘must sow something good at death. This something is character ; therefore let us not be weary in developing a desirable character, one like unto the Lord.

It would appear that the answer to the question, What shall we reap? depends entirely upon whether we become weary or not in the difficult undertaking of building an acceptable character. To build no character, as nearly as possible conformed to that of Jesus Christ, is to perform the one thing God has given us all to do. It involves so much and is the work of a lifetime. For this growth in Christian character God supplies all that is needful in the way. It is our part to make use of all the helps He sends, whether it be joyous or grievous to the natural man. It is Our one way of showing forth the praises of God and of gaining His approval and blessing, It is the way by which we can demonstrate that we are the disciples of Jesus, members of the body of Christ, and thus make “our calling and election sure” and gain an entrance into the Kingdom of our Lord and Saviour Jesus Christ.

In this way we hope to make ourselves ready to become “the Bride of Christ” and thus co-operate in the blessing of mankind. Therefore the Apostle says, “Let us not be weary in well doing, for in due season we shall reap if we faint not.” There is so much that the flesh is called upon to suffer, that it is a weary way for the flesh if the will of God is fully being done. Jesus found it so, and all who have striven to faithfully follow Him have likewise found it the same. Though there be much weariness of the flesh let us not, as New Creatures, be weary in well doing—doing well the will of God that in due season we may reap if we faint not.

We are not ignorant of the condition of the days in which we live, neither are we ignorant of the devices of the enemy. It is a question whether the Church of God has at any time been called upon to pass through a more serious and subtle testing time; and we are not astonished, therefore, at the falling away on the part of some who have been followers- of the Lord, nor at the weariness in well doing to be observed in others.

One of the chief tests is love for the brethren. “We know we have passed from death unto life -because we love the brethren.” We all have an influence more or less over others ; how careful we should be that it is for good and not for evil.

Another great test is love for our enemies. “God commendeth His love toward us in that while we were yet sinners Christ died for us.” Love is the fulfilling of the law.

What are the distinguishing marks of a ripe character? One writer has given a very ‘beautiful illustration. One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens the sun tints it with unsurpassing loveliness, and the colours deepen till the beauty is equal to the beauty of the ‘blossom and in some respects superior. There is in ripe Christians the beauty of realised sanctification which the Word of God knows by the name of “Beauty of Holiness.” Another mark of ripe fruit is tenderness. The young green fruit is hard and stonelike. The mature Christian is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour. As we grow- in grace we are sure to grow in charity, sympathy, love ; and we shall, as we ripen in grace, have sweetness toward our fellow Christians. Bitter-spirited Christians may know a great deal, but they are immature. Another, and very sure, mark of ripeness is a loose hold upon earthly things ; ripe fruit easily parts from the stem.

## ONLY FOR JESUS.

Only for Jesus! Lord: keen it for ever  
Sealed on the heart and engraved on the life!  
Pulse of all gladness and nerve of endeavour,  
Secret of rest, and the strength of our strife.  
F.R.H.

## Correspondence.

Tasmania,  
June 7th, 1932. Dear Brother,

I am enclosing P/N. for "Herald" and "People's Paper." Will you send me half-dozen copies of "P.P." May and June, as I would like them to send to certain ones to enlighten them on the Lord's return, for they give a most clear and spiritual teaching. I intend copying into my notebook the two articles on our Lord's Second Coming, finding it a most useful practice having notes, also writ-jog down-one's own learning of the Scriptures. It freshens the mind re-reading them. Our Lord commended the Scribe, and it is true we can take out of the store-house things new and old,

We can see the signs more and more clearly proving that our Lord is exercising more power in the binding of the strong man, and how perplexity is increasing. I believe that the time is very close at hand which will end this Gospel Age, when the Church, the Lamb's Bride, will be taken to Himself.

With Christian love.  
A.K.

South Australia, Dear Brethren,

Your letter to my mother is just full of Christian love and a desire to help her.

Perhaps when I tell you that I have just come out from the I.B.S.A. you will understand why I write like this, and really it is coming out from bondage to liberty. I was very miserable for a long time; I used to go to the meetings and come away more miserable than I went, because things were said there that I thought was far from like Christ.

I do not want you to think that I feel bitter toward them. If only I could open their eyes, but one does not dare to ask Questions that would make the "Watch Tower" look as if it was wrong, or any the books—if you do, well you are in disgrace.

I have been going to the B.B.S. class, and the difference is like the difference between light and darkness; there is liberty of thought, of conscience; it is lovely:

We are told the Bible says: "Prove all things." Yes, that is quite right, but the Society has proved all things for us, and we were not to question what it puts out, but to take it as from the Lord, and, as for building character, that is scoffed at.

Well I cannot thank God enough for leading me away from them, and into the B.B.S. I went to Sister — in real distress, but I came away comforted, and with an invitation to go to Class next evening, and Sister came the same night. We are very happy now in the love of God, and cannot praise Him enough,

The spirit of the class is altogether different, and we can worship in spirit and in truth,  
I remain, yours in the one hope, R.M.E.

N.S.W., June 12th. Dear Brother,—

I received your kind letter a few days ago, also the nice card and paper. Also received the book of sermons by Brother Russell, and have read some of them since it arrived. They are beautiful so far. I am reading "The True Church," which is grand, and I would like to own one of these books.

The -- change you may keep for the good work, and which will help to make up the deficiency. I will also enclose a few stamps, which will all help in the grand work.

I also would like to co-operate with you, dear Brother, by inserting the coupon for free literature in our local newspaper. Just send me what you wish to be advertised and I will have it inserted in our best paper.

Would you kindly send me the Revelation Volumes by Bro. Streeter, as I would like to study them. Please state the price when you write, and I will send the money next time. I would rather buy them than have them loaned, because such books take much study, and when we own our books we have them always to refer to. I remember you in my prayers that you always may be kept by the Lord's spirit. With warm Christian love to you and the brethren,

Your brother in Christ,  
J.B,

## Watch and Wait and Pray.

It is much easier to trust the Lord while busy in His work and, may be, able to comprehend the why, the wherefor, the purpose of what we are engaged in and able to see how it is all working out. It is easier to be faithful even unto death in the company of others who are fighting the same great fight of faith. Sometimes, however, our King requires a service apart from others, a special message perhaps unappreciated by those around us ; we are to stand alone, maybe as a sentry on watch. It is then that we shall be proved, it is then that our faith will be tested. Have we been leaning on others for our courage, or has our faith been trusting implicitly in the Lord? Nansen, when waiting in the Polar regions for the current to carry him along on his way to the Pole, said : "It wants ten times more strength of mind to sit still and trust in your theories and let Nature work, without your being able to lay as much as one stick across another to help, than it does to trust in working them out by your own energy." It all depends upon the quality of our faith, whether in the times of crisis, which are sure to be permitted, we shall with perfect trust be able to resign our all to the Good Shepherd, and enjoy the "peace amidst the commotion" which is the privilege of footstep followers of the Master.

"There is an arm that never tires  
When human strength gives way;  
There is a love that never fails  
When earthly loves decay."

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**The Second Presence of Christ.**

(Continued from previous issue.)

OUR LORD'S presence will be manifested to the world by exhibitions of "power and great glory," not, however,

merely to the natural sight, but to the eyes of their understanding, as they shall open to an appreciation of the great changes which the new Ruler shall effect. His presence and righteous authority will be recognised in both the punishments and the blessings that will flow to mankind from His reign.

In that Day, evil powers are to be overthrown and righteousness, established by a gradual process, shall speedily work out a corresponding retribution to evildoers and blessings to them that do good—"Tribulation and anguish upon every soul of man that doeth evil, . . . but glory, honour and peace to every man that worketh good",—in that day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds (Rom. 2 : 9, 5, 6). And, since there is so much that is wrong now, the retribution will be very severe at first, making a "time of trouble such as was not since there was a nation." Thus, in vengeance and trouble, and wrath upon the nations, will the Lord reveal to the world the fact of the change of dispensation, and the change of rulers. And thus, "when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26: 5-11) .

Our King will thus reveal Himself gradually—some will discern the new Ruler sooner than others, but ultimately "every eye shall see (discern) Him" (Rev. 1: 7). But "He cometh with clouds," and while the clouds of trouble are heavy and dark, when the mountains (kingdoms of this world) are trembling and falling, and the earth (organised society) is being shaken, disintegrated, melted, some will begin to realise that the great day of Jehovah has come ; that the foretold day of trouble and wrath upon the nations is beginning, and that Jehovah's Anointed is taking to Himself His great power and beginning His work of laying justice to the line and righteousness to the plummet (Isa. 28 : 17). And He must reign until He shall have put down all authorities and laws on earth, contrary to those which control in heaven.

While the Lord's presence will be revealed to the world by means of the judgments of the great time of trouble, yet a different method is used to make known to His footstep followers the fact that that important event has taken place. Our Lord repeatedly urged upon His followers the necessity for earnest watchfulness respecting His second advent. His words are, "Watch, therefore, for ye know not what hour your Lord doth come." And when His disciples inquired what would be the sign of His presence and the end of the Age, the Lord gave them certain signs or indications which would enable us to know of the fact of His presence after it had occurred. In our Authorised Version the Greek word "Parousia" is incorrectly rendered "coming." In the Emphatic Diaglott and in Prof. Young's translation it is rendered "presence," and in the marginal reading of the Revised Version "presence" is acknowledged to be the true definition of the word. The Greek word "parousia" invariably signifies personal presence, as having come, having arrived, and it should never be understood as signifying to be on the way, as the English word "coming" is generally used.

In the 24th chapter of Matthew's Gospel we have what has been termed our Lord's great prophecy, and when we remember that it was given in answer to the question "What shall be the sign of Thy presence and of the end of the Age?" it assists us to identify the divinely provided signs. Coming down to verse 27 in this chapter, our Lord furnished us a most beautiful illustration of the manner in which His presence will be revealed. His words are, "As the bright-shining emerges from the east, and illuminates even unto the west, so will be the presence of the Son of Man." That most translations of this verse are faulty in using the word lightning, where sunlight is meant, is evident, for lightning flashes do not come out of the east and shine unto the west.

They just as frequently come from other quarters, and rarely, if ever, flash clear across the heavens. The Lord's illustration, and the only one which will comport with His words, is the sun's brightness, which does invariably emerge from the east and shine even unto the west. The Greek word "Astrape," here used, is thus shown to be improperly translated in this text, and also in the account of the same words by Luke (Ch. 17: 24). Another instance of the use of the word "Astrape" by our Lord is found in Luke 11 : 36, where it applies to the brightness of a candle, and in the common version is rendered "bright-shining"—"As the bright-shining of a candle cloth give thee light." Incorrect ideas of the manner of our Lord's coming and revealing, firmly fixed in the minds of the translators, led them into this error of translating "astrape" by the word "lightning." They supposed that He would be revealed suddenly, like a flash of lightning, and not gradually, like the dawning sunlight. But how beautiful is the figure of sunrise, as illustrating the gradual dawning of truth and blessing in the day of His presence. The Lord associates the over-comers with Himself in this figure, saying, "Then shall the righteous shine forth as the sun in the kingdom of their Father." And the Prophet, using the same figure, says, "The sun of righteousness shall arise with healing in his beams." The dawning is gradual, but finally the full, clear brightness shall thoroughly banish the darkness of evil, ignorance, superstition and sin.

In Matt. 24: 30 our Lord refers again to the sign of His presence among His professing people. "Then shall appear the sign of the Son of Man in heaven." The sign or proof of His "parousia" will be given in heaven. Not in the heaven of the Father's presence, and before the holy angels, but in the symbolic heaven, the ecclesiastical heaven—the professedly spiritual class—that the sign or evidence of our Lord's presence will first be apparent. Some will "see" the fulfilment of the prophetic declarations respecting this day of the second presence in the marvellous unfolding of the divine plan of the ages, and will recognise it as one of the signs of His presence (Luke 12 : 37). The judgment of Babylon, Christendom, social and ecclesiastical, is another sign that the Judge has come, and is reckoning first of all with those to whom, as stewards, He committed His goods (Matt. 25: 19; Luke 19 : 15). Judgment must begin with the house of God. It is to Laodicea, the last or seventh period of the church's history, that the announcement is made, "because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

The gathering together of God's elect from the four winds, from one end of heaven to the other, referred to in verse 31 is also a sign of our Lord's presence. It is a sign in the heavens—amongst the professedly spiritual class. Have we not all seen that during the past sixty years particularly there has been a work of separation going on amongst the

Lord's people. And have we not heard and responded to the call, "Come out of her, My people, that ye be not partakers of her sins and receive not of her plagues." The harvest work in progress is probably one of the clearest proofs of our Lord's presence. The parable of the wheat and tares illustrates the special work which marks the closing period of the Gospel Age. We are all familiar with the parable which pictures the man who sowed good seed in his field, and how later his enemy came and sowed tares among the wheat. When the servants of the householder noticed the growth of the tares they became alarmed and said to their lord, "Wilt thou -that we go and gather them up?" But the lord says, lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, 'Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.' " In explaining this parable our Lord said, "The harvest is the end of the age." The tares, or imitation Christians, are to be gathered in bundles for the burning, while the wheat, which represents God's true people, the "little flock" of overcomers, is to be gathered into the barn of safety. Just as our Lord was present during the Harvest of the Jewish age in the gathering of the wheat from the chaff of that nation, so also He is present during the Harvest period of the Gospel Age gathering the wheat from the tares. His presence as chief Reaper during this Harvest period is shown in Rev. 14: 14, 16, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown and in His hand a sharp sickle." And he that sat upon the cloud thrust in His sickle on the earth; and the earth was reaped." The parable of the fig-tree putting forth its leaves is another sign. In Luke 13: 6-9 we have another parable of a fig-tree which was fruitless and the owner threatened to cut it down, but afterwards spared it in order to give it a further opportunity to bear fruit. It would seem to illustrate the unfruitful condition of the Jewish nation and the Lord's long-suffering with that people. Also in Matt. 21: 19 there is the incident of the unfruitful fig-tree which Jesus cursed and immediately it withered away. Both these references seem to point to the Jewish nation as represented by the fig-tree. So in verse 32 of the 24th of Matthew we believe our Lord is referring to the Jewish nation under the figure of the fig-tree. The fig-tree putting forth its leaves would, we believe, illustrate the revival of the Jewish national hopes. God had promised that He would restore them again to their own land and establish them, there, and as the time of the Gentile dominion over Israel draws to a close we can see the indications of God's returning favour to His people. The fact that we can see these indications is proof that we are living in the time of the Lord's presence. According to the Diaglott rendering, Matt. 24 : 33 reads, "Thus also when you shall see all these things know that He is nigh at the doors." Our Lord's words in verse 34 indicate that the generation which would be living at the time when these signs could be recognised would not pass away until all be fulfilled.

In verses 37-39 our Lord refers again to the disciples' question regarding His presence. He says, "As the days of Noah, so shall also the "parousia" (presence) of the Son of Man be." The comparison we notice is not between the coming of Noah and the coming of our Lord, nor between the coming of the flood and the coming of our Lord. The coming of Noah is not referred to at all; neither is the coming of our Lord referred to; for, as we have seen, "parousia" does not mean coming, but "presence." The contrast, then, is between the time of the presence of Noah among the people "before the flood," and the time of the "presence" of Christ in the world, at His second advent, 'before the fire of trouble which marks the full end of the present dispensation.

And though the people were wicked in Noah's day, before the flood, and will be wicked in the time of our Lord's presence, before the hot fire of trouble comes upon them, yet this is not the point of comparison or likeness to which our Lord refers; for wickedness has abounded in every age. The point of comparison is stated clearly, and is readily seen if we read the passage carefully. The people, except the members of Noah's family, were ignorant of the coming flood and unbelieving as to the testimony of Noah and his family, and hence they "knew not"; and this is the point of comparison. So shall also the "presence" of the Son of man be. None but those of the family of God will believe here; others will "know not," until society, as at present organised, 'begins to melt with the fervent heat of the great time of trouble now impending. This is illustrated by the words, "As in the days that were before the flood, they were eating, drinking and marrying (Luke 17: 28 adds, "Planting and building") until the day Noah entered into the ark, and knew not . . . so shall also the "parousia" (the, presence) of the Son of man be." In the time of the presence of the Son of man, therefore, the world will go on with its eating, drinking, planting, building and marrying—not mentioned as sinful doings, but as indicative of their ignorance of His presence, and of the trouble that will prevail in the world. This, then, is our Lord's answer to the question of the disciples : What shall be the sign (or indication) of Thy presence and of the end of the Age? It is as though the Lord said : There will be no sign for the worldly masses they will not know of My presence and the new dispensational changes. Only a few will know, and they will be taught of God before there is any sign which the worldly could discern.

The closing verses, from verse 42 on, are full of meaning. In verse 37 our Lord had shown that the world would not know of the "parousia" of the Son of man; and now He cautions His professed disciples that, unless on their guard, they will be similarly in darkness relative to His parousia. His words are, "Watch, therefore, for ye know not what hour your Lord doth come." If one expected a thief to come at a definite time, he would stay awake so as not to be taken unawares; so the Lord urges upon us to be ever awake, always ready, and watching for the first evidence of His presence.

"Who, then, is a faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all His goods" all the storehouse of precious truth shall be opened to such faithful servants, to supply and feed the household of faith.

But if the servant's heart is not right, he will say: My Master tarryeth (He has not arrived) and may smite his

fellow-servants (who are declaring that the Lord has arrived). Such may eat and drink with the intemperate (become intoxicated with the spirit of the world), but the Master of that servant will come ( will have arrived) in a day not expected, and in an hour in which that servant is not aware, and will cut him off and appoint him his portion with the hypocrites.

Thus we see that the period of the Lord's presence among His people during the Harvest-time of the Age is a time of separating His faithful people and gathering them together unto Himself in harmony with the Prophet's statement : "Gather my saints together unto Me, those that have made a covenant with Me by sacrifice."

In the Lord's sight it is evidently an important matter that His church—His prospective Bride—should continue to maintain an attitude of watchfulness. If we fail to watch we will not discern His presence, and even after being made acquainted with the fact of His presence we must still keep on the alert. In this connection how appropriate are the Master's words in Luke 21 : 34-36: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man."

It would seem that the parable of the virgins was given to encourage us to watchfulness. While the whole Church from Pentecost until the present day has had occasion to observe and be profited by the lesson along this line, yet it seems clear that this parable has a special application to the times we are now living in—the days of the Lord's presence. "Then (at that time—the time when the Lord is present among His people) shall the kingdom of heaven be likened unto ten virgins." The -ten virgins would represent collectively the Lord's true people seeking to know and do His will. However, there is a difference in these virgins, as shown by the fact that five were wise and five foolish. All had lamps which would represent the Word of God, and their minds were stirred up in expectation of the second coming of Christ. It would seem that the going forth of the virgins to meet the bridegroom very fittingly represents the Second Advent movement which had its 'beginning in the early part of the nineteenth century. The Lord's people at that time, represented by the virgins of the parable, were right in looking for the Lord to come again, 'but having an imperfect understanding of the object and manner of His return, and expecting Him to come in human form, they were disappointed when their expectations were not realised. It seemed as though the Bride- groom had tarried, and the virgins slumbered and slept. A little later, however, the cry is made, "Behold the Bridegroom" the word "cometh)" is not retained in the old -MS S. The announcement is : "Behold the Bridegroom." What is it that is represented by the midnight cry of the parable? We believe it can refer to nothing else than the publication of the truths concerning our Lord's presence and the Harvest work in progress, as presented by Bro. Russell in Vols. 2 and 3 of his "Scripture Studies." These valuable helps have been the means of calling the attention of the Lord's people to the divinely-provided signs which indicate that we are now living in the days of the Son of man—the days of His presence. What an effect this knowledge has had upon the virgin class. How they all stir themselves and trim their lamps, and go forth to meet the Bridegroom in glad expectancy. And here we find that the wise virgins have a decided advantage in having a plentiful supply of oil in their vessels. The oil seems fittingly to represent the holy Spirit of Christ—the spirit of our consecration. The foolish virgins are lacking in that respect, and so while they go away to secure the needed oil, the wise ones enter, in to the Bridegroom's presence and the door of opportunity is closed. It would surely be a disappointment to the foolish ones to find that all opportunity to gain the prize of our heavenly calling had passed. The Lord's reply to their entreaty to open the door again is, "I know you not." They had not made themselves acquainted with the Lord sufficiently, they had not partaken fully enough of His spirit ; they could not, therefore, be members of His Bride—His joint-heirs in the Father's Kingdom. The most they could receive would be to be made members of the great company class by coming up through great tribulation to a lower place as servants 'before His throne. In verse 13 the Lord again reminds us of the need for watchfulness. His words are: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

In His message to the church of Philadelphia our Lord's words (Rev. 3 : 11) indicate that He would soon be present. "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown" ; but to Laodicea, the period in the church's history which follows the Philadelphian, and the period in which we are now living, His message is (verse 20), "Behold, I stand at the door and knock (as one present) ; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

(Concluded.)

## THE HYSSOP.

Not to the cedar on the mountain height,  
But to the hyssop springing from the wall;  
Not to a monarch tree broad-branched and tall,  
But to a lowly herb, fragile and slight,  
Is faith compared. Yet hyssop on that night  
When death o'er Egypt settled like a pall,  
Shone as the sceptre of the Lord of all,  
Outstretched to guard His own with saving might.  
Lord, with that sacred hyssop which could give  
A moment's solace to Thy mortal woe,

Purge me from all my sin, and bid me live,  
And guard and comfort me where'er I go ;  
I seek not high things like the cedar tree,  
The blood-stained hyssop is enough for me.  
R. Wilson.

## Correspondence.

New South Wales, 15/5/32. Dear Brother,

Again I write to thank you for the help I receive through the little "P.P.," and it is a great joy to read the correspondence therein, and to find that others are feasting on the great truths we hold so clear; and which are made plain in your little paper. The insertion of the Convention addresses has enabled the isolated ones to join in spirit though absent in body, and to feel we are each one of that great Body, being built up together, and inspires one to keep closer to the Giver of every good gift, and to "cast not away the confidence," but to continue in the old paths—unto the end. I have not been able to get to the Sydney class for a long time, owing to my wife's health, and so the printed page is indeed a welcome guest. I am enclosing for the tract fund, and pray that God will bless you and all the clear ones who are co-labouring with you. Please remember me in your prayers.

Your Brother in Christ,  
A.P.

Queensland.

Dear Brother in Christian Service.

As though God directed, I received by post to-day a supply of Biblical literature, for which I thank you very much.

Being a student and fellow-worker for the furtherance of the Kingdom of God on earth, I have, on receiving much help from your papers become very interested in your Institute. I would like you to forward me a supply of your free Tracts and other literature such as "Our Lord's Return: the Object and Manner," "Perplexed Humanity's Only Hope," "Do the Dead Know Anything: Where are They?" "God's Great Plan of Salvation and Restoration," "The Bible Teaching on Hell and Spiritism," and "Our Lord's Parables," as advertised in "The Voice." I am in a position to hand such literature on if you care to forward such.

I found the pages of the "Peoples Paper" and "The Voice" very spiritual and helpful; the sunshine of the Holy Spirit shines radiantly through and through their pages and bring their readers face to face with Jesus of Nazareth, "Whom to know is life eternal."

I remain,  
Your fellowworker in Christ, A.B.G.

New South Wales,

May 12th. To the Berean Biblical Institute,

Would you kindly post to me the two following papers, and if the free copies are not available, name the price? "Do the Dead Know Anything?" "The Bible Teaching on Hell and Spiritism." I have read the pamphlet called "The Voice," and found it most interesting and comforting.. Enclosed are stamps for postage.

Yours truly,  
Mrs. T. L.

## ROLLING AWAY THE STONES.

O Saviour Christ, who by Thy word of power  
Didst call beloved Lazarus from the tomb,  
And turn'dst, for those who mourned, in that glad hour  
To glorious day the night of sorrow's gloom,  
The power to break Death's bonds was Thine alone,  
Yet aid Thou sought'dst—'Roll ye away the stone.'  
So still Thy power dead souls to life (lost call,  
No other voice than Thine the word can speak,  
But that the word of life may come to all,  
The service of Thine own Thou still dost seek;  
Our fellowship in toil Thou still (lost ask,  
To roll away the stones is our blest task."

„

## PEOPLES PAPER.

Published by the Berean Biblical Institute,  
at National Bank Chambers, 226 Glenferrie Rd.,  
Hawthorn, Melbourne E 2.

(Monthly) 2/6 per annum, post paid,

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

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

## ANOTHER YEAR

WITH the close of April, another year's work of the Berean Biblical Institute has been covered, and the opportunity is taken at this time to present the Tract Fund Account and to include a brief review of the work of the twelve months, 1931-32, to the above mentioned time. In relating the certain features, it is with the feeling that all the dear friends, both old and new, are fully interested in what has been our privilege to undertake, together with their good assistance and encouragement rendered in so many ways throughout the past year.

At the outset we desire to express that much blessing has been realised in connection with the service, and trust that the same has been the experience of each one associated with us, or others, in the cause of truth; and so- we render grateful thanks to our loving heavenly Father for all His goodness and favour at all times.

The printing of quantities of free literature suitable for distribution to the public- who may be feeling after the Lord and His message of hope and salvation; the publishing of the monthly "People's Paper"; and providing such additional Bible Helps as may be profitable and encouraging to the brethren enjoying the light of present truth are still the main features of the efforts to serve the Lord's cause from the Institute in Melbourne.

Correspondence received from our readers from time to time to the effect that the "People's Paper" is appreciated with its message of truth, and is found to be of assistance in their Christian pathway, has been encouraging, and is accepted as an indication of the Lord's will for its publication to continue, though the subscriptions fall far short of covering its cost. It was hoped that the subscription list may have increased, but, while a number of new readers have subscribed in recent times, others have discontinued, some being unable to provide the cost are supplied free, so the subscriptions received remain much the same. The action of those friends, who, in addition to forwarding their own subscriptions and assisting the Tract Fund, have enclosed amounts to go towards supplying those unable to subscribe, is very much appreciated, and we are hoping to be able to continue sending the "Paper" to all who desire it. Will all the brethren who have assisted with the "People's Paper" accept sincere thanks-, and kindly realise that we desire and are looking forward to their co-operation, and that of all others who may be desirous of helping even more during the days ahead, so that the truth may be proclaimed to the glory of God.

The provision of free literature from the Tract Fund has again been sufficient to meet fully all the calls made upon it, and though the printing and providing gratis of tracts is costly, yet we do not like to depart from the principle of supplying them free so that all who desire may share in the work, but of course cannot go beyond the means provided. It is recommended that all literature be used very wisely so that the best possible good may be attained.

The results from the tracts, while small in comparison with the quantity distributed, are really satisfactory and encouraging, especially when used in response to enquiries from the coupons in the newspapers. This method of witnessing is found to be much more effective and not so costly as that of distributing large quantities of tracts broadcast. Some of our brethren in Tasmania and South Australia have co-operated in this way during the past year by inserting the coupons for free literature in suitable newspapers, with the result that a nice number have been led to an appreciation of the truth after reading the papers and books, and in one district a class has been formed for study. Several of the interested have since expressed how thankful they are for having answered the coupon, and so we rejoice with them in this evidence of the Lord's leadings and favours bestowed. Maybe some of our friends in other parts may like to co-operate in their own districts by the same method, and we shall be pleased to hear from all who desire to do so,

Other avenues of assisting are always open, such as the colporteur work, or loaning of the studies, and a good supply of tracts is on hand for all willing workers. While always recognising that our main efforts must be towards our own sanctification and that of our brethren in Christ, what could be more pleasing to our heavenly Father in harmony with this, than our whole-hearted desire to proclaim at every opportunity the "glad tidings of great joy," of which the poor world is so much in need at the present time; not with the object of merely proclaiming the restitution of all things in due time, but to find those who may yet be led to see the wondrous invitation of the Lord to follow in His steps by a willing and loving sacrifice at this present time, and henceforth to attain to the heavenly inheritance by faithfulness unto death.

From the account shown below it will be seen that a deficit of £9/6/6 has been incurred in the work during the last twelve months, but we are trusting that this may be made up this coming year, realising that the Lord's provision through His people shall be for the carrying on of the work that may yet be our privilege to engage in, together with all those who delight in serving the Lord and His cause. More could be attained, maybe, if the present work could be extended, but we are doing our best with the means provided, realising that the contributions for the work represent

the willing sacrifices and self-denials of the brethren generally.

It is always a pleasure to hear from all dear friends regularly, and we trust that, notwithstanding the difficult times we are living in, this year ahead may be one of really good progress on the part of all in the narrow way, by the Lord's grace. May all the Lord's people fully appreciate the wondrous hope of our high calling, and run with patience the race set before us, looking unto Jesus. We desire that the prayers of the brethren may ascend to the Lord on our account, that all may be done to the glory of His name.

TRACT FUND ACCOUNT.

To Balance Carried Forward ..	£21 3 3
„, Donations Received ..	154 3 10
	£175 7 1
By Advertising, Free Literature, and Pilgrim	
	£7 19 11
Postage ..	15 18 9
Free Tracts and Deficiency "People's Paper"	75 3 1
General Expense (Office, etc.) ..	24 18 7
DD Personal and House ..	39 10 0
)1 Balance ..	11 16 9
	£175 7 1

*Each day; each year; Christ's love is always ours, In sunshine, or in sorrow's darkest horns;  
Lean hard on Him, dear friend, He loves to know You rest in Him because you trust Him so. E.G.*

46 PEOPLE'S PAPER. June 1st, 1932

## Investigation of Spiritualism.

### SPIRITUALISM TESTED BY A COMMITTEE APPOINTED BY THE "SUNDAY SUN SYDNEY.

THE committee consisted of five members—Dr. A. H. Martin, Mr. C. P. Breckenridge, Mr. Robert Sproule, 1\11.. C., Mr. E. T. Fisk, eminent radio expert, and Dr. E. Haslett Frazer, specialist in nervous disorders.

An open invitation was given to all interested to present any evidences. Several mediums and psychics responded, and in each case one or more seances were held. The purpose was to secure evidence, if possible, in support of the claims made respecting communication with persons who have died.

The first three of the committee concurred in the following report, while the other two, who had not been able to attend all the seances, agreed that no proofs had been demonstrated :-

#### TEST No.1 ;FIRST FAILURE.

"The first medium who sat with the committee was Mrs. A. Speaking 'under control,' or in a light trance, Mrs. A. said, 'There is wonderful power in this room. You can get a materialisation. You can get spirit photographs as long as you have proper conditions. You can lift that table.'

"Under the mediumship of Mrs. A. none of these things happened.

"The art known as psychometry was tested with Mrs. A., who claimed that with the aid of departed spirits she could usually read the contents of a sealed letter. This was tried, but—without success.

"No 'spirit' which manifested through this medium could be identified by any member of the committee, although the Christian names of no fewer than 18 'spirits' were mentioned. One name was known to a member of the committee as that of a deceased friend, but the 'spirit's' replies to questions did not lead to any identity being established.

"Mrs. B., the second medium who appeared before the committee, spoke in a condition of 'deep trance.' Nothing said under her mediumship gave evidence that the communications emanated from the spirits of deceased persons, and it appeared to the committee that the medium's condition might have been due to a state of self-hypnotism.

"Inquiries of this medium showed that she became interested in spiritualism after a personal bereavement, which, with the attendant circumstances, must have involved a severe mental shock. In such a condition it would be easy for her to develop trance conditions quite independent of spirit control.

"In the case of Miss C.. the committee observed nothing to make them believe that this medium was preaching under the control of Rev. John Ferguson, the late minister of St. Stephen's Presbyterian Church, nor indeed that she was under spirit control at all.

"The 'spirit' showed no knowledge of the life history of Rev. John Ferguson. The latter's son, Rev. E. A. Ferguson, who was present at the seance, afterwards pointed out characteristics of the speech of Miss C. under control materially differing from those of the late Rev. John Ferguson.

"This medium was also allegedly controlled by a Chinese and a Japanese spirit, but again the committee was not satisfied that such was the case.

"Miss C., in reply to the committee's inquiries, stated that as a child she had had opportunity of hearing Chinese speech, and the vision which she described in trance corresponded with her childish memories.

“She stated also that as a little girl she had a fondness for impersonating the part of a Japanese girl in a play. This fact, the committee thinks, would be sufficient to account for what she believed to be a Japanese spirit controlling her when probably she was only in a state of auto-hypnosis.

#### CEMETERY EXPERIENCE.

“As regards the medium D., who attempted to demonstrate clairvoyance and mind reading, the committee saw nothing which they considered worthy of serious consideration.

“The evening spent in a cemetery yielded no experience which the committee could regard as evidence of the possibility of spirit communication. While Mrs. E., who escorted the committee, declared that spirits were visible, the committee could see nothing satisfying them that such was the case.

“Perhaps the most interesting phase of the inquiry was the demonstration of ‘spirits speaking with direct voice’ per medium of Mrs. F. at the seance of a suburban society. The messages received appeared satisfactory to the members of the club, but those messages directed to members of the committee showed no real knowledge of the committee’s personality, or of their deceased relatives.

“The seance was held in complete darkness, and as the sitters did not hold hands it would have been quite possible for any person to leave his seat and speak through one of the trumpets.

“The committee later suggested to this club that another seance be held under test conditions, and that instead of darkness a dim red light’ might be used, red being said to be favourable to spirit phenomena ; or that the trumpets be covered with soot so that they could not be touched without fingerprints being left.

“This proposal was considered by the club and the committee was informed that the club would have nothing to do with such a test. In the circumstances, the committee states that the voices heard cannot be said to be those of disembodied spirits.

“NOT PROVED.”

“The committee is of opinion that the demonstrations given have failed to supply any positive evidence of communication with deceased persons. Those who believe in spirit communications have been publicly invited to ‘bring ‘before the committee evidence in support of their faith.

“Such evidence as was adduced the committee considered in a fair-minded and open spirit, every facility being given to those concerned to produce their phenomena.

“The claim that the spirits of deceased human beings do communicate with the living may or may not be true, but the committee considers that it has not been proved by the evidence brought forward in this inquiry.

“The committee is of opinion that indiscriminate incursions into this field of investigation constitute a danger to emotional persons, who are likely to find that such inquiries result in mental impairment or a distorted mental outlook.”

#### MR. SPROULE’S IDEAS.

Mr. Sproule added to the report the following personal observation :-

“As an observer, confining myself to the presentations, I say that no conclusion could be drawn that personality survives the destruction of the body.

“I emphasise the fact that my consideration was confined to the presentations before the committee, and, on these, I find that not only could no conclusion be drawn that personality persists after the destruction of the body, but that one could not say there was even a reasoned probability of it. In other words, no inference could be drawn from the presentations that there is such a thing as discordant intelligence.”

Dr. Frazer added :—”In all the ‘mental’ phenomena which I have seen during this investigation there was not one which could not ‘be entirely and satisfactorily explained in the light of modern psychology.

“At no stage of this investigation did I see or hear anything—physical or mental—,which I could accept as proof of human survival or communication.

“I agree with the committee in its note as to the inadvisability of inexpert incursions into the realms of the Occult.

“I know that it has a peculiar fascination for discontented souls, but it is the most dangerous of all ‘penchants.’ Drug-addiction is child’s play by comparison.

“It must be realised that the vast majority of humanity is ignorant, feebly developed, the slave of its latent emotions and existing in a state of nervous unbalance and potential disruption. Emotional sanity is the very rarest of all human achievements.

“The unconscious anxiety about death, the refusal of the unconscious to believe in its ultimate disintegration, and the stupid and illogical exhortations of the prevailing religious systems, all tend to give the question of immortality an enhanced interest.

“None the less there is Truth somewhere hidden in all these complexities. ‘It cannot be bought. As ever, it is extraordinarily difficult and hazardous of attainment.”

On the other hand, there is Sir ‘Oliver Lodge, who has said, “It was a phenomenon that must be recognised that a person could leave his body to be manipulated by another intelligence.”

It seems strange that inquiry should be made respecting this subject without reference to the Bible. It is there alone that we find the solution. The Scriptures do not ignore spiritualistic manifestations, but supply records of them and also the explanation. There is the witch of Endor, also the intimation that such witches existed when the Law of Moses was written, for we read in Dent. 18: 10, 11: “There shall not be found among you anyone that maketh his son or

his daughter to pass through the fire, or that, useth, divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer ; for all that do these things are an abomination unto the Lord.” Isaiah 8: 19 also warns against the same things.

The witch at Endor saw what Saul believed was Samuel, but Samuel was dead, and “the dead know not anything.” “There is no work, nor device, nor knowledge, nor wisdom in the grave.”—Eccles. 9 : 5, 10; Psa. 6 : 5 ; 146: 4, etc. The only hope of future life and consciousness is in the resurrection—1 Uor. 15: 17-22. Even had it been possible to awaken Samuel, he was too loyal to God to obey a witch acting in defiance of the Divine Law.

If we turn to Jude 6 and 2 Pet. 2: 4, we may see who these intelligences are that so deceive humanity, not only in the seances of spiritism ‘but in all the false religions of the world, in the many delusions and errors in doctrine as well as through the oracles of the mythological religions.

These angels ‘began their mischievous work among mankind prior to the flood and are referred to in Gen. 6 as the sons of God who fell into sin. To such an extent had they contaminated the human race that evidently Noah and his family were the only ones left of pure Adamic stock. ( Gen. 6: 9.) . In order that the human race should ‘be preserved as of pure Adamic stock, all others were destroyed in the deluge.

These “wicked spirits” were then restrained in “chains of darkness,” so that they could no longer materialise as formerly. They can now only operate through mediums, and that in darkness. However, where there is an enfeebled mind or a person willing to yield himself or herself (it is more generally through women), they can operate and deceive the unwary into believing that they are in communication with their departed friends. The communications are of no help to anyone, and are often so foolish and fickle that even spiritualists acknowledge that they are not all good spirits with which they come in contact.

In the days of our Lord they possessed those who were of weak mind, etc., and they recognised Jesus of Nazareth as the Son of God, crying out, “What have we to do with thee, Jesus, thou Son of God? Art Thou come hither to torment us before the time?” (Matt. 8: 29.) No doubt spiritualists are sincere, but they are nevertheless deceived into this abominable practice which so often leads into insanity.

The basis of Spiritualism, Theosophy and Christian Science is the Satanic lie spoken to our first parents: “Thou shalt not surely die.” It seems so easy to tempt man along that line. The thought of death is abominable, and so any suggestion as to escaping cessation of being attracts. So the thought of inherent immortality was propagated in the heathen religions ever since the days of Nimrod and became incorporated in church teachings from Pagan Rome. How plainly the Bible declares to the contrary, “Thou shalt surely die.” “The soul that sinneth it shall die.” “The dead know not anything.” “There is no knowledge, nor wisdom, nor device in the grave,” etc. Then, again, is not immortality held out as the hope of the overcomers in the Church of Christ? Why should we be exhorted to so run as to obtain “glory, honour and immortality” if we inherently possessed a never dying soul?

Spiritualism is really demonism and can bring no real good to anyone. It is an example of how far one can be led astray into superstition and error if we neglect the guidance of the Divine Word.

## **True Love to One’s Neighbour.**

*Luke 10: 25-37.*

*“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.”— Luke 1(1): 27.*

THE insincerity and evil disposition toward Jesus on the part of the Jewish teachers (doctors of the law, scribes and Pharisees) was very manifest in the question, they publicly propounded to Him, for the evident purpose of trapping Him in His words, and thus hindering His influence among the people. It was for this purpose that they mingled with the multitudes who wits

His miracles and attended His preaching. But less more than a match for, their cunning craftiness; and we Annie the adroitness with which He ever thwarted their purposes.

The question on this occasion was, “Master, what shall I do to inherit eternal life?” The questioner probably thought He would say, “You must believe that I am the Son of (God, the promised Messiah,” Then they would have said, “He repudiates the law. The law says that the man that doeth the things contained therein shall live by them.” This, to the people, would have seemed a strong argument against Jesus, before they had become sufficiently acquainted with Him and His teachings. While such a claim on the part of Jesus would have been the truth, the people were not yet prepared to understand and receive it. They needed continued and repeated evidences, not assertions, to convince them; and the Lord modestly and wisely gave them what they needed, and with great tact and skill avoided the interference with His purpose on the part of His enemies.

- - Jesus’ answer referred the questioner to the law, saying, “What is written in the law : how readest thou?” They gave the answer from the Law—Thou shalt love the Lord with all thy heart, etc., and thy neighbour as thyself—and Jesus said they had answered correctly, and that if they would do that they should have eternal life.

The answer, however, was not satisfactory to anyone, not even to the questioner, who was doubtless anxious to make a show of his zeal for the law ; but the thoughts now revolving in every mind must have been the disconsolate remembrance of the fact that though thousands had endeavoured to merit life through the keeping of the law, not one had ever yet succeeded in retaining life ‘beyond the usual allotment. And so they understood the Lord’s words to imply that if they could keep the law perfectly, then they should receive the; life; but that “if” was insurmountable: they could not keep it, and there seemed to be no hope of life unless this great Teacher might have something else to

suggest.

Even the questioner betrayed some anxiety in the matter, as though he felt that his own conduct toward God and his fellow-men might not stand the scrutiny of the law, even as judged by those about him. Possibly some were present who, by their incredulous faces, indicated that they did not think this man always acted as if he loved his neighbour as himself, and God supremely. So, to justify himself in the estimation of such, this doctor of the law endeavoured to give the impression that the word "neighbour" had some restricted meaning which permitted the exercise of a good deal of selfishness.

The illustration which followed forced from the questioner himself the admission of the truth that every man is neighbour to every other man; that our common humanity is the neighbourly-bond, and that only those who recognise the bond of human brotherhood, and act accordingly, are worthy of the name "neighbour." To ignore the claims of human brotherhood is meanly, selfish and inhuman, yet that was just what the proud, boastful, hypocritical teachers of that day were doing (Matt. 23: 14, they were scrupulously tithing their mint and anise cummin, and omitting the weightier matters of the law—judgment, mercy and faith.

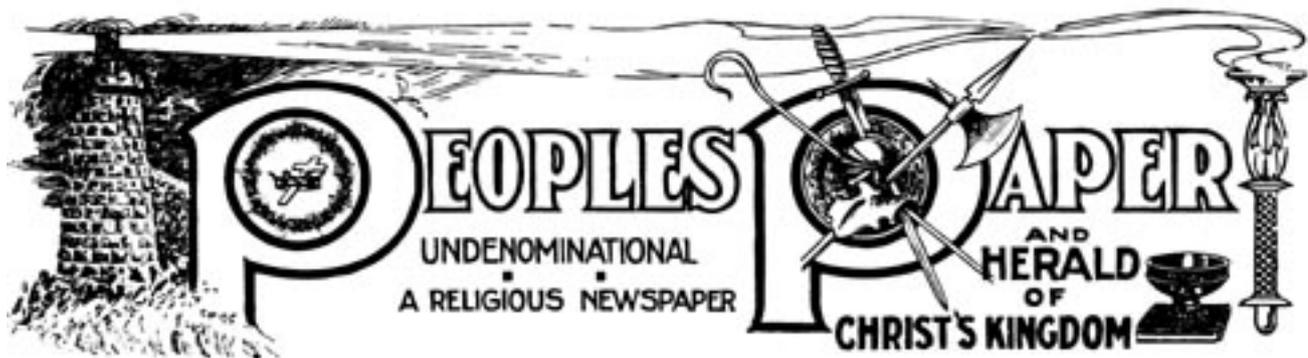
The truth thus wisely put, and by logical argument forced home to the hearts of all, exposed the hypocrisy of the caviling questioner, and drew from himself the admission of the truth. "Then, said Jesus unto him, Go, and do thou likewise." Thus the evil designs of the unbeliever were frustrated and the truth was triumphant.

## ATTRACTIVE HOLINESS.

I have a good deal of sympathy with that prayer so often quoted of the little child: "O Lord, make the bad people good, and the good people nice!" That is the proof of our Christianity. We do not always stop to think that holiness is one of the most attractive traits a person can possibly have, and that God's command to be holy, even as He is holy, is a command to show forth His own super-natural loving-kindness continually.

S.S. Times.

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**Volume XV. No. 5 MELBOURNE, 1st MAY, 1932**

**Price — Twopence Halfpenny**

## **The Second Advent and Parousia of Christ.**

Convention Address).

THE Second Advent of our Lord occupies 1 place of primary importance in the teachings of the Scriptures, especially in the New Testament. How eagerly and expectantly the Apostles and others of the early Church looked forward to that important event. The glorious appearing of our Saviour and Lord was truly a blessed hope, earnestly to be desired, and patiently to be waited for.

Describing the attitude of the early Church toward the return of our Lord, another has said: "They believed with 111 their hearts in Jesus Christ; in His wondrous life of miracle and grace, and in His sacrificial death on Calvary's sad tree. They believed that He had triumphed o'er the grave, and had come forth to resurrection life. They remembered the words of the Lord Jesus, how He said unto them, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may lie also." They had heard "two men in white apparel" say, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." With simple faith they all accepted these great promises. The authority appeared to them sufficient, the meaning transparent. The Lord had gone; the Lord would come. He had disappeared from view, but only for "a little while," until "the times of restitution." When these times come He would come again, and each one seemed to say, "Whom I shall see for myself, and mine eyes shall behold, and not another." This was to them the one important Divine event to which the whole creation moves. It was the lodestar of their life, the goal and climax of

their being, and round it their communion with each other, like their testimony to the world, continually revolved.

While the Second Advent of Christ may be said to be the chief theme of the New Testament, we find that the Old Testament, too, abounds in references to this most important event. Enoch, the seventh from Adam, prophesied of the coming of our Lord to execute His judgments. The Kingly-priesthood of Melchisedec pointed forward to the time when Christ would take up His power and establish His Kingdom at His Second Advent. Aaron also, the high priest of the Levitical order, when clothed in his garments of glory and 'beauty typified the 'glorified Christ, whose work of blessing and restoration awaits the Second Coming of our Lord. Moses also prophesied that God would raise up unto the people a prophet like unto himself. Referring to this prophecy, the Apostle Peter says (Acts 3: 22), "Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people."

Throughout the Prophets and the Psalms we find numerous references descriptive of the work to be accomplished by our Lord at His Second Coming. In Acts 3: 21 the Apostle Peter tells us that "by the mouth of all His holy prophets since the world began," God has spoken of the "times of restitution of all things," and we are assured that these blessed times are not due until Christ comes the second time.

When thinking of this matter of the Second Advent of Our Lord, it is well to hold in mind the fact that God's plan is one harmonious whole, which is being wrought out through Christ, and that the Second Advent stands related to the work of the First as effect to cause. That is, that the great work of Restitution at the second advent follows the work of Redemption accomplished at the first advent as a logical sequence, according to the Divine Plan.

The Lord's return is, therefore, the dawn of hope for the world, the time for the bestowment of the favours secured by the redemption—the Gospel Age being an intervening space, during which the Bride of Christ is being selected, to be associated with her Lord in the great work of restitution which He comes to accomplish.

When rightly understood, the Object of our Lord's Second Advent is truly a glorious one. He comes to bring in the long-promised times of restitution, when the whole world shall be filled with the knowledge of the glory of God. The Scriptures tell us that when Christ comes the second time Satan will be bound and all evil will be restrained. "The ransomed of the Lord (i.e., all mankind) shall return (from the sleep of death) and come to Zion with songs and everlasting joy upon their heads." At that time God will pour out His spirit upon all flesh, and shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying. neither shall there be any more pain. The Scriptures clearly teach that when Christ comes the second time He comes to reign, and that He must reign until He has put down all enemies—all opponents, all things in the way of the great restitution which He comes to accomplish—the last to be overthrown being death—1 Cor. 15: 25-26—and that He will reign for a thousand years.

What a great change will be brought about when Christ begins to reign ; everyone shall know about it, and see that it is indeed the Lord's Kingdom which has come at last. Instead of the wicked prospering as they do to-day, then shall the righteous flourish. Instead of war, strife, commotion, unrest and strikes, there shall be "abundance of peace." "He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people and save the children of the needy, and break in pieces the oppressor."—Psa. 72.

We see, then, that the Second Coming of our Lord is indeed a greater matter altogether than that of the First Advent. It is not confined to the one nation of Israel; He is not even to occupy a literal throne like the kings of earth, but Christ shall be King over all the earth, "King of kings and Lord of lords," and much more powerful than if He were once more changed to the limitations of the human body.

Seeing clearly the object of our Lord's Return, that it is to take up His great power and reign, it becomes a matter of intense interest to His people to know how or in what manner He is to be expected. Some Christian people think that when Christ comes the second time He will come again as a man. It would seem that this conclusion is based upon a too literal interpretation of some Scriptures. In 1 Thess. 4: 16 we read, "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." The voice and the trumpet mentioned here correspond with the same figures used in Rev. 11 : 15-19. "The seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged." This expression agrees also with the statement of the prophet Daniel, "And at that time shall Michael stand up, the great Prince. And there shall be a time of trouble such as never was since there was a nation. . . and many of them that sleep in the dust of the earth shall awake."—Dan. 12: 1-2. It seems clear that Daniel and John both refer to the same time of which the Apostle Paul speaks in 1 Thess. 4: 16. It is the time of our Lord's appearing, and the establishment of His kingdom in the midst of a great time of trouble. The "shout," the "voice of the Archangel," and "the trump of God" are all symbols. We would not expect that the Second Coming of our Lord would be announced by a literal, audible sound on the air. It seems clear that Paul is here referring to what the Revelator terms "the seventh trumpet," the "last trump," in a series of symbolic trumpets. We note also the Apostle Paul's reference to the same trump in 1 Cor. 15: 51-52. "Behold I show you a mystery, we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The proof that these references are to the same trumpet is found in the record of the events connected with each. Paul mentions the resurrection, and the establishment of the Lord's Kingdom, as connected with "the trump of God," and the Revelator mentions the same with even greater minuteness. The sounding of the "seventh" or "last trump" is an indication of the presence of our Lord; the events due to take place at the sounding of the "last" or "seventh trump" are visible to the eve of faith. There can be no doubt that we are living in the day of His preparation—the period which precedes the actual reign of Christ and His Church. .On every hand there

is evidence of the fulfilment of Daniel's prophecy (Ch. 12) in which he states that when Michael shall stand up there shall be a time of trouble such as never was since there was a nation. The name Michael signifies "who as God," or one representing God—a fit name for Him who is the express image of the Father's person. The Scriptures show that it is the setting up of Christ's Kingdom in the earth that causes the dissolution of the kingdoms of this world, of which Satan is the ruler.

Another text which is sometimes taken to show that Christ will come in human form, is found in Acts 1: 11. It reads :—"This same Jesus which is taken up from you into heaven shall so come, in like manner, as ye have seen Him go into heaven." Some think the meaning of this passage is : As you see the Lord ascend into heaven, so, in like manner, you shall see Him come again. A little careful consideration of this text, however, reveals that it does not say that those who saw Him go will see him come, nor that any one else will see him come. What is stated in this Scripture is that the manner of His coming will be like the Manner of His going. And what was the manner of His going? Was it with great spectacular demonstration? Was it with trumpet sound and voices and a great shout rending the air? If so, we should expect that His coming again would be in like manner. On the other hand, was it not quietly and secretly quite unknown to the world, and known only to the little band of His footstep followers? His statement (Jno. 14: 19), "Yet a little while and the world seeth Me no more," has never yet been disproved ; for none but the brethren saw even His manifestations after His resurrection, and no others witnessed His ascension. And in like manner as He went away (quietly, secretly, so far as the world was concerned, and unknown except to His followers), so in this manner He comes again. And as when He went away He lifted up His hands and blessed them, so, when He comes again it is that their joy may be full, as He said, "I will come again, and receive you unto Myself," "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—Jno. 14: 3 ; 16: 22.

Describing His Second Advent, our Lord said : "Behold I come as a thief" ; and when He was questioned of the Pharisees when the kingdom of God should come, He answered them and said, "The Kingdom of God cometh 'not with observation' (marginal reading—not with outward show—Luke 17: 20). The Scriptures show that the Lord will be present, unseen, doing a work of which the world for a time will be entirely unaware. His arrival must, therefore, be in a quiet manner, unobserved, and unknown to the world, just "as a thief" would come, without noise or other demonstration to attract attention.

The Scriptures assure us that the Lord would not leave His people in ignorance concerning the fact of His presence. His instruction to His disciples when about to leave them was "Watch, therefore, for ye know not what hour your Lord cometh." Again He said, "Let your loins be girded about, and your lights 'burning, and ye yourselves like unto men that wait for their lord. . . . that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching; verily I say unto you, that He shall gird Himself and make them to sit down to meat, and will come forth and serve them."

Surely the Lord's consecrated people in these last days have realised the fulfilment of this promise. The light, the knowledge and understanding which God's people now have concerning the Plan of the Ages, together with its times and seasons, surpasses anything which the Church has had since the times of the Apostles. According to His promise, the Lord has indeed come forth to serve His people, and what a blessing has come to us as we have feasted our minds upon the rich treasures of His grace as now revealed to us through His Word. The world of mankind around us cannot appreciate the light of truth which now shines out from the pages of God's Word. The natural man perceiveth not the things of the spirit ; they are foolishness unto him, therefore we need not wonder that the worldly minded are unable to see the signs which indicate the presence of our Lord.

(To be continued).

*When wrongs are thrust upon you, and things look dark and drear,*

*You ponder o'er the future with strange foreboding fear ;*

*Just pierce the clouds of heaven, true faith will surely bring*

*Rays of welcome sunshine from the presence of the King. James 1: 2-4; Matt. 7: 7-11.*

#### PEOPLES PAPER.

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

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

#### CONVENTION NEWS FROM SOUTH AUSTRALIA

It is a pleasure once again to report a helpful season of fellowship enjoyed by those who attended the Easter Convention at Adelaide. The Memorial of our Lord's death held on the Thursday evening, reminded us again of our dear Redeemer's sacrifice as being the only basis of hope for everlasting life, both for the Church and the world of mankind. In partaking of the bread and wine, we were reminded again of our consecration vow to be dead with Christ,

and our pledge to be broken together as members of His Body. The typical Passover of the Jews being followed by the seven days' feast of unleavened bread, represents how our whole life is to be devoted to the Lord's service—the service of holiness. Christ our Passover (Lamb) being slain for us, the Apostle directs that we keep the feast, not with old leaven, but with the unleavened bread of sincerity and truth. We kept the Memorial with grateful hearts, appreciating something of the great favour God has bestowed upon us in calling us to the fellowship of His Son, Jesus Christ.

The Convention meetings commenced on the Good Friday, and on that day the attendance numbered about 33. At Gawler, on the Easter Monday, the last day of the Convention, the attendance would be about 36. "The Second Presence of Christ" was the general theme of the Convention, and some of the addresses and studies were chosen in harmony therewith. The Bible studies were taken from 1 Peter 4th chapter, and 1 Thess. 5th chapter, and many interesting and helpful thoughts were expressed in the course of these studies, which occupied the afternoon of each of the four Convention days.

Some good thoughts were expressed by three brethren in a symposium, the topics being, "Grace," "Faith," "Works." We were also reminded of our precious privileges in Christ by a brother who spoke to us on "Christian Fellowship." It was pointed out that our fellowship depends upon our obedience to God's Word, and how we must keep our hearts free from bitterness—by allowing the spirit of Christ to dwell in us. In order to continue fellowship we must maintain the spirit of consecration; also keep a good, steady faith, and make progress in the way; we must walk in the light—1 Jno. 1: 7. In his address on "Christian Experience," our brother showed how God is preparing His New Creation by allowing His consecrated people to pass through certain experiences of trial and suffering designed to develop and perfect us in character-likeness to Christ. We must not faint under the trying process; we must not grow weary, for in due season we shall reap if we faint not. The example of our Lord will help us if we consider Him, and the way He met the trials of the way. The attainment of perfect love is the goal before us—the mark for the prize, and it is only by the Lord's grace that we can hope to reach it and stand fast thereat.

Further addresses were: "The Second Advent and Parousia of Christ," and "Watch and Pray" (Luke 21: 34-36). Our attention is called to the necessity of watchfulness in connection with Our Lord's Return. It was the failure to watch that led to the falling away from the true faith. Only those who watch will know of the Lord's presence. It was also pointed out that watchfulness is necessary to keep us in the right attitude toward our consecration, and to protect us from the influences of the world and the flesh and the devil. "Those who watch carefully have the comforting assurances of all God's precious promises.

In the closing address our brother spoke on 2 Tim. 3: 14, and showed the necessity for continuing in the things we have learned and been assured of. We should be steadfast—not shaken from things that we have proved to be right. Thoroughness is essential in the matter of the cleansing of our hearts. We must be careful in respect of the small things in our daily lives. We must not compromise the truth or cover up wrong for the sake of unity. We must have our senses exercised to discern between good and evil. Unity at the expense of Truth is not desirable; and we must be prepared to fearlessly declare the whole counsel of God, regardless of the consequences—1 Tim. 3: 15. We must let our light shine—1 Tim. 6: 20; Heb. 2: 1-3; 2 Pet. 3: 17-18.

The Adelaide and Gawler classes are indebted to those brethren and sisters who visited us from other States: and we feel that the success of our Convention, humanly speaking, was largely due to the fine spirit of co-operation existing amongst the friends. Conscious of our many imperfections we do not look for perfection in the flesh; but we can thank God for the provision He has made for us in Christ, to cover our unwilling blemishes and make us acceptable in the Beloved. "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 Jno. 1: 9.

## MEMORIAL SERVICE.

The Melbourne brethren gathered in solemn, yet joyous, heartfelt love and appreciation on the occasion of the anniversary of our Lord's death as the "Passover Lamb," slain for us.

All present (21 in all), we feel sure, realised the deep significance of the emblems, symbolising as they do our Lord's "broken body" and "shed blood."

It was indeed encouraging to witness such earnestness of spirit, as in quietness and confidence all reverently and deeply appreciated this special occasion, and gladly partook of the blessed tokens which not only symbolically signified our standing of justification through the merit of our Redeemer's sinless sacrifice, but, additionally, our participation in His sufferings.

We were reminded, as prospective members of the Church of the "first-horns," that we have our standing only on account of our Saviour's loving sacrifice, and that during this acceptable time of God's favour we must realise that all have participated of the "blood of sprinkling," and that there is now no condemnation to those who have had their hearts sprinkled from a consciousness of evil, and who are earnestly striving to maintain their standing in consequence, during this "dark night of weeping."

While viewing particularly the "passing over" or "sparing alive" of the "first-horn" class this Gospel Age, on account of their entering into a covenant by sacrifice, and having the merit of Christ's sacrificial death imputed to them, we rejoiced as we were reminded also that while a special invitation is granted to these, the merit of our Lord's "broken body" and "shed blood" will, in God's due time, be applied on behalf of all the world of mankind after the full number of the "anti-typical first-horns" have finished their course, and entered into their reward at the close of this acceptable period, designated the "Gospel Age." Then the Bride of Christ will have made herself ready, and he

privileged to partake of the promised cup of joy and 'blessing in the Kingdom, in association with her dear Lord and Bridegroom.

“ Weeping may endure for a night,  
But joy cometh in the morning.”

And so we pray that God's righteous Kingdom 'nay soon be established, in order that the world's .blessings may become operative, and the Millennial Age usher in the reign of Christ with its attendant uplift, the close of which shall see' the gracious 'benefits of Jehovah's atoning work through Christ, and when our Lord shall see of the travail of His soul and be satisfied.

## **The Sacrificial Loaf and Cup.**

A broken loaf—a cup of crimson wine,  
On snowy table laid,  
Ah! emblems these of wondrous sacrifice—  
The costly price He paid!  
That precious body, broken once for me,  
That precious blood once split  
For me, that I through Him, might be made free,  
Aye, free—from death and guilt!

And has this broken loaf, this crimson wine,  
A further meaning still?  
Ah, yes! thro' grace I am a part of Him,  
His sufferings to fulfil.  
My body to be broken with my Lord,  
My blood with His be shed,  
And as I die with Him, with Him ,I live,  
My ever- glorious Head!

O wondrous mystery! O glorious thought!  
Thro' death with Him I rise!  
Suffering with Him, I with Him too shall reign,  
Triumphant in the skies!  
Yet on this night—before this snowy board,  
Spread with this bread and wine,  
Canst thou say truly, O my soul, my soul,  
“These promises are mine”?

Is all thy will completely blent with His,  
Whate'er may be that will?  
Art willing to be crushed, that thy life's wine  
May thus flow out to fill  
And bless and nourish other lives than thine,  
That they may bud and flower ?  
Art glad and thankful that thy broken life  
Shall have vicarious power ?

And canst thou to His precious will say “Yes,”  
E'en tho' with tear-dimmed eyes  
And quivering lips of pain and throbbing heart?  
And when His love denies  
What thy poor heart had thought its very own,  
And brings to thee instead  
Experiences thou canst not understand—  
A pathway hard to tread

Wilt thou still say, “Amen,” and trust Him still,  
And wait in patient love,  
Till He shall say, “It is enough, My child,

Come to Thy Home above”?  
And when His truth is ridiculed and scorned,  
And His dear “Servant,” like his blessed Lord,  
Is spat upon, and crowned with thorns, dost thou  
Rejoice yet more to own His Word ?

“Yes, yes,” my glad heart answers.  
“I rejoice This privilege sweet to own!  
And I will kiss my cross, and wait Thy time,  
Dear Lord, to share Thy Throne.”  
Then, oh! my soul, these emblems are for thee—  
This broken loaf, this wine  
And thou may’st claim His precious promises,  
For they are truly thine.

The hour is late—the end is drawing nigh—  
And as we gather here,  
Brethren beloved, to share this holy feast,  
We know the time is near  
When all His loved ones shall be gathered  
Home, Our tears all wiped away,  
And all the shadows that oppress us here  
Shall yield to perfect day,  
Then with rejoicing let us now partake,  
Our journey’s almost o’er;  
The -light is breaking o’er the Heavenly hills!  
Our King is at the door!  
—A. G. James.

Correspondence,  
New South Wales. Dear Brethren,

Your good letter arrived a week ago, together with your little paper, which I enjoyed very much reading of our Father, the great Over Shepherd, and our Lord Jesus, the Good Shepherd. I was only reading of the Good Shepherd (John 10) just before your paper arrived. It is nice to be able to follow the Good Shepherd as we hear His voice—the voice of Truth;—all that the Father gave Him \_commandment, so He spake. We hear our Father’s voice as He speaks to the three Apostles concerning our beloved Lord, to “hear ye Him” (Matt. 17: 5), which the Apostle Peter confirms (2 Pet. 1: 17), and says that they are not cunningly devised fables. The Apostle Paul certifies that the Gospel which he preached is very reliable, and not man’s doctrine; that he was taught it by the revelation of our Lord Jesus, and -we have proof of his apostleship (Acts 9).

As we follow our Lord closely, we notice His prayer to our Heavenly Father, to sanctify the Apostles and the Church through the truth (the knowledge and spirit of truth). We believe all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Since the Lord has revealed this unto me by His Holy Spirit, I find that there is another step for me to take, thus making my full consecration to Him by water baptism. Can you dear brethren have this arranged for me, as there is no one here to perform this symbol? I must thank you very much for your kind invitation for the Memorial season, and I would love to be able to assemble with you in our Lord’s name and spirit, but I had partly arranged to meet in Sydney. Wherever we assemble we are in unity of spirit serving and praising the Lord who has called us out of darkness into His marvellous light. With warm Christian love. Your  
brother by His grace. B.J.

South Australia, April 15, 1932. Berean Biblical Institute.

Dear Friends,—I received your papers from January 1st; they are very interesting, and a help to me, and so easy to understand. I am sending 2/6 for subscription to the “People’s Paper,” 2/9 for “Divine Plan of the Ages,” 3d. for “Do the Dead Know Anything?” and also 2/3 for “Foregleams of the Golden Age.”—I remain, yours truly, A.A.  
West Australia. Berean Biblical Institute.

Dear Brethren,-I received the pamphlets and book you sent me in January (which I applied for with the “Adelaide Chronicle” advertisement), also letter. I am a long time answering you again. They give one great enlightenment, as the Bible is indeed very hard to understand properly. Would you please forward me “Fore-gleams of the Golden Age”?

2/6 enclosed by postal note.

--Yours sincerely, A.M.F.

Sydney, 22/4/32. Dear Brother,—

I write to inform you that we held our Memorial in Rawson Chambers, at our usual class rooms, on 19th inst., and had invited other friends to join in with us, but they had made other arrangements.

We had a very good number present, although several of our friends were absent and too far away to join us here, but feel confident they celebrated where the Lord would at that time find them.

The number present was twenty-six; one brother took the chair, and another brother gave the address, as the Apostle says, "to refresh our pure minds." As usual at such gatherings, the spirit of the Lord was very near. Sometimes we sing heartily, "Oh, for a thousand tongues to sing our great Redeemer's praise," but on these occasions the tear duct is too full when we think of the loneliness of the Saviour when they all leave Him, and the suffering He endured.- We think of His statement, "the foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head," all this to redeem us to God; our thoughts go to the poet's words:

"Oh for such love let rocks and hills Their lasting silence break,

And all harmonious human tongues

Forever sing His praise.

With- much Christian love, I remain, yours in the one hope, --(Bro.) J.H.T.

P.S.--Brother --- came down for the Memorial, on the 16th, and stayed with us as our guest till yesterday.

We went over yesterday afternoon to Manly to Bro.

and there Brother commemorated his consecration

by immersion in the Pacific. I pray and have every confidence that he will prove faithful.

## The Hidden Life with Christ.

(Continued from last issue).

AS we view again the verses in Heb. 10, 32-34, under consideration in this article in our previous issue, it will be clearly seen that the Apostle is writing to the same class spoken of by our Lord when He said, "Ye are the salt of the earth"; "Ye are the light of the world," and in a most encouraging way he seems to say, "After you were illuminated, you saw the matter clearly, and endured a great fight of afflictions." This was well; but he goes on to show in the context that some, after having demonstrated their zeal for a certain time, become cold become weary in well doing. There is a tendency to become discouraged, to think that there may have been unfaithfulness, and thus the peace of mind 'is lost. In some instances this feeling of discouragement leads to such fear and distress that the second death is apprehended. The Apostle seems to have in mind this condition. We are surrounded with imperfection of both judgment and conduct; and those who have a proper estimate of themselves must know that they come far short of the Divine standard and of their own vow of consecration, This knowledge should tend to make all very humble, and very generous in considering others, but not to discourage us. St. Paul exhorts all such, saying, "Cast not away your confidence." Let all remember that the fact that they have received this Divine favour is an indication that their offering has had Divine acceptance. Faith, or confidence in God and in the "great and precious promises" is the very basis of all Christian endeavour. Without this faith one cannot fight a good fight. In proportion as the promises are before our minds, so we have strength and courage to run the narrow- way.

If a follower of the Lord has been thus discouraged, or has felt that his expectations have not been realised, he should not be weary in well doing. He should go to the Lord in prayer and renew his vow of consecration; he should rise from the ashes of discouragement and lift the cross with renewed zeal. He should endeavour to walk on a higher plane than ever. If he lose confidence, lose faith, he will easily be overcome by the Adversary. The very ones whom God will approve are those who walk by faith. The rewards are for those who hold the faith even unto death. We must beware of everything that tends to weaken or destroy our faith. "The Lord deals graciously and generously with us and will do for us what He has promised. Knowing this, we can have confidence in Him. The Lord wants us to have a faith that will continue in sorrow and in sunshine; that will trust where it cannot see, that will continue under all the leadings of Divine providence. So, if any are apt to become weary in the way, let us think of all those who have gone before, like the Apostle himself, and take courage in the Lord's strength through all trials and sufferings.

In these verses the Apostle clearly shows two ways of enduring the afflictions of Christ; 'first, to be made a gazing stock both by affliction and reproaches; and secondly, by avowing our sympathy for the reproached ones and thus sharing their reproaches and afflictions. For if one member suffer, all the members of the Body of Christ suffer with it.-1 Cor. 12 : 26. So the Apostle says, "Call to remembrance the former days." There is of ten something to be gained in casting the mind backward. The things close at hand are too near to be seen in their proper light. By so doing you will realise that your afflictions and trials came principally after you had been illuminated with the light of the knowledge of God, and that they have increased as the light of Present Truth has increased with you. It is not difficult to discern the reason for this. The great Adversary is not interested in disturbing those who are "asleep in Zion," but he is ever on the alert to mislead and entangle those who are awake. The more active we become in the service of the Lord and the Truth, and, consequently, the more actively opposed to Satan and error, the more he will fight against us. And the more faithfully and vigorously we „fight the good fight, as good soldiers of the Lord Jesus Christ, the more

we shall have of the Master's approval now-, and the greater will be our reward in the Kingdom. But such reflections, such looking back, should bring us no sadness, no fear for He that is on our part is more than all that can be against us.-1 John 4: 4; Rom. 8: 31. His promises, as well as His providences, are walls of salvation and protection on every hand.

How beautifully the course of the Christian life is depicted in the tabernacle, and also the temple constructed so long ago by the children of Israel. It is clearly shown that 'both these structures, built by Divine direction and supervision, and thus honoured with the visible, typical manifestations of the Divine presence and glory, were types of that grander tabernacle not made with hands, of which fleshly Israel could have no conception ; and of that Holy Temple which should by and by eclipse the grandeur of the earthly temple, adorned with oil the gold and precious stones.

We like to think of the tabernacle in the wilderness, as typifying the pilgrimage of each Christian through the wilderness of sin, during this antitypical Atonement Day ; and the temple, the permanent structure, in a fuller sense representing the glorified condition of the Temple-class beyond the veil. It has been a matter of surprise to some that the glory and beauty of the tabernacle—its golden walls, its golden and beautifully engraved furniture, and its wails of curious work—were so completely covered and hidden from the view of the people, even the sunlight from without being excluded—its only light being the lamp in the Holy, and the Shekinah glory in the Most Holy. But this is perfectly in keeping with what we have previously seen respecting the spiritual riches hidden in Christ. which were typified in the two compartments of the tabernacle proper. As God covered the type and hid its beauty under curtains and rough unsightly skins, so the glories and beauties of spiritual things are seen only by those who enter the consecrated condition. These enter a hidden but glorious state, which the world and all outside fail to appreciate. The "Holy," the first compartment in the tabernacle, represents so clearly this condition of those begotten of God through the Word of Truth. These, as heavenly minded "new creatures," though still "in the flesh," have their real (inner) life and walk with God within the first wail of consecration, and beyond the intellectual sight of the world and the unconsecrated believers. These enjoy the inner light of the golden candlestick, they eat of the special spiritual food represented in the unleavened "bread of presence," and offer incense at the golden altar, acceptable through Christ Jesus.

In the "Most Holy" we have represented the perfected condition of those new creatures who, faithful unto death, gain the great prize of our high calling through a share in the first resurrection. Then, beyond both veils—the fleshly mind and the fleshly body—they will possess glorious spiritual bodies as well as spiritual minds, even the Divine nature.

The Ark of the Covenant and its contents, the only furniture in the "Most Holy," represents so beautifully this ultimate condition of the Church in glory. In full, it represented the eternal purpose of God—His foreordained arrangement of riches of grace for mankind in the Christ (Head and Body), the "hidden mystery." It, therefore, represents Christ Jesus and His Bride, the "little flock," to be partakers of the Divine nature, and to be imbued with the power and great glory—the prize of our high calling—the joy set before our Lord, and all the members of His Body.

The contents of the Ark also help us to realise what a privileged people we are. just as the budding of Aaron's rod showed Jehovah's acceptance of him and his sons as the typical priesthood shown in Numbers 17th chapter, so the rod represents the acceptableness of the "Royal Priesthood"—the Christ, Head and Body. The budding and bringing forth of almonds, shows also that the chosen priesthood during the Gospel Age will bring forth much fruit. The almond unlike most fruit, does not perish, it is lasting, and so it is with all God's people, their fruits remain, and continue beyond the veil of death. The Golden Pot of Manna represented immortality, which is promised by the Lord to the faithful priests of this Age. In Rev. 2: 17, the Lord's promise of the hidden manna is to those who overcome and endure to the end. The two tables of the Law we would understand to represent the righteous Judge, whose laws of justice, love, mercy and power are all in harmony and endure for ever. Respecting the budded rod and bowl of manna, their omission from the Ark is noted at the dedication of the temple.

In 1 Kings 8: 9 it is stated that there was nothing in the Ark save the two tables of stone ; and it seems that the omission of the other articles points out that Solomon's temple, in its fuller significance, typified the glory and grandeur of the Christ, Head and Body complete, when the fruitage will be fully developed and carried over into that immortal condition which will then be actually attained by the overcomers, and would no longer need tone typified by the budded rod and bowl of manna. The tables of the Law still in the Ark show, however, that God's righteous laws abide for ever, for with Him there is no variableness, neither shadow of turning.

The child of God, then, while still in the tabernacle condition, desires that his whole being may be bid with our great High-priest continually, and by faith looks forward through the rent "wail" into the "Most Holy," catching glimpses of the glory, honour and immortality beyond the flesh ; which hope is as an anchor to the soul, sure and steadfast, entering into that which is beyond the wail.-Heb. 6: 19: 10: 20.

O sacred union with the Perfect Mind!

Transcendent bliss which Thou alone canst give,

How blest are they this Pearl of price who find,

And, dead to earth, have learned in Thee to live.

And thus, while dead to human hopes we lie,

Lost, and forever lost, to all but Thee,

Our happy soul, since it has learned to die,

Has found new life in Thine infinity.

With joy we learn this lesson of the cross,  
And tread the toilsome way which Jesus trod;  
And counting present life and all things loss,  
We find in death to self, the life of God.  
( Concluded ) .

## Our Pilgrimage.

A scorching wind, a withering blast,  
A desert stern and bare,  
A journey long, with scarce a song;  
But still my Lord is there.

A sky of blue—no clouds in sight,  
A pleasant garden fair  
With birds, and flowers, and happy hours;  
My Lord is also there.

Then teach us Lord in want, in pain,  
In happiness, in rest  
To trust in Thee, whate'er our lot,  
And teach us Lord to murmur not  
For what Thou doest is best.  
Phil. 4: 11-13.

## STUDY AIDS.

A quantity of secondhand books is now on hand for disposal, comprising several sets of the six volumes of “ Studies in the Scriptures,” copies of Pastor Russell’s Sermons, useful Bible Dictionaries and Concordances.

These books are in good condition, the “ Studies in the Scriptures” being of the attractive London edition, and all may be obtained at low cost,

## QUESTION BOX.

Question.—Would it be correct to think that the Lord would give us instructions or warnings respecting the end of the age, and the marriage of the Lamb, by dreams or visions of our own or others?

Answer.—From the Scriptural record of inspired dreams of the past, it would be folly to denounce them and to declare them unworthy of any consideration. We remember such miraculous dreams that Joseph interpreted, also Jacob’s, Peter’s, Paul’s, etc. On the other hand, we need to guard ourselves lest dreams should be given undue importance. We are to remember that there was an appropriate necessity for dreams in the olden days which does not exist at the present time, because the Gospel Church is expected to walk by faith and not by sight.

The Apostle Peter, in his Second Epistle, 1: 19, after referring to the vision in the mount (Matt. 17: 1-9) says, “We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shined) in a dark place until the day dawns.” Thus we realise that the path beyond us is shown by the Divine Word, and we are to cultivate the ears of our hearts that we may have the proper direction. In harmony with this the Scriptures say, “He that hath a dream let him tell a dream, but he that hath My Word let him speak My Word.” (Jer. 23: 28.) Here the Lord indicates that a dream might be told if we have nothing better to tell —nothing more direct, nothing more authoritative; but that the Lord’s Word, His revelation, His inspired testimony is to be put far above all dreams of our own and of others.

It would seem that there has always been some who are anxious to know more respecting the end of the Gospel Age than the Lord sees fit to reveal, and these would need to be especially on guard against being carried away by fanciful ideas or dreams. We need to have a strong faith in the Lord, that all things are being accomplished according to His will and for our good throughout the trying times of these last days; and to realise that “those things which are revealed belong unto us, but the secret things belong unto the Lord our God.” Let us hold fast to our hope in Christ, let us be strong in faith and wait patiently upon the Lord.

Question.—There are many words in the Old and New Testament in italic letters ; win this, and why are there less of these in the Revise Version than the Authorised?

Answer.—All the words in the Bible printed in italics have been supplied by the translators, and are not found in the original. In translating it is sometimes necessary to supply additional words to convey the sense or proper meaning of the thought expressed by the original. These additions make a considerable difference : some helpful, emphasising the thought, but some the reverse, obscuring the real sense, and giving the thought in the mind of the translator, which

was not always the correct one.

It has been claimed that the Authorised Version has over 20,000 mistranslations.

The Revised Version was prepared under greater religious liberty, and with the aid of 700 manuscripts compared with only eight (and none of these earlier than the tenth century) when the Authorised Version was prepared. This, no doubt, would help to explain why the Revised Version has fewer italicised words than the Authorised Version.

Question. Do you think the prepared questions on the "Scripture Studies" are good to use in the Bible Classes?

Answer.—While possibly some have found these questions helpful in preparing the lessons, we are inclined to think that the use of them at the meetings has been quite detrimental. One cannot but notice that in classes where the questions are used, there is really very little turning to the Bible, and so it would seem that the effect is to discourage individual thinking.

It should never be that we accept just what is served up to us by any writer or speaker without applying the test of God's Word. Our minds must be exercised to discern good and evil, truth or error. If the questions referred to were followed with Scriptural references for the answers they would be good helps, but not otherwise. The Bible is our guide and a "Thus saith the Lord" should be sought on every occasion, so that we may be able to give an answer to every man that asketh concerning the hope we entertain, as the Apostle Peter exhorts.

"There is a story of a noted actor and an aged minister who were at a social gathering. Someone suggested that the actor he asked to repeat the twenty-third Psalm, the request being voiced by the venerable man of God. Obliging the actor consented, and with mellifluous voice, thoroughly disciplined by the most perfect elocution, he rendered that heavenliest of nightingales singing from the various branches of the goodly tree named the Psalter. All the shades of tone, all the delicate accents and meaningful inflections were goldenly evident in the actor's voice as he repeated, 'The Lord is my shepherd.' Then, after the actor had finished, someone asked the old minister if he would not also repeat the Psalm. Naturally timid under the spell of the actor's elocution, the minister hesitated for a time, but finally consented. And lo ! as he finished, the faces of the company were not a glory with admiration, but hushed and rapt and washed with something richly akin to tears. Taking the preacher's hand in his, the magnanimous actor said to him : "I know the Psalm ; you know the Shepherd."—Ex. "Christian World."

When you would take it easy—you slacken in the race;  
Unmindful of that wondrous goal—immortal—by His grace:—  
Then remember the good Master and all who've gone before,  
With zeal and loving ardour, seek life forevermore.  
Heb. 12: 1-3; 1 Cor. 15: 57-58.

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**Price —Twopence Halfpenny**

**The Hidden Life with Christ.**

THE more the child of God searches the Scriptures. the more firmly is he convinced, that of all those who have been called of God throughout this Gospel Age, and given a knowledge. of the plan of salvation, those who shall make up the class of chosen ones will be those who have in the complete sense hidden their lives in Christ. In other words, they will have given up all inheritance in the land, realising they have .110 continuing city here. but seek one to come. .

This by no means must be understood to indicate that the Christian must hide himself away from the world in which he lives, for every figure employed in the Scriptures to describe a follower of Christ teaches that it is impossible for him to live unto himself. If one is a true Christian, it will soon be known; his or her influence will be felt by others with whom there is association daily. Furthermore, these same figures teach that a Christian will at least be desirous

that others will become followers of the one Master whom he is serving and seeking to please. No man can possibly be a Christian and enjoy a monopoly of its blessedness for himself. He will of necessity be more or less aggressive. And so we cannot be surprised that the worldly people with whom we come in contact should think us peculiar; it has been so with Christians all down the Gospel Age. When the Apostle Paul received the holy Spirit, inspiring him to newness of life, converting him from his former ways, his friends thought him beside himself. This, as we know, is because the worldly-minded cannot understand the things of God—they are foolishness to them.

We will remember our Lord's words to Nicodemus when he inquired concerning spiritual things. He said, "If I have told you earthly things, and you believe not, how shall you believe if I tell you of heavenly things?" The trouble with Nicodemus was that he did not have faith in Jesus; he was not in the proper condition to be taught concerning the spiritual riches. So it is with the vast majority of Christians to-day. There are so many who have accepted Jesus as their Saviour—have reached the condition of justification—but are content to go no further. They have never entered into the secret presence, and there alone with God given themselves to Him through Christ; by which means alone can the hidden riches of the spiritual life be received and understood.

So it is apparent that there are two acts of faith—the faith of justification and the faith of consecration. Our Lord Jesus did not require to take the first step, because He was never anything but just, or righteous. but He consecrated Himself by faith. He had such faith in His Father in heaven that He delighted to do His will. even though He knew that this meant the surrender of all His life rights as a human being; that He would be blotted out of existence, and that the mighty power of God would be required to raise Him from the dead to a new nature, the Divine nature. (Eph. 1: 19, 20.) This does not require so much faith on our part, because Christ was the first to rise from the dead. (Acts 26: 23.) He led the way, and we know that what our Heavenly Father has done for Him He is abundantly able and willing to do for us.

The two acts of faith are shown in the fifth chapter of Romans. In the first verse we are told that it is by faith that we are justified and so have peace with God; and then in the next verse we are told further that it is by faith also that we have access into this grace wherein we stand, the grace or favour of sanctification, and so have hope of the glory of God. The first act of faith by which we are justified is the preparation of the ground, the heart. If the seed, the word or glad tidings of the Kingdom is properly received into such a heart and takes root there, the New-Creature is 'begotten. The root is the faith of the New Creature, the second act of faith, the faith of consecration. It is the small beginning which eventually, if permitted to grow, will develop into the mature fruit-tree, the man of God, the New Creature in Christ Jesus.

In the first Psalm, verses one to three, the man of God is described; "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law- of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

A tree planted by rivers of water, as a rule, has plenty-of life, because it has access to and absorbs plenty of water. The same tree, if transplanted to a desert, would soon die from lack of water. So it is with the man of God. It is only when he has access to the rivers of water of truth, the books of the Bible, that he can grow spiritually, and the more of the truth he absorbs and uses the more vitality he gets.

Before there can be a tree there must first be a seed, and when it is sown and takes root, no one is at first aware of the fact. It is not until the little root adds to itself a stem and the stem appears above the ground that we can say a seed has 'been planted there, and it has taken root.

When we present our bodies a living sacrifice to the Lord, the root of faith, the first step in the development of the 'New Creature is in our hearts, but at first no one knows it except ourselves. It is at this stage that our hidden life with Christ 'begins; but it is not until we add to our faith, fortitude, that others come to know that the Word of Truth has taken root. Fortitude is the first visible manifestation of the New Creature. If we do not develop fortitude our faith will die, just as in the case of the natural seed; if a stem fails to appear the root will die.

Virtue or fortitude is that grace which enables us to give the truth to others, and to model our own lives by it, and to persevere in both in spite of opposition, and also in spite of repeated failures. At first, when we are only young plants, we bend at every blast of adversity; but, by and by, when we grow more mature. we are able to withstand any storm which may assail our faith in God and His truth. But we realise that anything we may accomplish in our own lives or in rendering assistance to others in the same Christian way is done so by the holy spirit of God, the hidden influence, the illuminating power, without which no one can know the Lord. It has been truly said that there are a great number of people to-day who are religious, but of this number only a comparatively small portion live a spiritual life. And of those to whom the Lord has been pleased to bestow His spirit, all will agree that the Lord's power must continually dwell in us if we are to grow up strongly as New Creatures in Christ. Our Lord's own words are encouraging in this respect. He says: "The Heavenly Father is pleased to give the holy spirit to them that ask Him."

The Apostle Paul freely acknowledged that all that he and others had accomplished was through the influence of the power from on high. He writes encouragingly to the Hebrews, chapter 10, verses 32-34: "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing-stock both by reproaches and afflictions; and partly while ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." The first impression that is conveyed by these words is that those to whom the Apostle is writing had received the Lord's seal of sonship; they had received the earnest of the spirit; they had been illuminated, and were thus able to endure a fight of afflictions; they took joyfully the spoiling of

their goods because, by the Lord's spirit, they had their treasure in heaven. That sure hope was theirs, which all in the same condition have as an anchor to the soul, both sure and steadfast.

Having reached this condition, and endured faithfully to the present time, how much of fortitude, the courage of our faith all will need to hold fast to our home and also to be able to assist others.

To illustrate what is expected of the Christian we take the 'figure employed by our Lord in the words, "Ye are the salt of the earth." What is the nature of salt? Is it not to improve or give a beneficial savour to the substance with which it is mixed, or, as in one of its uses, to preserve that substance from corruption? As one has said, "An idea sometimes connected with salt is that it is transmissive of virtue; and if you, therefore, are the salt of the world, your part of the world will be touched by the savour of what you are, and so be benefited and blessed." The figure of "salt" is used to show the silent, hidden, savoury influence or preservative qualities that go out from the Christian's life, to a greater or less extent affecting others. That which produces this savoury influence may not always be known, and for this reason, if for no other, testimony for Christ and confession of Him will always be required and given.

The average Christian's world, however, is very small. It is in this little world that his silent, hidden influence, like that of the salt, will be felt. However, the One who produces this influence will be confessed, otherwise the salt will have lost its savour, and is fit only to be thrown outside and trodden under the feet of men. (Matt. 5 : 13.)

Our Lord said also: "Ye are the light of the world." A Christian, figuratively speaking, is a lamp lighted by the blessed truths of the Gospel. Is not a lamp lighted to diffuse light? If a man becomes a 'Christian, the light of truth which has made him one will shine out to those around him. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4 : 6.)

The Christian's world may be in the workshop, in the warehouse, the 'bank, the farm or wherever he finds himself in God's providence. It is in these places that the Lord designs his Christian profession to count. His home, however, is often the place where he needs to watch specially his influence. An English writer has said, "Some who are very 'benevolent abroad, seem to have so expended their stores upon all mankind that they have not one 'flash of sunshine for their own firesides. Some' who are the greatest advocates in parliament for liberty to all are the greatest tyrants in their own homes." The Christian needs to keep ever before his mind that, wherever and whenever he mingles with his fellowmen, his words, his conduct and even his manlier are having an influence for good or bad on the cause of Christ. For this reason he should cultivate the spirit of watchfulness and prayerfulness. It is in the little world in which we move six days in a week from morning to evening that our influence as Christians is felt. True Christianity does not lay aside its beautiful robe on Sunday night lest it should get soiled or become wrinkled by the rough \year and tear of the week day. The true Christian recognises that it is his personal duty to do well the work that is assigned him in the "little world" in which God in His providence has placed him, and not to think that to do better it is necessary that his "little world" be enlarged. Our duty as bearers of the heavenly light is to let it shine in the sphere in which we find ourselves ; and when we have done this well, if the Master sees it best that we have wider sphere, He will also make provision for that.

On the other hand there are those who profess to be followers of our Lord and Saviour. who have obtained the impression that the more sanctity they possess the more they should keep by themselves and avoid the society of the world altogether. There can be no question that there are scenes and places, many, in this world, that we are to avoid. Most of these are well known; a few are not so well known. The latter may only be discovered as we grow more spiritual, so that our consciences may be exercised to discern those things that do or do not exert an influence for our spiritual good and development. The very fact that there are in this world professed Christians—monks and nuns—who shun the world and live in monasteries and convents, away from the world altogether, shows that there is a tendency. a temptation, at least, to go to extremes in that direction as well as in the other.

We should ever remember that our calling requires that we remain in the world, but not of it. Those who go into convents, if they are of those who be lights of the world, by so doing hide their light under a bushel, instead of letting it shine out in a world that is sadly in need of it. Those who have received the true light, and whose lives have been changed by it, are the very ones of whom the world has the greatest need.

(To be continued.)

*How many people who can be generous with their money have yet to learn that the causes they would serve need something more powerful and less dangerous than their large donations—a humble spirit and a serving love?—Norman Goodall, M.A.*

*"What cloth it profit a man if he gain the whole world and lose his own soul?" How terrible is the thought that it is possible for one to exchange the "exceeding great and precious promises" of the eternal heavenly inheritance for the attainment of temporal earthly possessions and fleeting joys.*

## **Guided by God's Eye.**

*"I will guide thee with Mine eye."—Psa. 32 : 5.*

THE eye is one of the most important organs of the body with which to give expression to the feelings. Either anger or pleasure are usually expressed by this means. One thought which we may take from the text is that one may be so desirous of doing the Divine will that he will be continually on the alert to please, just as a dutiful child, being on the

alert to do the will of the parent, would look at the parent's eye, not waiting for the rod. So all of God's dear children of the Church should be looking unto Jesus for the expression of the Father's will concerning them. They look to Jesus as the Author of their faith and the One who shall be the Finisher of it. They look to Him as the great Counsellor and Guide of life. As we sometimes sing:

“Oh, let no earth-born cloud arise  
To hide Thee from Thy servant's eyes”

Another thought is that as the eve is the symbol of wisdom, so God guides all things in wisdom. He sees to it that His children receive the necessary counsel, the necessary aid. Since He is the All ' One, nothing can escape His attention. Still another, thought is that as we recognise the Divine purpose, the Divine will, the Divine outworking of that will, we see that in the present time God is not trying to save the world, but only “the called.” “the elect.” who are obedient in sacrifice. All who are of the First-born should seek to follow the same course as God. to be co-workers with Him. They should have no will of their own, but do the Father's will.

One of the most important lessons for the spiritual Israelite to learn is to look to the Lord for leading in all of life's affairs—never to attempt any undertaking, either temporal or spiritual, without seeking to note the will of the Lord concerning it. We are marching toward the antitypical Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. 'Hie lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings—with joyfulness ; and this can be expected only on the part of those who have learned the lessons previously given them, and above all, the lesson of faith—confidence in the Lord's power and goodness and faithfulness.

## HEART PURITY.

“Thou must be true thyself  
If thou the truth would'st teach  
Thy soul must overflow, if thou  
Another soul would'st reach;  
It needs the overflow of heart  
To give the lips full speech.

“Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a faithful seed;  
Live truly, and thy life shall be  
A great and noble creed.”

### PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Hawthorn, Melbourne L 2.  
(Monthly) 2/6 per annum, post paid,

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

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

## “The Christian World”

The following are cuttings from “The Christian World” :—

The topsy-turvydom of the economic-world has surely never before reached so ridiculous a position. Delegate after delegate made the same point. The cry of every country was, “We have plenty to sell; we are ready and anxious to buy the things we want for the things we possess in plenty.” Persia and Greece, Haiti and Roumania, China, Japan, and the South American States, equally with the Great Powers, proclaimed that in each of their lands was plenty of the good things of life, and that at the same time each of their lands was hungry for the good things of other nations. Two things prevent a transfer—first, want of confidence that credit is good; secondly, the tariff walls over which it is impossible to pass goods out and receive goods back in exchange.—J. H. Harris, re League of Nations Assembly at Geneva.

Canon Raven, addressing the Modern Churchmen's Conference at Oxford recently, said that “everywhere mankind is aware that its development has reached a critical stage, everywhere it feels the restlessness and excitement of the times, then with a certain exhilaration, then with an increasing perplexity, finally with a dangerous conviction of its helplessness—a sense of impotence not far from despair, which is liable to find expression rather in random grumbling or in sadder acceptance of wild and irrational remedies.” . . . But Canon Raven, going deeper, discovers three features in the world crisis ( ) The necessity to secure world unity, (2) the necessity to exalt human personality above machinery and possessions, and (3) the necessity to achieve a wider fellowship. which correspond to the three chief tenets of the Christian faith—(1) The universal Fatherhood of God with its corollary that mankind is one family, (2) belief in Jesus as embodying in His personality the revelation of God and demonstrating the supremacy of personality, and (3) belief

in the Holy Spirit, whose first-fruits, love, joy, and peace, are made evident in fellowship binding humanity into an organic unity.

The Lord's words are being fulfilled in these days. "Men's hearts failing them for fear and for looking after those things which are coming on the earth; for these be the days of vengeance that all things that are written may be fulfilled."—Luke 21: 26, 22.

This fulfilment was noted in "The Age" editorial, February 17th, 1932 :—"While as a people we grapple with internal problems, it is essential, and may be somewhat helpful, to reflect that these problems are but a microcosm of the wider world. Statesmen of all countries are palpably bewildered; there is inure than tacit agreement among them that the crisis has got beyond them."

All can now see the extremity to which mankind is being driven, and many of the best minds are being exercised to devise means to avoid if possible the breakdown of the present civilisation.

The human race is, however, too much steeped in sin, selfishness, greed, avarice, and ambition for wealth and position for any scheme of human invention to save it from wreck. It will be found that no human arm can bring the deliverance and inaugurate a state of equity and peace. That will be the work of "One that is mighty," One who will put "judgment to the line and

righteousness to the plummet." The selfish, greedy workers of iniquity will no longer be able to operate things. All evil influences will be restrained, and instead of Satanic spirit of strife and wrong there will be the holy spirit of Christ, the new Prince—the Prince of Peace. The influences will be to encourage righteousness and brotherhood, "peace and goodwill toward God and man."

Students of prophecy have seen for many years that we were very near the close of this dispensation—we are living - in the end of the world or age—and that soon the new age would be ushered in, "the world to come wherein dwelleth righteousness." (2 Pet. 3: 13.)

While we long to see this earth made a happy home for the human family, we recognise that the "day of vengeance" must first break down the pride of man and bring him to know that there can be no life or peace apart from God. Man's heart must be changed before peace and goodwill prevail. So it is that the Scriptures indicate the great time of trouble which we see approaching. It must prepare mankind for the new age, it being represented as a fiery time of trouble. The end of the Jewish Age was also referred to in prophecy as a time when the "chaff" should be burned with fire -and the vine (Israel) be burned up. (Ezek. 15.)

When the present systems of unrighteousness have been destroyed in this fiery indignation that is to devour the whole earth (human society), then the people will turn to the Lord with one consent. The Kingdom of (Christ will be established and it will be just what every good heart longs for—"the desire of all nations." "He shall judge the people with righteousness and thy poor with judgment. The mountains shall bring peace to the people and the little hills by righteousness. He shall save the children of the needy and break in pieces the oppressor . . . ." (Psa. 72.)

## **MEMORIAL OF OUR LORD'S DEATH.**

All the Lord's consecrated people truly desire to memorialise His death with "unleavened bread" and "fruit of the vine," as emblems of His broken body and shed blood; and mention is made again, that, according to the Jewish date, the evening of Tuesday, April 19th, will be the appropriate time this year.

Some ecclesias may have chosen an earlier date, but, in any case, there is a special blessing in observing this annual privilege which none should neglect for any reason. If any feel discouraged there is special need to partake of the broken loaf, asking the Lord for a fresh realisation of justification and a fresh appreciation of our consecration to be broken (sacrificed) with Him, as reckoned members of the one loaf—His Church, His Body. Then as we taste of "this cup" remember that it speaks of our Lord's sufferings on our behalf—His tasting death for every man. Remember, also, that this is "our high calling" "to suffer with Him that we may also reign with Him." This is the significance of His words, "Drink ye all of it."

Let nothing hinder us in deep and solemn, yet joyful appreciation—neither sins, nor coldness, nor feelings of unworthiness. Go to the Lord and make a clean breast of all shortcomings, also to any brethren whom we may have wronged, making full acknowledgment, whether they acknowledge faults toward us or not. Thus, getting right with the Lord, and so far as possible with every man, we may eat—feast upon the rich provision the Lord has made for all who accept, now, or in a later "due time,"

## **"AND SITTING DOWN THEY WATCHED HIM THERE."**

(Matt. 27: 36).

Sitting down, they watched Him there,  
Watched Him, fairest of the fair,  
Gazed with cold, unpitying eye,  
While the jeering crowd passed by;  
For His vesture cast a lot  
(Seamless robe, without a spot);  
Watched the "Man of Sorrows" there,  
Who the world's great sin must bear;

Watched while darkness veiled the sun,  
Watched until He cried, “ ‘Tis done!”  
God of heaven! forbid that I  
Thus should gaze with pitiless eye  
On a suffering child of Thine,  
Watch him while his foes malign,  
Watch him while his life-blood flows,  
Watch until the dark day’s close;  
Grant me, Lord, a heart of love,  
Make me like a tender dove;  
Let me bring him strength and peace,  
Until death shall send release!  
—G.W.S.

## Correspondence,

Victoria, 8/3/32.

Dear Brother,—Please find enclosed P. Note, in payment for another year of the “Peoples Paper.” Sorry have become over-due with my subscription.

However. I hope that you may have a very successful year with your work, strengthened by God’s good grace, and the helpful prayers of all the brethren. The surplus money please devote to whatsoever you deem most needful.

I remain, Yours in Christ, S.G M.,

New South Wales.

Dear Sirs and Brothers,—I am desirous of supplying a copy of “The Divine Plan of the Ages” to a friend, and should be pleased if you would send a copy to the address.

I am not much more than a child, but I have recently come to some knowledge of our dear Lord’s will. I have already read part of the book myself, and found it more helpful than words can express. I feel that God’s kingdom is very, very near to us at present.

With earnest Christian love and earnest hopes for the future. A.C.

New Zealand. Berean Biblical Institute.

Dear Sirs,—In your paper, “The Voice,” which I have read with a very great deal of pleasure, and received great help therefrom, you announce the free gift of literature on subjects of great interest to me, and I would, therefore, request that you, in your goodness, would please send me the complete set mentioned if you can spare them. If not able to spare the set, would you please send the following:—”Our Lord’s Return,” “Do the Dead Know Anything: Where are They ?” “The Bible Teaching on Hell and Spiritism.” These are subjects I am genuinely interested in, and would be glad if you would let me have what you can spare. I know you will think I am very greedy, but I plead the honest desire to help my fellows to the knowledge of the truth as it is in Jesus Christ; that being so, if you can spare two copies of each I will promise to see that they are given to people who will read them and who are deeply interested in everything which tends to spread the Gospel. Thanking you in anticipation and praying that God’s blessing may be upon your efforts.

I am, yours in Christian Service (Mrs.) H. L.

## Show Me Thy Face\_

Show me Thy face—one transient gleam  
Of loveliness Divine,  
And I shall never think or dream  
Of other love than Thine;  
All lesser lights will darken quite,  
All lower glories wane,  
The beautiful of earth will scarce  
Seem beautiful again.

Show me Thy face—my faith and love  
Shall henceforth fixed be,  
And nothing here have power to move  
My soul’s serenity.

My life shall seem a trance, a dream,  
And all I feel and see,  
Illusive, visionary—Thou  
The one reality.

Show me Thy face—I shall forget  
The weary days of yore;  
The fretting ghosts of vain regret  
Shall haunt my soul no more.  
All doubts and fears for future years  
In quiet trust subside;  
And naught but blest content and calm  
Within my breast abide.

Show me Thy face—the heaviest cross  
Will then seem light to bear;  
There will be gain in every loss,  
And peace with every care.  
With such light feet the years will fleet,  
Life will seem brief as blest,  
Till I have laid by burden clown  
And entered into rest.

*To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to Him—this is my sermon to myself. If we could live more within sight of heaven, we should care less for the turmoil of earth.-*

*J.R.G.*

## **To the Law and the Testimony.**

(Extract from "Old Paths.")

PERHAPS the most subtle of the various false prophet systems which have arisen amongst the Lord's people to-day are those whose chief burden from the Lord is to the effect that doctrine is more or less unnecessary, if not indeed harmful, to the interests of the Lord's people. Surely such teaching is the climax of ingenuity on the part of the great Adversary, and who but the arch-enemy himself would attempt to foist such a paradoxical theory upon the intelligence of the Lord's people?

After all, what do we understand by doctrine? Many of the Lord's followers seem to think that they can dispense with doctrine and still retain the truth. Such reasoning is all wrong, and this should be evident when we realise that the term doctrine is; merely descriptive of the truths which we have heard and believed and without which we would know nothing whatever of the will of God. Apart from the doctrines as set forth by our Lord and His Apostles and in the Scriptures generally, we have no truth concerning either God Himself, His character, His plan, or what His purpose is in this day.

The Adversary's tactics, however, through these modern false prophets, are more subtle than bluntly to deny outright the importance and need of sound doctrine. In proclaiming their vision of the Lord, in regard to this matter, they are artful enough to state it both ways, that is, both for and against—in one breath seeming to affirm the importance of doctrine and in the next stating that it is non-essential. The result is that since their negative attitude towards the Christian doctrines cancels out their lukewarm support thereof, their hearers are left astonished at their marvellous wisdom. Should, however, any of the Lord's sheep within hearing detect the sound of a strange voice, their fears may at once be allayed by the suggestion that it was their hearing and not the voice of the false shepherd which was at fault.

Why not demand from all such prophets, however, some Scriptural warrant for the vision which they proclaim, in the Lord's name? Why not invite them to point to a single suggestion, or expression, either from the Lord Himself or from the Apostles, in support of their "no doctrine" gospel? This they will be unable to do, because the idea is entirely foreign to the teachings of the Word of God.

**WHO IS ON THE LORD'S SIDE?**

Included also amongst the false prophet systems of this day are those which belittle and undermine faith in the present truth. Such apparently either forget or did not properly grasp that it was the message of present truth which came to us through the writings of Brother Russell, that was the means used by the Lord in the deliverance of His people from Babylon. They overlook, too, the fact that the present truth concerning the Lord's presence and work of harvest is the sickle which the Lord has placed in the hands of those who would become co-labourers with Him, in reaping and gathering home the wheat into the barn of safety—the Kingdom. Here, again, the Adversary's methods are very subtle, for instead of denying, or openly attacking the harvest vision of truth, he relies mainly upon suggestions

and witticisms which would belittle and discredit such teachings and those who uphold them.

Another method is to keep silent about the subject, and instead of sounding the trumpet of present truth, to direct the attention of the Lord's people into other channels of activity, which appeal more to the general mass rather than to the few. Suggestions are made that in the past we have been too narrow and that we need to show a more broadminded spirit, which really means a lowering of the standard of truth. Why not break this conspiracy of silence and demand from all who profess to be prophets of the Lord, what is the vision of the present truth for this day?

Why not demand from all who take upon their lips the prophets' formula "thus saith the Lord"—that they set forth without any sleight of hand tactics and in simple language, what is the vision of the Lord concerning the work of harvest? If they will not do so, or cannot do so, you will then understand that their claims to be a prophet of the Lord are false and their vision of His will misleading.

WHERE IS THEN THE BLESSEDNESS YE SPARE, OF?

Surely if we realise that it was through the message of present truth that we were intelligently sealed in the forehead 'by the Angel from the sun-rising, we ought to know why we should lightly value it to-day, or hide this light under a bushel. Surely most will agree that it was the eating of the "little book" open in the hand of the mighty Angel (Christ), who came down from heaven at His second advent, that gave us sufficient 'strength and faith, as well as the necessary understanding to flee out of Babylon, and like the discerning eagles, to gather around the special food provided by the Lord for this day. (Luke 17: 34-37.) Has all this changed, or is it that the light we then received and for a time rejoiced in, is now becoming darkness? 'Of one thing we can be assured, and that is that the Lord never changes, nor will the truth which He has so freely provided for our guidance in this evil day ever become error, or lead us in a direction contrary to the pathway along which it has led us heretofore.

If we find ourselves travelling in the opposite direction or on a different pathway from that upon which we set out when 'first we were illuminated by the present truth, we may be assured that it is neither the truth nor the same spirit that is leading us. The spirit of truth never leads in contrary or different directions, but always onward, along the same pathway, brighter and brighter towards the perfect day. (Prov. 4 : 18.)

Many seem to have forgotten that they were once delivered from Babylon's errors and bondage, and not a few, like the Israelites of old, after experiencing a little of the wilderness journey, are turning again with longing eyes towards the land from which they were delivered and the varied creed-'beds upon which they once reclined.

GO YE OUT TO MEET HIM.

The parable of the virgins is, we believe, being enacted to-day before our eyes. As conditions in the world become more turbulent and the end of the present order of things draws obviously near, we may expect, in accordance with the parable, a general awakening of the virgin class. The awakening will lead to a fresh trimming of lamps and involve a renewed searching of the Scriptures, with the endeavour to understand the significance of passing events and the outlook for the Lord's people. Those who, despite their slumbering, still retain the spirit of the truth (oil in their vessels) will quickly regain the full light and joy of harvest time, and in preparation to meet the Bridegroom beyond the van, will at once "go out" from the various forms of bondage and error into which they have been gradually led. These are the wise virgins of the parable.

The other class, described in the parable as foolish virgins, also awaken and realise the need for a fresh trimming of their lamps. In the case of these, however, the oil (spirit of the truth) in their lamps has become exhausted during the hours of slumber, and having no reserve of oil in their vessels, they apparently fail to appreciate the light they once rejoiced in and are therefore allured into by-paths by the various deceptions of the Adversary, permitted of the Lord for the very purpose. (Matt. 24 : 24.)

This crucial hour of testing upon the virgin class is, we believe, at the door, and never before was there greater need for a clear understanding of sound doctrine and a large measure of its spirit in the heart, as a protection to faith in this evil time. Do not therefore be misled by those teachers who would rob you of the clear vision of the truth, by suggesting that doctrines are non-essential and of minor importance to the Lord's people.

The Apostle John sums the position up in a few words when he declares : "Whosoever transgresseth and abideth not in the doctrine of Christ bath not God ; but he that abideth in the doctrine of Christ bath both the Father and the Son." (2 John 9.)

## **Church History Repeats Itself During the Gospel Age.**

The following is quoted from Milner's Church History and refers to the Church at Galatia :—

SOON after Paul left them with the most pleasing hopes of their spiritual growth, he was astonished to hear of a change for the worse, which took place among them. Some Jews who were either their own countrymen or had recently arrived at Galatia . . . took pains to pervert them. They made no attempts, indeed, to unsettle their minds in the views of the unity of the Godhead and the principle facts of Christianity ; nor did they endeavour to draw them hack to the worship of idols. They neither formerly denied the atonement of Christ nor persuaded the people to desist from Christian worship. Vet was it another gospel, though it deserved not the name of gospel, to the love of which they seduced them. They assured them that they could not be saved without circumcision and prevailed on them to Judaize so far as to observe the rites of Moses in various instances. They took pains to estrange them, from Paul and to draw them over to themselves and to a worldly spirit of conformity. loving to appear fair in the eyes of men and pretending to be zealous of good works while their real view was to avoid the persecution which attended the cross of Christ. To give better effect to their insinuations they instilled into them disrespectful ideas of Paul, as though he were far inferior

to the other Apostles ; and, as it seems, they represented the Mother Church of Jerusalem, with the college of apostles there, as coinciding with themselves in doctrine . . . .

“These false teachers still called themselves Christians, and the mischief which they introduced may he decried at first sight no great one. So I doubt not that some fashionable perversions of evangelical truth at this day, of a similar kind, appear to many to be of no great consequence. The great evil lurking under all this art and zeal was the adulteration of the faith of Jesus, the sole author of our salvation. In no epistle does the Apostle speak so sharply or express himself so vehemently. His exhortation and rebuke came from a charitable heart just after the reception of the disagreeable tidings. He professes himself astonished at the defection of the Galatians from Christ, and execrates any man or even angel who shall preach any other way of salvation . . . He marks the merely worldly nature of the doctrine they were embracing ; it would make them bigotted Jews indeed, proud, self-righteous, void of the love of God and man, and no better in their spiritual state than they were while idolators . . . He informs them that the persecution, which he himself endured, was on account of this very doctrine. That it was that which stirred up the enmity of the human heart ; and this doctrine being lost, the gospel becomes a mere name, and ‘Christianity is lost in the group of common religions. It will be proper for us to bear in mind the Apostle’s reasonings on this subject, and to apply them to every period of church history.’”

So it surely is that the great Adversary has ever attacked any new unfolding of gospel truth. He seeks to “snatch away” the good seed, or to choke it by weeds. There is such an attempt being made to-day respecting the “present truth”; to belittle • its message, to put the light under a bushel, to persuade believers that after all, “it does not matter about doctrine,” that peace at any price should be attained even if it means that we keep silence on the joys of the harvest message and the feast of good things which the present Lord has provide;1; that we fail to be witnesses of the truths now due. We would indeed be foolish virgins to be so lulled into the easier, pleasanter way, where the cross may seem lighter. “Hold fast . . . that good thing which was committed unto thee.”-2 Tim. 1 : 13-14.

## QUESTION BOX.

Question.—Do you think that there is any parallel between the 120 years of Noah’s preaching and the second presence of Christ?

Answer—While there is nothing definitely indicating that the time of probation for the old world during which Noah preached of the coming flood is to have its parallel at the end of this “present evil world,” it certainly is not unreasonable to think that there may be a corresponding period “in the clays of the Son of Man.” The Lord Himself has stated that there would be a parallel as far as conditions were concerned. Both Matthew and Luke record the statement that while Noah was preaching of the coming doom, the people went on in carelessness, following their own pursuits and pleasures.

It is quite clear, then, that as Noah was there present during that period of 120 years (Genesis 6: 3) (these were “the days of Noah”), so also there were to be “the days of the Son of Man,” during which time there would also ‘1)3 preaching, warning of the impending doom—the destruction of the present order of things, religious (heavens) and social (the earth). (2 Pet. 3.) It is clear from this Scripture that the Son of Man was to be present for some time prior to the collapse of the present civilisation, although not recognise’ by the world, and it seems a reasonable conjecture that the period of time would ‘be the same; yet it is but a conjecture, and therefore we do well not to dogmatise upon it. The Second Advent movement appears to have had its beginning about 1825-1829 with the Millerites, and it is possible that the “days of the Son of Man” commenced there. The fulfilment of the parable of the ten virgins appears to have been in course since about that date. “He that bath ears to hear let him hear.”

Question.—What is the explanation of Mark 4: 12: “That seeing they may see and not perceive and hearing they may hear and not understand lest at any time they should be converted and their sins be forgiven”?

Answer.—To those who know only the usual church teachings, i.e., that this life is a trial time for all mankind, that when death comes the eternal condition is sealed for each and all, either for eternal life or otherwise. this passage would surely be beyond understanding. How out of accord with the gentleness and kindness of Christ to think that He would deliberately speak in parables so that sinners could not understand the way of salvation—so that that would not be converted. What is the Gospel for if not to convert the world! Ah, that is just where the mistake has been. We had failed to understand the great Divine plan of the ages in the past ; but now that we can see that God’s plan covers various ages during which certain features of His purpose are accomplished, the preceding verse (11) explains the matter. The Lord’s intention was to select only a, particular class during the present age: the rest of humanity would be dealt with later, during the Millennial Age.

The gospel message was therefore delivered in parables and dark sayings which only those of suitable disposition and aided by the holy Spirit could comprehend; “Unto Von it is given to know the mystery of the kingdom of God, hut unto them that are without all these things are done in parables.”

Thus by the gradual unfolding of Divine truths, God’s purposes are accomplished, “No man cometh unto the Son except the Father draw him”; “No man can come unto Me, except it were given him of My Father”; “My sheep hear my voice” ; and to the Scribes and Pharisees Jesus said. “Ye believe not because ye are not of my sheep.”

It is only those to whom God has granted “ears to hear” and “eyes to see” that can at present enjoy the Gospel ; but when “God’s elect”—the Church class—is complete, then “the residue of men will seek the Lord.”1 (Acts 15: 14-17.) Then it is that Christ “will draw all men unto Him,” when the “light shall lighten every man that cometh into the world,” for God has promised that the pure language will be turned to the people and all will call upon the name of the Lord. (Zeph. 3 : 8-9.) The way shall be made so plain that “the wayfaring man though a fool shall not err therein.”

(Isa. 35: 8-10.)

The difficulty has been that men generally do not see the purpose of revealed truth. The Word is God's instrument in working out His purposes and selecting certain classes in preparation for the setting up of the Kingdom of Christ. The Bible unfolds its secrets in due time, and when necessary, in the progressive steps of the great Divine plan of blessing the poor groaning creation.

*It is nothing for a man to hold up his head in a calm; but to maintain his post when all others have quitted theirs, and there to stand upright when other men are beaten down—this is praiseworthy.—Seneca,*

*Honour to the true man ever, who takes his life in his hands, and at all hazards speaks the word which is given to him to utter, whether men will bear or forbear; -whether the end thereof is to be praise or censure, gratitude or hatred.—Whittier.*

“Be still my heart, these foolish fears,  
These constant grumbles, and these tears,  
All cast dishonour on thy Lord,  
And contradict His gracious word,  
Brought safely by His hand thus far,  
He'll pilot thee across the bar.  
How can you want, if He provide,  
Or lose the way with such a Guide?”

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## **THE LORD IS MY SHEPHERD.**

Psalm 23.  
(Convention Address)

WE will notice in regard to our text that throughout the Old Testament the word rendered “Lord” is, in the Hebrew, “Jehovah,” and therefore applies to the Heavenly Father. The thought is that the great Over-Shepherd appointed His Son as the “Good Shepherd,” even as His Son also has appointed under-shepherds in the Church, subject to Him.

The work of shepherding is not exercised toward the world, as the Good Shepherd does not shepherd goats or wolves. The only ones who are shepherded are the sheep, and special care is taken of these. If we would inquire, who are these sheep, we find that the Scriptures give us good evidence that originally the Jewish nation constituted the Lord's flock and that King David recognised himself as one of the sheep. Israel was not chosen by the Lord because they were better than the rest of mankind, but God made an exception of that people on account of Abraham, for whose sake he became the Shepherd of Israel.

In this Psalm we have the picture of an “Eastern shepherd,” as they were termed in Palestine, tending his sheep, which differs from most of the present day styles of keeping sheep in this land. Here, we have our sheep enclosed by fences so that they cannot get away. and in some cases, where necessary, secure enough to prevent wild animals getting in to molest them. The sheep of Palestine, grazing in a country where there were no boundaries, always

needed a shepherd to protect them from wolves and various wild beasts, to keep them guarded in general, and to lead them to good pastures.

The Eastern shepherd, with his love and care for the sheep, is given as an illustration of our Heavenly Father's care over His "sheep." Our Redeemer was sent forth as the Good Shepherd, who gave His life for the sheep, and by His death opened the door of the sheepfold of divine love, favour, rest and peace. This was a favourite picture which our Lord gave of Himself, "I know My sheep and am known of mine," "My sheep hear My voice and they follow Me, a stranger they will not follow, for they know not the voice of :Arangers."

Our Shepherd speaks to His flock in a language which they understand and seek to Obey; it is a language which goats and wolves cannot comprehend. To His sheep, His written Word, treasured up in the heart, marks the way of truth, His special providences further shape the peculiar course of each individual, and the abiding presence of His Holy Spirit makes manifest every intrusion of any other spirit, which seeks to beguile and lead astray. The true sheep will cultivate that communion and personal fellowship with the Lord which is their privilege.

While it is refreshing for us to take a comprehensive view of the divine favour and care manifested in provisions made for our welfare as His sheep, it is well that we should ever keep in mind that the Lord has appointed under-shepherds; and that their value as overseers consists in their faithfulness in making known to the sheep the great Shepherd's message, and to the extent of their ability, communicating His tone and Spirit with His Word. The faithful of these, like the Apostle, may urge, And ye became followers of us and of the Lord."-1 'I'hess. 1: 6.

On the other hand these sheep are called upon to mark the spirit of the under shepherds, whether or not it comports with that of the Chief Shepherd, so that they be not led astray. They are to try the spirits of those who pose as under-shepherds, to note whether they be of God or whether they speak of themselves; whether their words or deeds are according to love or according to selfishness.

Our Lord Jesus declared, "Other sheep I have which are not of this fold, them also I must bring, . . . and there shall be one fold and one shepherd"—ultimately. These other sheep we would understand to be the restitution flock, which, during the Millennial Age, the Lord will shepherd, gathering the willing to His right hand of favour, and who will ultimately be ushered into the blessings He has provided for them on the earth. The wayward goat class of that same age will be destroyed in the second death.

We may be glad indeed that the many heathen who have gone down into the great prison-house of death are to be awakened and granted full opportunity to come to a knowledge of the Good Shepherd, and to be guided by Him into the path of life, in the following of which, with His assistance, they may be fully recovered from all the imperfections entailed upon them by the fall. We rejoice, however, to know of the "little flock" which the Lord is now selecting for a place in His spiritual kingdom, and we may specially rejoice to be privileged to join its numbers now through our Redeemer and Shepherd, following whithersoever He may lead us in the narrow way.

Our Lord says, "My sheep follow Me," and this relates not to the flock of the future but to the "little flock" of the present, which He is now gathering out of every nation, people, kindred and tongue during this Gospel Age. It is the Father's flock, and our Redeemer represents Him as He informs "As I hear, I speak," "I came to do the will of Father in heaven." Thus He fully represents the Great Shepherd, saying, "All mine are thine and thine are mine." In another place He says, "Thine they were and Thou gayest them Me." The value of our relationship to the Great Shepherd and His Son increases in our appreciation, in proportion as we grow in knowledge. As our Lord said, "This is life eternal that they might know Thee, and Jesus Christ whom Thou halt sent."

Then what consolation is the declaration. "I shall not want." Our Lord assures us that the Heavenly Father will withhold from us nothing that will be for our good. It is not the merely justified believer that is a member of this "little flock" at the present time, but the sanctified believer, fully consecrated to walk in the footsteps of the Good Shepherd, to hear His voice and follow Him. Our Redeemer informed us at the start, that following Him as His disciples, as His sheep, must signify to us, as to Him, worldly disfavour and opposition, not only from the Adversary, but also from those deluded by him and under the sway of his spirit of evil. In addition, we are to contend with our own blemishes and weaknesses. Such a picture of the narrow way would no doubt have terrified us, had it not been for our Shepherd's comforting promise of succour in every time of need, and His assurance that these trials to the flesh, rightly received, would constitute a part of our development in the spirit and preparation for the rest that remaineth for the people of God.

"I shall not want" may be applied in general to the necessities of the present life, for He will grant us whatsoever would be good for us according to His will; but He also specially means that, in another sense, we shall not lack the disciplines, the trials, the instructions, the encouragements, the reproofs and the assistance necessary for our attainment to "the glorious things that God hath in reservation for those that love Him," supremely. The only condition connected with this promise is that we shall abide in His love, abide in His flock, continue to hearken to His voice and to follow His directions. How dangerous, then, to all of the true sheep would be any measure of worldly ambition, pride or self-esteem. How necessary that the heart should be right, desirous of knowing and obeying the Shepherd's voice. With what care should the sheep scrutinise the motives which actuate their daily conduct, their words and the thoughts of their hearts.

As new creatures we are learning to realise more and more the barrenness of worldly hopes, ambitions and knowledge. More and more we should be giving heed to the leadings of the Good Shepherd, who is guiding His flock of new creatures for their spiritual refreshment through the winding paths of the "present evil world." Those sheep which keep nearest to the Shepherd secure the fattest and richest experiences and refreshments. On the contrary, those which stray, looking for pastures green on their own account, or following the voice of false shepherds, are the ones

that are likely to eat of the poisonous growths, and fall into the pitfalls of sin and thereby be devoured by the ravenous beasts of passion and worldliness. Happy are the sheep who learn to know the voice of the true Shepherd, and whose faith is such that they follow closely and not afar off.

“To lie down” means to be resting, to be contented. This is the privilege of all the true sheep. Outwardly they may be distressed and “on the run,” assailed by the world, the flesh, and the Adversary; but as new creatures they may be at rest, at peace, because of their nearness to the Lord, and because of their faith in His overruling providence, under which all things work together for their good. “Great peace have they that love thy law, and nothing shall stumble them.” These let the peace of God rule in their hearts and are thankful. It is to these that our Lord’s words apply. “My peace I give unto you, let not your hearts be troubled, neither let them be afraid.” This rest, this peace of heart, is absolutely essential to our development as new creatures, even as the crystals are deposited from the liquids when they are still and not when they are agitated. So the character which God is developing in us absolutely demands that a condition of rest, peace, quietness of heart shall be attained; and to the attainment of this condition, patience, faith and love, the chief graces of the spirit, are necessary.

A very important lesson for every sheep to learn is the need of the Shepherd’s care and guidance through all the intricate passages of life. The Apostle asks, “Who is sufficient for these things?” Then he declares, “Our sufficiency is of God,” in Christ. He who redeemed us has gone the way before and directed that we walk in His steps. Those who become so wise in their own conceits that they fancy there are nearer ways and shorter cuts and more flowery paths to paradise, are deceiving themselves. If those who recognise the message and necessity of walking circumspectly in the Master’s footsteps neglect these, and become overcharged with the world and earthly ambitions, joys and toys, they are surely unwisely selling the glorious heavenly birthright for a mess of earthly pottage.

He who carefully follows the Master experiences the truth of the declaration, “He restoreth my soul.” How many find their spiritual strength refreshed as they walk in the paths of righteousness, because He leads them “for His name’s sake.”

His shepherding care is further realised where it says, “Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.” This valley was entered by our race at the beginning through disobedience. We have been in this valley for a long period. The shadow of death has been over the human family, and its accompaniments of sickness and sorrow have extended to every creature, so that the Apostle rightly said, “The whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God,” waiting for the uplifting power of the reign of Christ and His Church, the sons of glory, to bring the promised restitution and, help out of the “valley of the shadow of death” back to the heights of light and love and divine likeness.

Our text represents the true sheep as saying, “I will fear no evil.” How appropriate! Weak and poor and insufficient of ourselves, and surrounded by foes, we nevertheless need not fear, for the developed sheep are not fearful of what the demons may seek to do, knowing that “all power in heaven and earth” is in the hands of our Shepherd King, and that He is directing our ways, and we can rest assured while He is at the helm that every experience shall work out a blessing, to the intent that, by the first resurrection change, He may take us to Himself and give us a share in His heavenly Kingdom. We have no need to fear, we have His promise, “Lo, I am with you always, even to the end of the age.”

“Thy rod and Thy staff comfort me.” The shepherd’s rod or club was, according to record, one of hard wood, and with it the shepherd was prepared to defend the flock by combating every foe. The staff was lighter and longer; and more like a cane with a crook at the end. With it, it is stated, the point was used at times by the shepherd to prod the sheep that were careless, and with the hook he sometimes helped out any that had stumbled into rough places. Our Shepherd has a rod for enemies, and the staff for His sheep: the one for their protection, the other for their relief and assistance and correction. How comforting to know that all power is committed unto Him in heaven and in earth, and that under His protecting care nothing shall by any means harm us. No wonder that under such circumstances the sheep may enjoy “the peace of God which passeth all understanding,” having the assurance that all things shall be overruled for their eternal welfare.

We might take an instance when the Apostle Paul was brought before the governor Felix, and reasoned concerning a judgment to come which made the governor tremble. The Apostle did not attack the governor’s character, but he did better by lifting the mirror of the perfect law of love and liberty before the governor and let him see for himself how far short he came of the standard which alone God can approve. The courage of the Apostle in holding up the truth before one who so largely had to do with the decision of his own case is remarkable and commendable. Those who are on the Lord’s side and who, therefore have the Lord on their side in all of life’s affairs need fear no evil. The absence of fear, however, should not in us, any more than in the Apostle, lead to bravado or discourteous manner or language. The divine rule is, as expressed by the Apostle, that we should speak the truth in love.

“Thou preparest a table before me, in the presence of mine enemies.” The picture of the shepherd and the sheep has been gradually fading, and is now in the past. Instead of pastures and water brooks we now have the table and the cup. We hear the under shepherds say, “This is the bread which came down from heaven and this cup is the blood of the new covenant.” Our Lord sacrificed His earthly interests that we might partake of them through faith and be justified thereby and appropriate to ourselves more and more the benefits of His sacrifice. He passes to us the cup of His sufferings and death, saying, “Drink ye all of it.” By thus appropriating the merits of His sacrifice and participating with Him in His sufferings we are His sheep, we are the branches of the true Vine, we are members of His Body. This provision is made for us in the presence of our enemies. “Marvel not if the world hate you,” said our Master. Yet even in the presence of the opposition of the world, and with the Adversary using all manner of besetments, we are

privileged to partake of these blessings ; and we can feast with our Lord and none can make us afraid.

In harmony with this promise of the Scriptures to all who open their hearts to receive Him, He comes in and sympathises with them. He girds Himself as a servant and comes in and serves us, setting before us rich things from His store house, things new and old. Under this service all the old truths become fresh and appetising, refreshing and strengthening, and new truths are ours fitting to the peculiar time in which we are living.

“Thou anointest my head with oil, my cup runneth over.” Let us realise first that our Lord Jesus is the Anointed, and that His anointing was typified by the anointing of Aaron with precious oil (typifying the holy Spirit) which ran down unto the skirts of his garment. Let us think of this as the holy Spirit which, since Pentecost, has anointed all the sheep that have come into the fold, for the Body of Christ. Let us appreciate this anointing and abide under it, allowing it more and more to be what the Apostle terms an unction from the Holy One, affecting our every talent and power, bringing them all into subjection to the divine law of love.

“My cup runneth over.” Our Master’s cup was one of suffering and ignominy. It ‘becomes our cup also; hut He promises us a new cup of joy and rejoicing which He will share with us fully in the Kingdom. By faith we can enjoy it now and realise that it is full to overflowing. “Surely goodness and mercy shall pursue me all the days of my life.” Surely this is so ; looking back we can praise the way in which goodness and mercy have pursued us, and the conclusion of the whole matter, the end of the journey, is to occupy a place in the heavenly mansion, our Father’s house. . What a glorious consummation to all our hopes. Why should we murmur or complain at the roughness of the journey which will bring us to such a glorious goal. “Therefore let us dwell in the house of the Lord forever.”

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## Birth of a New Era

The Marquess of Lothian, discussing the question whether our civilisation is declining, expresses the opinion that we are witnessing the birth of a new era, and that “the ultimate result of the doubts and dilemmas which so distract and disturb the human mind to-day will be the gradual birth of a type of human society in which -international unity and economic brotherhood will be added to the political and religious freedom we now enjoy”

It is over fifty years ago since Mr. C. ‘1’. Russell pointed out that the “present evil world” had reached its closing years and would soon pass away as predicted by the prophets, the apostles and our Lord Jesus Christ. Not that the literal “earth” or literal “heavens” were to be destroyed as so many have erroneously taught, but that the controlling powers in both social and religious spheres would be displaced by a “new heavens” spiritual arrangements and a “new earth” social arrangements. Mr. Russell’s works were not received by the clergy generally; indeed, he was very bitterly persecuted by ministers of various denominations and his works were denounced. That, however, has ever been the lot of the reformer, or one who lived ahead of the times. Now, the teachings which he proclaimed and made so plain that the “wayfaring man” could read and understand, are being declared by others. The influence of his works has told upon the public thought, and developments in the breaking up of the present systems, social and religious, clearly vindicate his forecasts. His work, “The Divine Plan of the Ages,” though published so long ago, is still the best exposition of the Bible. In fact, we know of no other publication that can harmonise the Scriptures and reveal so wonderful a Divine purpose regarding the human race. The closing chapters, such as the “Day of Jehovah,” so accurately depict the present day worldwide conditions, and while indicating the great trouble which is developing, also show the silver lining and that the outcome will be that the kingdoms of this world are to become the kingdom of Christ. Satan has been the ruler of the present evil world, but Christ will be King over all the earth in that “world to come wherein dwelleth righteousness.” (2 Pet. 3: 3-13.) We recommend to all the reading of the “Divine Plan of the Ages,” and if any have difficulty in obtaining a copy we shall be glad to hear from them. The Marquess appears to expect the better day to be gradually established by a sort of evolutionary process under human leadership and the present day systems. The Scriptures, however, clearly state that-the present systems will break down altogether in “a time of trouble such as never was since there was a nation.” The new age will be established in righteousness—a “new heavens”, i.e., instead of Satan being the prince of the world, Christ will be King, and instead of wicked spirits (fallen angels) co-operating with Satan and operating in spiritualism and all the false religions and superstitions which to-day delude so many in heathen and also in so-called Christian lands, the Church glorified (the sons of God) will co-operate with Christ in guiding the poor groaning creation into ways of righteousness and peace —thus making a new earth. (Romans 8: 22, 19.)

#### EASTER CONVENTION AT ADELAIDE

The Adelaide Class have pleasure in announcing that arrangements are well in hand for their Annual Convention, to be held at Stott’s Rooms, Flinders Street, from Good Friday to Easter Monday inclusive.

An early notification from those anticipating being present—who have not already been in touch with the

Secretary—will be appreciated.

Easter Monday is to be spent at Gauger in the local class's usual meeting place.

The Memorial of our Lord's Death will be celebrated on Thursday evening, March 2-1111, at 8 1).111., in Levitt Hall, Wakefield Street. Correspondence received by the Secretary, Miss Copping, 70 Fairford Street, •Unley, South Australia.

*Life power! That is what we all need, is it not?—power to rise “far above all” the earthly things that seek to drag us down. “It must needs be that offences come,” said the Master; but there is no “needs be” that we should be crushed and conquered by them. And is it not blessed to know that the Lord's restraining hand .is over all, that nothing can touch us but His will?—that He knows our circumstances, disposition, weakness, and surrounds and rules over all?—L. A. Barter Snow.*

#### AIDS TO BIBLE STUDY.

“Divine Plan of the Ages,” blue cloth, gold lettering, 2/9 (Other editions at cheaper rates)

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## Constancy of Hope,

(Convention Address).

CONSTANCY signifies being constant or steadfast—fixedness or firmness of mind. Hope signifies a desire for some good, accompanied by expectation of obtaining that which gives hope, or furnishes ground for hope.

On the surface of the Scriptures there would seem to be many different hopes mentioned, or different things to be hoped for. There is the hope for those who are running in the race for the high calling of God. There is the hope of the resurrection of the dead (Acts 23 : 6). The Scriptures tell us that we are saved by hope (Rom. 8: 24). They refer to the hope of righteousness (Gal. 5: 5), the hope of His (Christ's) calling ( Eph. 1: 18). the hope of glory (Col. 1: 27), the hope of salvation (1 Thes. 5: 8), the hope of eternal life (Tit. 3: 7). The hope of the world and the hope of the Church are shown in the Scriptures, but all these hopes are centred in our Lord and Saviour Jesus Christ (1 John 2: 2), who gave Himself a ransom for all to be testified in due time (1 Tim, 2: 4-6).

#### THE CHURCH'S HOPE.

A clearer knowledge of the world's hope should, and does, increase the Church's appreciation of God's loving arrangement for His creatures. And it adds new lustre to the Church's hope when we realise that the glorious object of the call and discipline of the Church in this \_ Gospel Age is for the development of characters which, being proved loyal to God and to righteousness and truth, will be associated with Christ in the Millennial Age in the great and grand work of uplifting whosoever will of men from ignorance and sin and degradation, to God's likeness and favor and love. The Apostle declares, “He that .hath this hope in him purifieth himself” (1 John 3 : 3) ; it is a hope that helps onward to God and holiness.

We who are running in the race for the “high calling of God” are constantly looking forward to the Church's hope that is invested in our Saviour, when we shall see Him as He is, and know as we are known. He gave His life for the Church on the cross, and also for the world (1 John 2 : 2). He endured the cross, the shame and suffering for the joy that was set before Him in bringing many sons to glory. (See Heb. 12: 2.)

So our hope is in Him who is our joy, our crown, and if we are in Him and He in us, we see “the mystery which has been hid from ages and generations but now is made manifest to His saints: To whom: God would make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you, the hope of glory” (Col. 1: 26, 27).

This is the great mystery of God which has been hidden from all previous ages, and is still hidden from all except a special class—the saints, or consecrated believers. But what is meant by “Christ in you”? We have learned that Jesus was anointed with the holy Spirit (Acts 10: 38). Thus we recognise Him to be the Christ—the Anointed—for the word Christ signifies anointed. And the Apostle John says that the anointing which we (consecrated believers) have

received abideth in us (.1 John 2: 27). Thus the saints of this Gospel Age are an anointed company, anointed to be kings and priests unto God (2 Cor. 1: 21; 1 Pet. 2 : 9), and together with Jesus, their Chief and Lord, they constitute Jehovah's Anointed—the Christ ; what a hope! We realise then that the reward promised to those who walk the narrow way is the divine nature, life in the superlative degree, which only those with the divine nature can possess—immortality. Dare we aspire to such a height of glory? Surely not, without positive and explicit invitation.

We do not realise the consummation of our hopes now while we are on this side of the veil, but it will be something we are constantly hoping for, or looking forward to ; something we through patience might have by looking unto Jesus who is the author and finisher of our faith. “We through the Spirit wait for the hope of righteousness by faith” (Gal. 5 : 5) ; “that we may know what is the hope of His calling” (Eph. 4: 4).. And “we know whom we have believed, and are persuaded that He is able to keep that which we have committed- unto Him against that clay.” Every man that has this hope in him endeavors to purify himself, even as He is pure; he endeavors to shun all sin and to be perfecting holiness with the assistance of God's holy Spirit.

Christ is called our hope; that is, He is the only foundation we have to build our hopes upon ( I Tim. 1 : 1), and hope is taken for the eternal salvation which is the object and end of our hopes. Yes, our Lord is called the hope of His people (Jer. 14: 8). He is the one in whom they hope for help, and their hopes shall not be in vain. On the contrary, the hope of the ungodly shall perish (Prov. 10 : 28).

Hope deferred maketh the heart sick, but when the desire cometh it is a tree of life (Prov.13:12). Abraham against hope believed in hope, when being advanced in years God promised him a son (Rom. 4 : 18). He confidently believed God's promise that he should have a son against all grounds of hope, when it was unlikely in a .way of nature and human reason, and God rewarded him because he believed Him. So may we receive the things we ask for if we ask in faith, not wavering, and ask those things that are according to His will.

Constancy of hope will also mean to keep on hoping until our Lord makes- up His jewels, to receive His Church; hoping on until the end of our sojourn here, building our hopes on Christ, who is our firm foundation.

Again, hope is a kind of faith we have; in exhortations and promises it is a sister to faith and charity, the three being the chief graces of the spirit. In 2 Thes. 2 : 16, it is said to be a gift of God.

Hope inspires clean living.

It is a helmet for the Christian (Rom. 5: 2), that is. a defensive armour for the head, mentally.

An anchor for the soul (Heb. 6: 19).

Gives assurance of immortality (Acts 24 : 15). Anticipates Christ's coming (Tit. 2 : 13).

Shall we not even more earnestly long for the time of Christ's second advent than the less-informed Jew looked and longed for His first advent? Seeing that the time of evil and injustice and death is to be brought to an end 'by the dominion of power which He will then exercise, and righteousness, truth and grace will be universal, who should not rejoice to see His day? And who that is now suffering with Christ, inspired by the precious promises that if we suffer with Him, we shall also reign with Him, will not lift up his head and rejoice at any evidence of the Master, knowing thereby that our deliverance and glorification with Him draweth nigh? Surely all in sympathy with His mission of blessing, and His spirit of love will hail every evidence of His presence as the approach of the great joy that shall be to all people.

So, dear brethren, let us continue to hope on until the end of our sojourn here, which .we believe is not far distant; looking unto Jesus who is the author and finisher of our faith. Let us seek with prayer and supplication to walk closely in His footsteps, and from our hearts endeavour to do the will of our Father which is in heaven.

## Correspondence,

Western Australia,

4th February, 1932 Dear Brother,

Greeting in the name of our dear Redeemer!

I am again writing to you, trusting you are well, feeling that you would like to hear our little class is progressing along the narrow way. Well, our meetings continue to be a source of comfort and strength, and different brethren come along from time to time, all of them very earnest. Fifteen have come out from bondage, and while all are not able to attend all meetings together, yet they are rejoicing to be back in the “old paths,” As the different brethren come along they have many experiences to relate. We can hardly imagine it possible that any who have once had a knowledge of the truth, could fall away from it to such an extent. How good to know that the dear Lord has promised to guide the feet of His saints, those who worship Him in spirit and in truth. Pride goeth before a fall—we pray earnestly to be kept humble. We have a usual attendance of 14 or 15. On Wednesday evening we study Vol. 5, “The Atonement,” and though we have studied it before we still find it intensely new and interesting.

On Sunday evening, we have a sermon by Brother Russell; and appropriate hymns. The meetings are very impressive, and the Brethren go away, feeling greatly strengthened by the fellowship.

It is our', conviction more and more, as we see different events transpiring all over the world, that we surely are very near the end of this order, and hence our change. The Lord gave us certain signs, and told us to watch, and we are striving to be watchers.

I have just read an article by Brother Russell in 1910, page 392, called “Perilous Times Shall Come.” It is wonderful really; it seems that the Lord used Brother Russell to write admonition, that would be of more importance after his

death; nothing could be more apt for to-day than that article. It says:—"We cannot espouse the cause of truth, and the cause of error as well, nor can we retain the friendship of God and of the advocate of error also. Who is on the Lord's side? Let us rally around His standard. All told there will be only a little flock, like Gideon's band, the company now gathered by the harvest message of truth, must be tested and sifted until the loyal, faithful, true-hearted, soldiers of the Cross remain, and to these, though their number be small, will the laurels of victory belong, when truth and righteousness finally prevail. Let none boast of numbers now, when the highest interests of the elect of God are all bound up with the faithful few, to whom it will be the Father's good pleasure to give the Kingdom."

As we look back over the years, and think of the earnest, zealous service of many, even in our midst, in teaching the present truth, and now see them just as zealously tearing down what they had so earnestly built up in years past, we wonder how can it be possible; how can they cast aside the message that they so sincerely loved? Well, the Lord knows all about it. He alone is able to read the heart, and He is too wise to err, too loving to be unkind, so we leave it all to Him.

We are all pleased with the "P.P's.," and they are passed all round to brethren even yet in bondage. It is pleasing to get the exhortations, at different times, in them, to hold fast to present truths, and showing what present truth is, a development of knowledge over, or added to, the Ransom, which is the first principle, or milk of the word. We are told not to remain "babes," requiring or desiring the milk only of the word, but to grow in grace and knowledge to a full man in Christ Jesus.

Now I will close, sending to you from each of our class warmest Christian love,  
Your sister in the one glorious hope, I.M.

N.S.W.,  
16th January, 1932. Berean Biblical Institute,  
Dear Friends,

I wish to thank you very much for sending me those books and pamphlets. I received them all and they are very interesting and are a great help to me, as everything is so easy to understand. I have not finished them yet, as I am studying them very carefully. As I finish them I am loaning them to a friend, and have given her your address, so she may be writing to you herself.

Again thanking you, I am,  
Yours very sincerely, H.H.

South Australia, 18th January, 1932. Dear Sirs and Brothers,

I received your papers, and many thanks for same. I thoroughly enjoyed them. I think that it is a pity that there were not more of them read. Please send me prices of Bibles, cards, etc. I will also take the "Peoples Paper" later on by subscription. I would like if you could give me a description of the Bereans, as this is the first knowledge I have had of them. Thanking you once again. I wish you success in the work of the Lord. I must now conclude with best regards.

Yours in His name. C.H.D.

We also joy in God through our Lord Jesus Christ.—Rom. 5: 11.

There is nothing in common between the life of Heaven and that of the world. It is not a question of prohibitions as to, using this or that, but of having altogether other tastes, desires, joys; and it is on that account people imagine Christians are sad, as if they were absorbed by only one thought. It is that our joys are altogether different from those of the world; the world knows not our joys. No unrenewed person can comprehend what renders the Christian happy.—J. N. Darby.

ER. March 1st, 1932

## Patient Endurance.

(Convention Address)

THERE are two words in the Greek, which are translated by our English word "patience," in the New Testament. Makrothuma is one, which, in a general way, corresponds to the common thought of patience as we use it in the affairs of our life. It means long suffering, and is so used in the New Testament in Rom. 2: 4, 2 Pet. 3: 15.

The other word we are to consider, and which has also been translated "patience" in the New Testament, is Hupomonee. This word has a much deeper and fuller significance than has our English word patience. It signifies rather, constancy, the thought being an endurance of evil in a cheerful, willing, patient manner, and thus represents an element of character and not merely a temporary condition or restraint of feeling or action. It signifies such a condition of heart and character as manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full submission to the divine wisdom and love, which, while permitting present evils, has promised to overthrow them in due time.

Let us look to God's Word to examine this element of Christian character. In Rev. 3: 10 it reads, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." In Luke 8: 15, in the parable of the sower, we read, "That (sown) on the good

ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience” (with cheerful endurance, constancy). There we have the thought that to be of the fruit-bearing class it is necessary to do more than receive the word of His testimony, even though we receive it with joy, for those who do not continue in His Word are represented in the parable by the stony ground which at first gave promise of much fruit, but when the sun of persecution arose, and the hard winds, bitter experiences, came, the grain withered because of lack of depth of soil. Our Lord explains that the stony shallow soil represents a class of hearers who rejoice greatly in the truth but do not endure, cannot withstand opposition, but wither under it and become discouraged.

This parable goes to show that patient endurance, or constancy, is the final test following after the seed has been received and has sprouted, and love and hope and joy and faith have caused it to spring forth and give fruitage. Patient endurance, then, is necessary in order that the grain may be developed and thoroughly ripened and made fit for the garner. Our Lord- Jesus made no mistake when He used the growing wheat to symbolise or picture the pathway of the Christian. During the growing stage wheat often needs checking, to sweeten and harden the plant and grain, and if the natural elements, such as hard winds and heavy frost, are absent the husbandman resorts to rolling or feeding down to check the rank growth, but develop and bring the fruit, “the golden grain,” to maturity—that for which the husbandman has long waited.

The other instance in which our Lord used the word is recorded in Luke 21 : 19. He had just been telling His followers what they must expect as the result of being His disciples during the present time, when sin abounds with Satan “the prince of this world.” They must expect tribulation, opposition from various quarters, but He assures them that they would nevertheless be fully and completely under divine care and protection, even though the persecutions would be permitted to reach them. Then follow the words, “In your patience (patient endurance, cheerful constancy) possess ye your souls.”

The Apostle Paul in .Heb. 12: 1 exhorts, “Let us run with patience (cheerful constancy, patient endurance) the race set before us,” in the Gospel. The race must be run with consistency if we would reach the mark, and after reaching the mark, the position can only be maintained by the grace of constancy, patient endurance, that having done all we may stand.

Why is it necessary that the Christian should possess this quality of character? The answer is: It is one of the conditions which God has attached to the call to joint-heirship in the kingdom. The wisdom of this is manifest when we consider the work to which we are called—the work of blessing all the families of the earth. The importance of patient endurance in the Christian character is also borne out by the Apostle Paul’s use of the word, for on more than one occasion he places this characteristic above and beyond love (the mark for which we are to run). In Titus 2: 2, enumerating the characteristics of the advanced Christian, the Apostle uses the following order, “vigilant, grave, temperate, sound in faith, in charity, (love) in patience (patient, cheerful endurance).” Though we have all the other qualities, the final test of patient, cheerful endurance must be passed before we could be accepted of the Lord as members of the very elect.

Again, in 2 Tim. 3 : 10, respecting himself, the Apostle again puts this quality of character in place beyond love. “Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patient endurance.” If love is the fulfilling of the Law and the mark of the prize of our “high calling,” how can this quality of patient endurance rank higher than love? The answer would be that patient endurance does not merely come in at the close of the race, but is required all along the way. The spirit of cheerful endurance should be growing, and to maintain that spirit of love and devotion and growth in grace and knowledge means that we must place our all entirely in the keeping of our Lord.

The Scriptures tell us that God’s ways are not our ways, “For whom the Lord loveth He chasteneth. and scourgeth every son whom He receiveth.” Thus the trials and experiences we meet along the way are not joyous but grievous. They were grievous to our Lord, in His Gethsemane experiences. The truth has a refining effect for the followers of Jesus and they are therefore more sensitive to pain and ignominy than the worldly, who delight in witnessing contests of physical torture and endurance, and are quite willing to idolise and honour those who achieve success by showing a Stoic-like indifference to pain. Therefore the Apostle has pointed out that we need the whole armour of God that we may grow in faith and love and patient endurance, strengthened by the lessons of experience which He has allowed incidental to the passing away of the old order of things and the introduction of the new. The Apostle Peter has written to encourage and help us, “Think it not strange concerning the fiery trials which are to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ’s sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy..-1 Pet. 4: 12, 13.

## **Blessed Assurances.**

Do you need a counsellor to direct your paths ? “Thou shalt guide me with thy counsel, and afterward receive me to glory.” (Psa. 73: 24.)

Do you want a friend ? “There is a friend that sticketh closer than a brother.” (Prov. 18: 24.)

Are you discouraged ? “Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.” (Psa. 31:24.)

Have you been wronged ? “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.” (Matt. 5: 44.)

Do you suffer for well doing ? “But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.” (1 Pet. 2 : 20.)

Are you heavy laden ? “Come unto me all ye that labour and are heavy laden, and I will give you rest.” (Matt. 11:28.)

Are you ignorant ? “If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him.” (James 1: 5.)

Are you tempted to do wrong ? “If sinners entice thee, consent thou not.” (Prov. 1: 10.)

Do you hunger after righteousness ? “Blessed are they which do hunger and thirst after righteousness, for they shall be filled.” (Matt. 5: 6.)

Are you fearful ? “O Israel, trust thou in the Lord: He is their help and their shield.” (Psa. 115: 9.)

Do you want sympathy ? “Like as a father pitieth his children, so the Lord pitieth them that reverence Him.” (Thu, 103: 13.)

## THE FIND.

“Mother, I’ve found an old dusty thing  
High on the shelf—just look!”  
“Why, that’s a Bible, Tommy dear,  
Be careful, that’s God’s book.”  
“God’s book,” the child exclaimed,  
“Then, mother, before we lose it,  
We’d better send it back to God,  
For you know we never use it.”  
—The “Churchman.”

## Memorial Service.

In announcing the 19th April as the date, according to Jewish reckoning, upon which the Melbourne Ecclesia hope to celebrate the memorial of our Lord’s Death, as the “Antitypical Passover Lamb,” it is with due solemnity and yet with joyous heartfelt appreciation that we view ahead this precious privilege of assembling in order that we might partake of the Emblems, so deeply significant, and which symbolise our Lord’s broken body and shed blood.

At this season of the year we are forcibly reminded again of our standing in Christ, our participation in His sufferings, and our constant desire to be broken with Him. We have brought to our attention, also, the fuller meaning of our Vow of Consecration and Covenant of Sacrifice, as we note the sacrificial life of Him who learned obedience by the things which He suffered, yea, a willing, voluntary yielding of His all to Jehovah, in order to fulfil the antitype and become the greater Passover Lamb, by and through Whom we might, as members of His Body, be spared during the present dark night and only acceptable time, this Gospel Age or Dispensation.

Realising then our privilege and, additionally, our responsibility, we would urge among our brethren a more earnest and fervent desire to gather where they can, in joyful realisation of their wondrous standing and favour through Christ, and in fond anticipation of the consummation of their hope of joint heirship in the Kingdom, if so be they delight in their trial road, and faithfully seek by God’s grace to “enter in,” notwithstanding the hardships which must be experienced ere that Kingdom hope can be realised.

Let us ever remember that we are enjoined to “show forth the Lord’s death till He come,” and not until the last members of His Body, the Church, have finished this course, obediently unto death, will the Kingdom be established, and each then glorified member of the Body be accounted worthy to drink of the cup of joy and blessing anew with their Lord in that Kingdom.

The Melbourne friends extend a hearty invitation to all fellow members in Christ, and beseech that as many as possible endeavour to assemble as a manifestation of their hearty appreciation of this, another opportunity ere the Gospel Age closes, of demonstrating that oneness of purpose and aim to be participants to the full of our Lord’s broken Body and sharers also in the cup of suffering, whereby we may eventually reign at His appearing and Kingdom.

The Service will take place (D.V.) in Molesworth Chambers (3rd floor), 450 little Collins Street, Melbourne, on the Tuesday evening, April 19th, at 7.30.

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## **Christ and Him Crucified.**

*"I am determined to make known nothing among you save Christ and Him crucified."—1 Cor.2:2 (Diaglott).*

Here we have a definite statement by the Apostle, which, when fully analysed, presents to us another of his many direct and forcible remarks, beautifully exemplifying his whole manner of life. Harken to St. Paul's expressions of deliberation and positiveness borne of true Christian fortitude and disciple-hip, and as-praiseworthy as they are commendable: "I am persuaded that nothing shall separate me from, the love of God in Christ Jesus, my Lord" . -I know in whom I have believed, and am persuaded that He is aide to keep that which I have committed unto Him against that day." "This one thing I do." "I shunned not to declare the whole counsel of God"—and many other similar utterances manifested a complete reliance upon and rest in Jehovah through our Lord and Saviour.

Viewing our sacrificial covenant in the light of our Christian life and experience, dear brethren. what is your attitude, and mine, respecting this highly desirable characteristic, representing as it does fidelity to God, .fixity of purpose, and a determination to will through! Unless this requisite quality of heart and mind is being developed, and based upon that one foundation truth of "Christ and Him crucified," you and I can never hope to gain an abundant entrance into the kingdom.

To-day we see very much the spirit of determination, fortitude and sacrifice in the world, some of it more or less praiseworthy. much sadly misdirected, because borne of selfishness. error, deceit and pride. This is not the determination the Apostle verified in his life, and stimulated in others. No, because it was wholly and solely exercised and demonstrated through the power of the Spirit, by which he was begotten as a member of the once crucified but now risen Lord.

Call to mind the time 'when we made our consecration to the Lord. How decided we were; how loyally and wholeheartedly we entered into the race; how zealous and active in the dissemination of the truth. What determination was ours as expressed by word and conduct. Alas, the words of the Apostle again come to our ears : "he did run well, who did hinder you?"—and as we trace hack the years over the intervening period unto now, what do we find, not hearsay, but from actual happenings and experience d any have lost their first love; a goodly number have wilted under the trying- vet needful experiences sent to test that avowed determination and solemn promise. Brethren, no need to scan the years in the past—what about the present! Are we each and all honestly living up to our vow and covenant with Jehovah? Do we love the truth with a greater love than formerly. and are we active and alert in its service and promulgation? Do we by word and act shun not to declare the whole counsel of God? Can we he sure that this determination of the Apostle is ours also to the fullest extent, or do we regret a laxity over the twelve months since last we met in happy convention! We are reminded time and again that the time is short and the night far spent. Have we heeded the Scriptural injunction to redeem the time and to so number our days and secure the season for ourselves and so act according to true heavenly wisdom; to preach the word, instant in or out of season to ourselves, to walk circumspectly; that it is high time to awake out of sleep, and to realise that "the Judge standeth at the door"? If so. brethren, what heed are we giving to the warnings as they ring out with no uncertain sound in these last times. Are eye not enjoined to be doers of the Word, and not merely hearers, and thus becoming deceived?

So then, rightly viewing this determination as set out in the words of our text. let us try and gain a little insight into the reason for this commendable quality being exercised by St. Paul. The latter portion of our text reminds us of the Apostle's unswerving faith in the Anointed One, and the great atoning work to he accomplished through our Saviour. It is the same beloved Apostle who has written so fully in all his epistles with respect to tile only means of salvation through a "resurrected Lord." and His high station on account of loyalty and obedience even unto death.

No wonder St. Paul, in his appreciation and determination to know no other Name under heaven, expressed himself with such telling significance and effect—"I am crucified with Christ, nevertheless I live, vet not I, but Christ liveth in me, and the life I now live, yes, this life of devotion, determination, and sacrifice. I live by the faith of the Son of God, who loved me and gave -Himself for me." And again, "That I may know Him, and the power of His resurrection, the fellowship of His sufferings, ,being made conformable unto His death, if by any means I might attain the fruition of my hope in Christ, even a partaker of the chief or first resurrection in power and great glory." Consequently, realising

he was anointed to preach the Gospel, and make known the mystery hid from ages and from generations. the Apostle set himself resolutely and determinedly to fulfil his course without offence until the day of Christ, notwithstanding the fact 'that he was well aware that bonds and afflictions awaited him in every city, and that as a chosen vessel he must hear his Lord's name before kings and rulers, amid opposition, persecution, hardship and distresses on account of the cross of Christ, which he was determined to witness to and uphold. "God forbid," says this loved Apostle, "that I should glory, save in the cross of Christ, by whom the world is crucified unto me, and I unto the world."

Brethren, do we grip the Apostle's faithfulness and zeal, with his sincere heart's yearning and fervent spirit and desire, that his life might ever be a pattern to the believers! St. Paul did not pin his faith in that which was not real, nor did he ever seek to demonstrate his determination through the arm of flesh. No he had learned what true baptism into Christ that He could do all things through Christ who strengthened him, and he was ever desirous that the same energising spirit of power that raised the Lord from the tomb, might so quicken his earthen -el that thus this same disposition of loyalty and determination, exhibited by our Saviour, might ever be his lot also. The Apostle gloried in the cross of Christ, because he knew it was the power of God unto salvation, and so He preached Christ at every opportunity, and gladly witnessed, by his whole manner of life, the truth of his words when he said, "Christ liveth in me."

Only, dear brethren, as we intelligently understand and grasp the import of this expression, "Christ liveth in me," can we truly revel in our blessed hope and glorious prospect concerning this revelation or mystery which St. Paul was determined at all costs to preach and to give witness to.

Do we feel we are fruitful 'branches in the "One true vine"? Does the spirit witness to us of our oneness in Him, whose life was broken for us! Is there a greater depth of sincerity, and a more fervent zeal toward the cause We profess to value so highly, than there was twelve months ago, or have we been standing comparatively still, or even taken a retrograde step! As we examine ourselves, what room for earnest thought and meditation there is when we compare our lives with the "one true standard," and the staunch, commendable life of our dear brother, St. Paul. Is it not a fact that he who seeks to water shall be abundantly watered himself — he that soweth bountifully shall also reap bountifully—that the liberal soul shall be made fat, and that there is he that scattereth and yet increaseth? Surely we are enjoined to let our liberality be known to all, for the Lord loveth a cheerful giver, and "it is more blessed to give than to receive." "To him that bath shall be given" is the Bible record, but what about the counterpart which reads, "He that soweth sparingly shall also reap sparingly"; "There is he who withholdeth more than is good and it tendeth to poverty" : "Take away the talent from him, and give to him that hath ten talents," is the striking lesson of our Lord's parable of the talents in their use or misuse.

When the Apostle uttered the words of our text he did not merely mean that he was determined to preach the fact that his Lord came into the world to save sinners, and subsequently died on Calvary's cross. That was certainly the basis of Jehovah's atoning work ; but we remember that in his epistle he was addressing the Corinthian brethren, who were well instructed and versed in this great foundation truth respecting the cross of Christ. No, our text suggests a far greater depth of meaning as it would relate to the mystery which the Apostle desired to reveal to these brethren, with its relative, essential, and vital importance to every prospective member of the Body of Christ. "Save Christ (the Anointed One) and Him crucified," 372 years of faithfulness, loyalty, obedience, humility, meekness, gentleness, patience, kindness, longsuffering, tenderness, sympathy, love and compassion, from Jordan's river to Calvary's hill, and for what purpose! Yes, dear friends, "for what purpose?" we ask. Was it not that this testing to the full, in the exercise of all the fruits and graces of the spirit, might prove Him a faithful High Priest in things pertaining to God, and to make reconciliation for the sins of the people? Was not this the deeper viewpoint which the Apostle shunned not to declare as he realised that the anointing which came upon our Lord as an earnest of the spirit of sonship, with its attendant hardships, testings and sufferings, was the only means of fulfilling Jehovah's purpose respecting the Messiah, and a class called to joint-heirship through the same spirit begetting and narrow road of obedience and sacrifice? This was the mystery or testimony which St. Paul longed to preach to those having heard the "glad tidings" amongst the Corinthians, and also to those who subsequently would believe through his word; but with the hearing ear, he well knew that there was to be the understanding heart if that preaching was to have the desired effect.

How very many to-day, like the Corinthians of old, having heard the Gospel of salvation through Christ, and having entered into covenant relationship, seemingly fail to manifest the power of the Gospel in themselves and towards others. They outwardly appear to be living consecrated, God-fearing lives, but somehow or other seem to lack that keenness and alertness, that propelling and compelling influence which savors of a quickened life, energised and moved by the power of the Gospel, and as living stones desirous of being built up unto Him, our "living Head." This class appear to receive the truth in the love of it, but the same carnal tendencies of the Corinth brethren more or less retard the progress, and so make applicable to them the words of this same Apostle where he says : "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." "

In the light of our text it is apparent that if we value our standing in the Anointed ( )ne, if we highly esteem God's wondrous grace showered upon us, and have tasted of the heavenly gift and the power of the Age to come, then, too, our witness must, like the Apostle's, be in demonstration of the spirit. and with power, and based not upon a mere mental knowledge that Christ lived and died, but, on the contrary, "Christ and Him crucified," and in all the details that constituted Him the Anointed, in a life which revealed this testimony of God, and as a basis for the fulfilling of the mystery, made known only to the saints.

We must feel, dear brethren, that the subject is all important, and just as the Apostle "preached Christ," and Christ only, as his constant theme, hope and joy, so his whole manner of life was a living witness to the fact of a life

centred in the crucified, and subsequently risen, Lord of Glory. While we sometimes sing, "All for Jesus, all for Jesus crucified." can we grasp the measure of love of Him who framed the plan! Does the cross of Christ move us to greater depths. as we would long to show, by word and action, our gratitude in return for that great love? Can we, too, say, "For me to live is Christ," or are we measuring our esteem by more or less indifferent and luke-warm tendencies?

While our subject relates to St. Paul's determination to preach the Gospel, we can enlarge with equal propriety on the matter of what constitutes preaching, respecting every earnest disciple of the cross of Christ. We may be sure that the life of St. Paul was not merely set apart to orally proclaim the truth, but in a deeper sense, surely, in the Anointed One, he ever lived, moved, and had his being.—"Though I speak with the tongues of men or of angels, and have not love, I am become as sounding brass or a tinkling cymbal." Yes, unless our words are mixed with a strong faith and fraught with the Spirit's power, backed by a life in conformity therewith, we will be constituted empty vessels, like unto that great Babylonish system, from whose mouth proceeded unclean spirits, designated "frogs" by the revelator, speaking loud, swelling words, having men's persons in admiration because of advantage, and vainly puffed up by imaginations, pride, hypocrisy, and deceit.

Brethren, let us during the year 1932 be awake and alive, not only to our privileges, but also our responsibilities as prospective fellow-heirs in the Body—"Woe is unto me if I preach not the Gospel," was the beloved Apostle's realisation of his position, and just so with us. He named the name of Christ, and well knew just what this confession signified. He had covenanted to live for Christ. "Baptism unto death" to St. Paul was no fanciful undertaking, but a stern reality. He found no comparison whatever with the richness of the inheritance to that of this world's vain, empty show, to which formerly he had been so largely associated. Do we feel likewise, and can we say in so many words, "Since my eyes were fixed on Jesus, I've lost sight of all beside"? If so, let us all resolve during the coming year to manifest that appreciation by a fuller Christian life, in all its characteristics, as displayed by this faithful and loved Apostle, and thus living nearer to our God, and expressing a closer walk with Him. as we journey along side by side with our great "Burden Bearer" and sympathetic High Priest, and Elder Brother, we shall steadily, but no less surely, he found reflecting the "true light," and thus he changed from glory to glory even unto the likeness of our Lord and Head. Let us, then, make our boast ever and only in the cross of Christ, boasting in His finished work, glorying in our standing of justification through Him, glorying in the rich provision and lot of the saintly class, called and chosen in our great High Priest, rejoicing in every opportunity of spending and being spent, that our covenant be not only carried into effect, but finally consummated in and through our Head.

Yes, brethren, let us rightly and earnestly make our boast as it is written—"He that glorieth let him glory in the Lord," and again, "God forbid that I should glory, save in the cross of Christ. my Lord, by whom the world is crucified unto me, and I unto the world." (See Jer. 9 : 23, 24.) To natural Israel, Jehovah said, "Prove Me now herewith." If any feel themselves spiritually lean, and not enjoying such fellowship with the Lord as they would desire, that they are unable to draw as closely to Him as they would like, to all: such the Lord says, "You have neglected your covenant; here are My words, Prove Me"; fulfil the terms of your covenant, and see if I will not be faithful, and do for you exceedingly and abundantly more than you could have asked or thought."

It behoves us to look about us to note to what extent we have been faithful to our vow of sacrifice, and to remember that it is not a sacrifice for a day or a year, but "even unto death." A little while the trials will be over, but until that little while is past we are in the trial time, and it is proving us either worthy or unworthy of the glorious favours which we seek, the chief blessing, "joint heirship." If we appreciate it, let us seek it in the Lord's way, let us see to what extent there are other things in our lives that we might render unto the Lord, and which He will accept, not through any worthiness of the deeds or the sacrifice, but through the merit of Christ. Let us see if the days and hours as they pass are spent in a consecrated manner, let us note to what extent moments and days are spent in some selfish manner, or visited upon others beyond the reasonable requirements of duty as marked out in the Divine Word. Let us see to what extent we perform our vows unto the Lord; let us take note of what time, or influence, or money we are using in the Divine service, and what proportion this bears to the whole.

Of the Jews the Lord required a tenth, "a tithe." Of the spiritual Israelites He makes no positive requirements, but leaves it for us, that by the degree of our sacrifices, according to our abilities, we may demonstrate the measure of our love; but who would say that one-tenth of time, influence and talent would be enough for the spiritual Israelite to render to Jehovah for all His benefits? Surely all would agree that one-fourth, even, would be a very small measure, indeed, as compared with our true obligation.

All should feel that the sacrifice is a "whole" burnt offering, a complete sacrifice of every item and element of our talents, power and privileges, all should feel that they may keep for use upon themselves, and for use upon those dependent upon them, only such measure as would seem to be necessary to decency and reasonable comfort, and not for what might be termed luxury or waste. Those who accept the Lord's proposition heartily, and render to Him their all to the extent of their ability, will find their leanness departing and their joy of heart increasing more and more. "I am determined to know nothing among you but Christ and Him crucified."

"He that glorieth, let him glory in the Lord."

## **EASTER CONVENTION,**

A preliminary message is to hand from the Secretary of the Adelaide Class intimating that it is their intention to arrange for the usual Convention in that City at Easter time. Further particulars relating to the days of meetings and other arrangements will appear in our next issue, and may also be obtained from Miss H. E. Copping, 70 Fairford St., Unley, South Australia.

# GOD WORKETH IN YOU.

“Not yet thou knowest what I do  
Within thine own weak breast;  
To mould thee to my image true,  
And fit thee for my rest;  
But yield thee to my loving skill,  
The veiled work of grace,  
From day to day progressing still,  
It is not thine to trace.”

“Yet walk by faith and not by sight  
Fast clinging to my hand;  
Content to feel my love and might  
Not yet to understand.  
A little while thy course pursue,  
Till grace to glory grow;  
Then what I am and what I do  
Hereafter thou shalt know.”  
F. R. Havergal.

## PEOPLES PAPER.

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

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

## Convention News

IT is with grateful hearts and thanksgiving to our Heavenly Father that the Melbourne Ecclesia report the very encouraging, happy and helpful occasion of their Christmas Convention, extending over three days, and terminating on the Sunday evening with the usual farewell, “Love-feast” and appropriate hymns.

We desire to express our deep gratitude and appreciation of the loving services of the dear brethren who travelled long distances in order that our assembling together might prove profitable, and thus it surely proved to be. Many beneficial thoughts were given that indeed were a stimulus and an incentive to more earnest endeavour in running for the great prize held out only to the truly faithful. We were constantly reminded and enjoined, as we viewed the life and experience of our Lord and the Apostles, and examined their attitude and oneness of purpose, of the increasing narrowness of the way, and the great necessity of touching lightly the things of this earth, and to have a deeper and yet truer sense of our rich and blessed inheritance as prospective members of the Body of Christ.

The theme selected for our Convention was a most important one, and was taken from Romans 12 : 11, relating to the fervency of spirit which must characterise the life of every true follower of Christ. All present desired that throughout the coming year, this needful quality would more and more be manifested in themselves and toward the brethren.

The studies in Psalm 46, Isaiah 53, and 2 Cor. 6: 1-10, gave rich variety and diversity of thought, and reminded us forcibly in the first instance of the unstable and chaotic condition of the world to-day with the governments and people in that restless, discontented attitude which gives strong evidence of the near approach to the setting up of God's righteous Kingdom, according to the many prophecies cited, showing that the world at that time will have to learn righteousness and submit to the requirements of Jehovah as His law of love and truth would gradually extend world wide.

The study in Isaiah proved the wealth of meaning in the prophetic truth contained respecting the Head of the Church and His humiliating experiences necessary in order to provide for man's redemption. and as the basis of the great atonement work. We noted, too, the rich assurance that, on account of our Leader's sacrificial death and subsequent resurrection through the power of Jehovah, a special class, invited to walk in the same narrow road of self-denial and obedience, would, if faithful to their Covenant, share the wonderful blessings of joint-heirship with their Lord as Jehovah would “divide the spoil with the strong”—the overcoming Church. It was good to note again in this chapter that our Lord, on account of His loyalty, obedience, suffering and death, would eventually see of the travail of His soul and be satisfied—the whole world of mankind brought into subjection through Jehovah's reconciling work, by the medium of our Lord and Saviour, together with the earth restored to Edenic perfection to be again the glorious

habitation of a perfected race through Christ.

In our final study we were again reminded of the Apostle Paul's love and faithfulness amidst severe persecution, suffering and hardships, borne so commendably and with fixity of purpose on account of the cause of truth and the brethren, and were encouraged and exhorted as he would beseech the justified believer not to receive the grace or favour of God in vain, to count it a wonderful privilege to suffer for the cross of Christ, and to esteem the rich inheritance as surpassing wonderful and our fondest hope.

Addresses by visiting brethren and others were much appreciated as the various topics relating to the great "Shepherd of the sheep," and His loving watchcare over the "Flock" in needful experiences, that His people might be led to enjoy the rich pastures and to drink deeply of the "water of life" provided for His "little ones," who attentively and meekly hearken to the good Shepherd's voice and seek ever to have a closer relationship under His protecting care. Another encouraging address was along the line of what constitutes an "immovable Christian life." We were exhorted not to be moved away from the "hope of the Gospel," and to exercise those characteristics of fortitude and determination exhibited by the Apostle Paul as he "shunned not to declare the whole counsel of God." Emphasis was given to the great need of energising ourselves in the Christian way, and just as an athlete would strain nerve and muscle in an earnest endeavour to gain his objective, so in the Christian race, we were reminded that there must be no relaxation, but that every possible effort must be put forth if we would obtain the prize held out to those who earnestly and zealously seek the desired goal.

All present much appreciated other subjects of importance and interest brought forward by four brethren who spoke respectively on the necessity for greater "fervency of spirit"; a fuller sense and realisation of our great inheritance, exhorting us to "constancy of hope"; the desirability of understanding just what is represented by the fruit of patience in the Christian life, that each member of the Body of Christ must not only merely endure patiently, but that it must be a cheerful, willing submission, as each and all would be found possessing their souls in patience, as it is written--"Let patience have her perfect work that ye may be perfect and entire, wanting nothing; for ye have need of patience, that, after having done the will of God ye might receive the promise." Last of all, yet by no means least, we were reminded of the greatest asset the Christian has, as he journeys along the "pilgrim way"—and that was the blessed privilege and power of prayer. We were made to realise again that without prayer the Christian could never hope to succeed, that full advantage must at all times be exercised in our daily need to supplicate the "Throne of Grace," and to seek Divine assistance for our every hour of necessity.

Appreciating the studies and discourses as we did, the friends were not unmindful of the love and zeal displayed by the sisters, who so faithfully attended to the many necessary little details which go to make convention arrangements complete, and spared no effort in seeing that the temporal as well as the spiritual interests of the brethren were served.

The Melbourne friends greatly appreciated the messages of Christian love sent along from our South Australian and other brethren, and in their desire to reciprocate unanimously agreed to convey to the various classes represented by the gathering, their warmest Christian love and greetings, together with verses I-1(1 in 2 Cor. 6.

We pray that God's richest blessing may be with the dear brethren who so gladly journeyed to our city in order to help and encourage the friends here, and our fervent desire is that the good lessons received may bear rich fruitage as all would strive to put the valued instructions into practice, in an earnest endeavour to do all things with a single eye to the praise and glory of our loving Heavenly Father.

## Correspondence,

Sydney, N.S.W. Dear Brother, 17/1/32.

Greetings in the Lord's name. I have been procrastinative for some days regarding writing you re the Christmas Convention. I may say that we had a very prosperous time spiritually, there being about 25 present, although some of our brethren were absent for various reasons. We invited other friends, and some availed themselves of the opportunity, and the number was very encouraging for our class at Rawson Chambers.

We held a praise and testimony in the afternoon; such meetings always seem very spiritual, bringing all in close touch with each other. At the evening service a discourse was given by a brother on the evidences of the Lord's presence, and although he had nothing new to give us, nevertheless, he stirred up our pure minds, and one felt it was a special blessing to God's children to have the privilege to be living in the end of the age.

The world seems to be in a morass, men's hearts failing them for fear; our wise men all suggesting what has brought us to our present trouble, and some pointing to a way out, as they think; but alas! the wisdom of our -wise men will perish. May we keep our hearts in love for the Lord and the brethren and our sympathies warm for the world of mankind.

I sincerely trust you had a blessed time at your convention. I was with you in spirit, and it would have taken very little persuasion to have sent me over to you. If the Lord spares us another year I may avail myself of that privilege and see the dear faces of the brothers and sisters of the Melbourne class.

I now close with Christian love to all the dear friends at your end from sister and myself, not forgetting the Rawson Chambers class friends included.

Remaining in the one hope. J.H.T.

N.S.W.,  
The Secretary, 18/1/32. Berean Biblical Institute.  
Dear Brother,

Your welcome letter to hand the other day, also the books and "Herald." I was going to answer before but kept putting it off, being too much taken up with the books, and I thank you very much for them, as they are great helps.

Since reading Brother Russell's works I often wondered how he knew that some words were not in the early MSS., but now it is all clear to me, not that I doubted him, but you see I did not know about those three early MSS., and used to wonder how he knew that he had the early manuscripts.

You see the Scriptures are something I have only taken up lately, in fact early last year, although it is about eight or nine years since I got the Studies and tried to read them, but somehow I could not understand them until early last year; so after putting them aside all those years it seems hard to understand now why I could not see through them then.

I wish to sincerely thank you for all your kindness to me in letting me know about these secondhand Helps, for I now have more wonderful Helps than I thought I would ever have, and it is due to you being so thoughtful that I was able to get them. So hoping you receive no end of rich blessings from the Lord for all your trouble and work. With much Christian love,

Yours in the one hope. B.C.M.

Dear Brethren, 17th January, 1932.

I am enclosing in this letter , and I would like you to send a Manna Text Book to an address I will give you. To the same address you may also send one copy of "Hopes Beyond the Tomb," and you may send two copies of the same .to me, and the balance you may use for the Lord's work in the way you think best.

I went to Sydney at Christmas time and met with the brethren there at Rawson Chambers, and all at that meeting seemed to have the Lord's Spirit, and it seemed good to be among them. I was sorry when it all ended and had to return home to these lonely parts, where I never hear anyone praise the Lord or sing a spiritual song. Some of the brethren are better situated, so that they can meet together, than others who are on the lonely outposts.

I called at the doctor's as I was on my way to Sydney, having not been too well for some time. My eyes have been tired and weary; at times I could scarcely see to read. But when we know the Lord we can rejoice in every experience of life. How cheering is this morning's Manna Text and comments, and as we have the knowledge of God and Jesus our Lord, how grace and peace is multiplied unto us. There is nothing can comfort our hearts more than the words of the glorious Gospel of Christ, which it has pleased our Heavenly Father to reveal unto us by His spirit, for the spirit searcheth all things, yea, the deep things of God. Wishing you continued blessing from our Father.

Your brother in Christ. B.J.

## Sons and Daughters of Comfort.

(Continued from January issue.)

*"For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." (Rom. 15: 4.)*

THE holy Spirit comforts the Church in various ways. (1) It comforts us by enabling us to come into such unity with the truth and with the Lord, that we can, to a considerable extent, see matters not only from the divine standpoint, but also can appreciate and feel from the same standpoint. For, although the spirit of the truth is in the Word of Truth, there is, nevertheless, a necessity that the eyes of our understanding should be opened to comprehend the Word of Truth; and this double comfort is ours through the possession of the holy Spirit, in proportion as it abounds and is shed abroad in our hearts. It, of course, abounds and is shed abroad in the Word, but this is not sufficient. It must also be in our hearts. a living power. Thus we read in Acts 9:31, of the early church "Walking in the fear of the Lord, and in the comfort of the holy Spirit."

2. It comforts us through the Scriptures, and through the promises of God. The Word of God as the channel of the truth is to comfort us in proportion as the holy Spirit guides us into an understanding of it. as our text reads.

3. The Church, the brethren, in proportion as they become imbued with the holy Spirit and with the knowledge of Truth, which it brings to their appreciation and comprehension. thereby become representatives of the spirit in the Church—comforters. This is the thought of the Apostle when he says: "Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus."

Reversing the foregoing order and considering the way in which the brethren are to comfort the Church, we note that it is as the channels of the Spirit and as the mouthpieces of the Word. No one is competent to be a comforter unless such a one has received comfort from God. So to speak, the Lord's people begin receiving their comfort from the time they accept the assurances of God's Word respecting His mercy and love as exhibited in Christ Jesus. In their appropriation of this Divine favour to themselves by faith, they had their first taste of comfort. peace and joy. As they then proceeded and learned the way of the Lord more perfectly, the door of access into a still further grace was opened unto them. the grace of invitation to joint-heirship with Christ in the Kingdom and its glorious work of comforting and uplifting mankind in general; and as the door of favour was entered, additional comfort. peace and blessings were added and understood and appreciated. And then. as the favoured ones progressed under the ministries of the Truth,

supplied by the holy Spirit, and became more and more able to rightly divide the Word of Truth, and to appreciate the different features of it, in the same proportion. their faith grown stronger, and their comforts and joys multiplied through increasing and deepening knowledge of His plan.

As His people behold in the glass of the Lord's Word His glory, the reflected light of His glorious character illuminating their hearts and enabling them to comprehend with all saints the lengths and breadths, heights and depths of the divine love, it brings still increasing confidence and comfort. Every one of these steps of progress rightly received and every additional element of character developed prepares the favoured one for the exercise of his privilege of being a comforter to others. It was his duty and privilege to begin, to comfort others as soon as he received the first element of comfort himself, and to continue distributing the comforts as they came to him. Indeed, we know both from experience and from the Word that unless he thus made use of the favours and blessings, and showed his appreciation of the Grace of God by shining it forth upon others, his light thus being obscured would grow dim and eventually lie extinguished. But the point we need to impress is that ability to be a comforter depends upon growth in grace and knowledge, for none but those who themselves are comforted dispense this grace to others.

Notice the Apostle's exhortation on this subject, and along the lines marked out. In 2 Cor. 1 :3-7 he says "Blessed be God even the Father of our Lord Jesus Christ the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, and whether we be afflicted it is for your consolation and salvation. and our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation (comfort)."

Ten times in these verses does the Apostle use this word "comfort." He evidently had a keen appreciation of how much the Church needed such consolation, and how much the God of all comfort wished to have His faithful ones comforted, and how even the strongest in the Church needed comfort. What better evidence could we ask than that the Spirit of comfort which the Heavenly Father manifested, which the Lord Jesus manifested, which the Apostles manifested, and which all the faithful are called upon to exercise is indeed the very spirit of the truth. Consequently, those who are making greatest progress in this direction as comforters in Zion are growing most in grace, and so, we may be sure, will lie best able to grow also in knowledge and to be helpful to the Church in every sense of the Word, and to be used of the Lord as mouthpieces in the ministry of His Truth.

A little further along in the same epistle (2 Cor. 7 : 4-13), the Apostle uses this word "comfort" seven times, saying, "I am filled with comfort. I am exceedingly joyful in all our tribulation, for when we came into Macedonia our flesh had no rest, but we were troubled on every side ; without were fightings, within were fears. Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming; only, but by the consolation wherewith he was comforted of you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoice the more. Therefore, we were comforted in your comfort." Here we see illustrated in the Apostle's language the mutual helpfulness of the Church in this matter of comfort. Titus had a part in it ; Paul had a part in it; the Church at Corinth had a part in it; every member possessing the holy Spirit and exercised by it had a share; and the Apostle declares that all this comfort was of God. And he expresses it as though this were God's general disposition. in every such circumstance of His people when he speaks of Him as "the God of all comfort," and "the God that comforteth them that are cast down." We may safely understand, therefore, that wherever we find one of the Lord's followers, however great his weakness, however much cast down, we have, in his case, presented to us an opportunity of serving the Lord, of being channels of His mercy, and carrying to the downcast one, something of comfort, consolation and helpfulness.

Speaking respecting his own course, the Apostle, in his first letter to the Thessalonians (2: 11), gives us a little insight to his methods, and shows us that he neither domineered nor tyrannised over the Church, nor continually harassed, threatened and upbraided them. On the contrary, he says, "We know how we exhorted and comforted and charged every one of you as a (proper) father doth his children." This familiar spirit in the Apostles, which enabled them, as fathers and brethren in the Church, to comfort and assist, should be a guide now to all who would be servants of the Lord, and helpful children of comfort—sons of consolation.

It is those who enter into this real spirit of God who are thereby proportionately prepared to comprehend the meaning of the prophecies and revelations of the Lord. which are hidden to the worldly wise—hidden to all who have not the spirit of Christ, of sympathy and love. Possibly, this is one reason why so few of the professed expounders of the Word of God meet with any success in interpreting it; probably this is one reason why so many are in darkness. They have not received the spirit of comfort and love, and, therefore, cannot appreciate the loving, gracious plan which God's Word upholds. Perhaps it was not by accident that the Apostle, when stating that we are to "grow in grace and in knowledge," put the grace first.

We have seen what it is to have the comfort of the brethren through the holy Spirit; let us now inquire what it is to have "the comfort of the Scriptures." which we are enabled to comprehend by the possession of the holy Spirit of comfort. We note again the prophetic statement of (Isa 61 : 1). and that while this applied primarily to our Lord, the Head Of the Body, it must, therefore, necessarily also apply to every member of the anointed. The Spirit of the Lord God is upon all the members coming down to them from the Head.

As it is not our commission to break men's hearts, even the worldly, hard hearted ones, but to leave them for the Lord to break through various disciplines and judgments; so likewise it is not appointed unto His to comfort those who do not mourn; nor is it our commission to specially cause mourning that we may comfort it. Our commission is to seek out the meek and the mourning ones, who have appreciated their own shortcomings and weaknesses, and who are

looking for refuge and deliverance.

It is the wrong thought which some get that the Lord's people in this present time should be gloomy, morose, sad—mourners for sin. Whoever has heard the Gospel message has cause for rejoicing. When the Lord said "Blessed are they that mourn, for they shall be comforted," He said it in the Jewish age—under the Law which condemned all imperfection, on account of which, therefore, all who were hungering and thirsting after righteousness and seeking to walk uprightly were necessarily in mourning for their sins, because of their inability to come up to the grand standard of the perfect law of God, and hence their inability to gain everlasting life under the conditions of that Law. The Apostle represented not only himself, but all sincere Israelites groaning under the when he cried out, "O wretched man that I am! Who shall deliver me from this dead body?" - ( Rom. 7: 24.) He was mourning, and the Lord appointed that all mourners in Zion should lie comforted—comforted with the assurance that, while they were sinners and imperfect and could never justify themselves before God under the Law, nevertheless, God himself had found a ransom, had redeemed His people. It is in view of this comforting assurance of the Gospel that the Apostle, after representing himself as the Christian, has found the deliverance, and exclaims, "'Planks be to God who giveth us the victory through our Lord Jesus Christ."

The Lord's people, having embraced the Truth, find themselves beset on every hand with oppositions from the Evil One and his servants; and were it not that they have the comfort and consolation of the Scriptures and the joy and peace which the world can neither give nor take away, theirs would be a sad lot indeed. But, under conditions as the Lord has arranged them, it is their privilege, even while suffering the loss of earthly things for righteousness' sake, to rejoice in tribulation, and in everything give thanks.

What is the secret of this rejoicing in tribulation? Whence comes so great comfort as this? It comes through the comfort of the Scriptures, made luminous by the holy Spirit. For instance, take the inspired prophecy respecting Rachel weeping for her children, refusing to be comforted, because they are not. (Jer. 31: 15-17.) The Lord's message of comfort to Rachel and to all who have suffered loss through the great penalty of death is, "Refrain thy voice from weeping and thine eyes from tears; for thy little ones shall come again from the land of the enemy." Does this speak peace and comfort to the wounded heart? Yes, it brings a consolation, a comfort, with which no error can compare. There are, indeed, various delusive fancies which picture themselves before the minds of the bereaved, in which they fain would trust and hope; but they are weak, are intangible they have no foundation in the Word of God. 'Hence, they cannot give real rest or peace in such a time of trial.

We notice that the Apostle implies in some of his statements, that the comfort and peace of the Church are dependent largely upon unity of the Spirit of the Lord in the various members : and that we, from experience, should note that this is the case. He says, Finally, brethren, farewell. lie perfect, be of good comfort. be of one mind, live in peace, and the God of love and peace shall lie with you" (2 Cor. 13 : 11), and again (Phil. 2: 1-2). "If there be any consolation (comfort) in Christ, if any comfort of love, if any fellowship of spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. What exhortations these are to unity, peace, brotherly kindness! How they suggest to us patience, forbearance, gentleness, helpfulness and comfort. one to another in the Church ; that thus the Spirit of the Lord may abound in all, that each may make the greatest possible progress in the right way. It is for us all to strive more and more to be Worthy of the name of Comforters of the brethren. Let us have the holy Spirit abounding in us more and more. for this is the Lord's good pleasure, that with it dwelling in us richly we may be all sons and daughters of comfort in Zion. representatives of our Father, and channels of the holy Spirit. as well as of the Truth.

(Concluded)

## OUR SUFFICIENCY IS OF CHRIST.

Where's the day that I'll call dreary  
While His favor shines so bright?  
Where's the time in which I'll weary  
Of His loving words of light ?  
Where's the test of faith that's greater  
Than the measure of His grace ?  
Where's the loss of goods more precious  
Than what's given in its place ?

Where's the stone on which I'll stumble  
While I trust to Him my hand ?  
Where's the fear to make me tremble  
When His words the winds command. ?

Where's the cross that is too heavy  
When His strength cloth lend me aid ?  
Where's the crowned head I'd envy  
While He's having my crown made.

—Benj. F. Barton.

*A man's pride shall bring him low: but honour shall uphold the humble in spirit.—Prov. 29: 23.*

A humble heart is a vessel of all graces. It cloth better the soul and make it holy, for the soul is never fitter for God than when it is humbled. It is a fundamental grace that gives strength to all other graces. So much humility, so much grace; for, according to the measure of humiliation is the measure of other grace, because a humble heart hath in it a spiritual emptiness. Humility emptieth the heart for God to fill it. If the heart be emptied of temporal things, then it must needs be filled with spiritual things; for nature abhorreth emptiness, grace much more.—Sibbes.

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## **JOY COMETH IN THE MORNING.**

*“Sing unto the Lord, ( ye saints of His, and give thanks at the remembrance of His holiness : for His anger is momentary ; in His favour is life: weeping may endure for a night, but joy cometh in the morning.”—Psa. 30: 4, 5.*

THE watchman said, “The morning cometh.” (Ili. 2 1 : 1 2. ) Through making this answer, he forewarns us of night, but assures us of the morning. There is a morning, says he, therefore, do not give way to faintness of spirit, but there is a night between; therefore, take warning that you may not be surprised nor dismayed, as if the promise were broken, or some strange thing allowed to befall you.

There may be delay, he intimates, before the morning—a dark delay, for which we should be prepared. During this he calls for watchfulness, for the length of the night is hidden, the time of daybreak is uncertain. We must be on the outlook, with our eyes fixed on the eastern hills. We have nothing wherewith to measure the hours, save the sorrows of the Church and the failing of hearts.

During this delay the watchman encourages us to “inquire,” to “return,” to “come.” He expects us to ask “how long?” and say, “when will the night be clone?” He takes for granted that such will be the proceeding of men ‘ - .:- really long for the morning. To the hills of Seir thy will again and again return, to learn of the watchman what is the promise of the day; for no familiarity with the night can ever reconcile them to darkness, or make morning less desirable.

It is right for us to desire the morning, to hope for it, to inquire as to the signs of it hour after hour. God has set this joy before us, and it were strange indeed if, when compassed about with so many sorrows, we should forget it, or be heedless as to its arrival, for the coming of the morning is the coming of Him whom we long to see. It is the coming of Him “who turneth the shadow of death into the morning.” (Amos 5: 8.) It is the return of Him whose absence has been night, and whose presence will be day. It is the return of Him who is the resurrection and the life, and who brings resurrection with Him, the return of Him who is creation’s

Lord, and who brings with Him deliverance to creation, the return of Him who is the Church’s Head, and who brings with Him triumph and gladness to His Church.

All the joy, the calm, the revivifying freshness of the morning, are wrapt up in Him. When He appears clay appears, life appears, fruitfulness appears. The curse departs. The “bondage of corruption” is no more. Clouds, storms, troubles, sorrows vanish. The face of nature reassumes the smile of unfallen times. It is earth’s festival, the world’s jubilee. “The heavens rejoice, the earth is glad, the sea roars and the fulness thereof, the fields are joyful and all that is therein; the trees of the wood rejoice, the floods clap their hands, and the hills are joyful together before the Lord, for He has come, for He has come to judge the earth, with righteousness shall He judge the world, and the people with his

truth.”—Psa. 96 : 11 ; 98 : 7.

This morning has been long anticipated. Age after age has attracted the Church’s eye, and fixed her hope. On the promise of it her faith has been resting, and towards the hastening of it her prayers have gone forth. Though afar off, it has been described and rejoiced in as the sure consummation towards which all things are moving forward according to the Father’s purpose. “There is a morning,” has been the word of consolation brought home to the burdened heart of many a saint when ready to say with David, “I am desolate,” or with Jeremiah, “He hath set me in dark places as they that be dead of old.”

Let us dwell for a little time on some of these Old Testament allusions to the morning, beginning with the Psalm from which our text is taken.

David had been in sorrow, and in coming out of it he makes known to the saints his consolations : “Sing unto the Lord, (1 ye saints of His, and give thanks at the remembrance of His holiness. For there is but a moment in His anger; in His favour is life; weeping may endure for a night, but joy cometh in the morning.”— Psa. 30: 4, 5.

The earnest of that morning he hath tasted, but the morning itself he anticipates. Then joy has come. Then he can say (verse 11), “Thou hast turned for me my mourning into dancing; Thou hast put off my sackcloth and girded me with gladness.” But it is the voice of a greater than David that is heard in this Psalm. It is, like the 16th and 18th, one of Christ’s resurrection Psalms. He was “lifted up,” so that His foes were not made to rejoice over Him. He cried and was “healed.” His “soul was brought up from the grave.” There was anger against Him “for a Moment,” when He bore the sinner’s curse. But in Jehovah’s favor there was “life.” He had a night of weeping, a night of “strong crying and tears,” when His soul was sorrowful “even unto death,” and when beneath the waves of that sorrow He sunk, commending His spirit into the Father’s hands. But it was a night no more. Morning came, and with morning, joy. Coming forth from the tomb, He left all His sorrow behind; His sackcloth was put off, and He arose “girded with gladness.” He found morning and joy; and He is “the first fruits of them that slept.” There was a morning for Him, therefore there shall be one for us—a morning bright with resurrection glory.

Let us next take Psalm forty-ninth. These are Christ’s words, as is proved in Matt. 13: 35. from the quotation of verse 4. He summons the whole world to listen. He “speaks of wisdom,” for He is Wisdom. He points to the vanity of riches, and their insufficiency to redeem a soul ; and who knew so well as He what a ransom was needed? He sees men going on in their wickedness, self-confidence, and vain-glory. He contrasts the wicked and the righteous. “Over the wicked the righteous shall have dominion in the morning.” The morning then brings dominion to the righteous—redemption from the power of the grave. In this Jesus rejoiced, in this let us rejoice. This joy of the morning was set before Him : it is the same joy that is set before us. Dominion in the morning is that to which we look forward—a share in the first resurrection of which those who partake live and reign with Christ.

Look again at the forty-sixth Psalm. It is the utterance of the faith of Israel’s faithful ones. The earth is shaken (verse 2, compare with Haggai 2: 6 and Heb. 12: 26, 27), the sea and the waves roar (verse 3, compare with Luke 21: 25), but there is a river whose streams gladden them. God is in the midst of her. Nay, “God helps her when the morning appeareth” (verse 5, margin), just as in the morning watch He looked out from the fiery cloud and troubled the Egyptians. Then the heathen are scattered at His voice—He sweeps off every enemy, He makes wars to cease, and sits Himself on high over the nations, as King of kings, “exalted in the earth.” From which we gather that the morning brings with it deliverance from danger—victory over enemies, the renewal of the earth, peace to the nations, the establishment of Messiah’s glorious throne. What a morning of joy that must be, for the Church, for Israel, for the whole earth—resurrection for the Church, restoration for Israel, restitution for the earth !

Look at the 110th Psalm. We see Jesus at Jehovah’s right hand, waiting till His enemies be made His footstool; and then He who said unto Him “Sit,” shall say, “Arise” (Psa. 82 : 8). He is yet to have dominion on earth, and to sit upon the throne of his father David. Willingness, beauty, holiness, brightness shall mark His people in that morning of joy which His coming shall produce.

Read also “the last words of David” (II. Sam. 22: 1-4), in which, as in the 72nd Psalm, “the prayers of David are ended,” or summed up. “There shall be a just one ruling in the fear of God; as the light of the morning shall He arise, the Sun of an unclouded morning, shining after a rain upon the tender grass of the earth.” Not till that Just One comes is that morning to dawn, for He is its light, and from His countenance is to break forth that light in which all earth is to rejoice. Then the darkness of the long night shall disappear, and the tribulation tasted in the time of absence be forgotten in the abounding blessedness of His everlasting presence.

Let us hear how in “the Song,” the bride refers to this same morning. She rejoices in the bridegroom’s assured love, and her desires and longings are not questionings as to the relationship in which she stands to him. This is with her a settled thing, for she has tasted that the Lord is gracious. “I am my beloved’s and my beloved is mine.” What directions do her longings take? Her “eyes are toward the hills,” over which she expects to behold him coming like a roe. Thus she pleads with him not to tarry, “Make haste, my beloved; and be thou like a roe, or to a young hart on the mountain of spices” (8 : 14). Thus she also anticipates the morning of fuller joy, even while enjoying present fellowship. “He feedeth among the lilies until the day breaks and the shadows flee away” (2 : 16, 17). And thus the bridegroom himself, feeling if one may so speak, the loneliness of the night, and that it is “not good to be alone,” longs like herself, for the day, and resolves to climb the hills, where he may not only be regaled with freshest odors, but may catch the earliest • gleams of dawn. “Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense” (4 : 6). On that hill let us meet Him in faith, and watch with Him in hope, yet ever remembering that though His joy which faith gives here, is unspeakably comforting, it is not the gladness of the marriage supper—it is not the blessedness of the bridal day. For He Himself, while telling His disciples, “Lo, I am

with you always,” says also this, “I will not henceforth drink of this fruit of the vine until the day that I drink it new with you in My Father’s Kingdom” (Matt. 26 : 29).

There is the joy of deliverance from overwhelming danger. This was the joy of the Jews when their adversary perished and Mordecai was exalted :—”The Jews had light, and gladness and joy, and honor . . . the Jews had joy and gladness, a feast, and a good day” Esthor ; 16). Such shall be the Church’s joy in the.; morning of her great deliverance. There is the joy of escape from captivity and return from exile, such as made Israel feel as men that dream. Such shall be the Church’s joy when her long captivity is done. Then shall her mouth be filled with laughter, and her tongue with singing; having sowed in tears she reaps in joy (Psa. 66 : 2). There is the joy of harvest (Isa. 9 : 3), and such shall be the Church’s joy. There is the mother’s joy when her pangs are over, and the child is born into the world (John 16 : 20). With such joy shall we rejoice, and our joy no man taketh from us. The joy in reserve for us is manifold and large; it will abide and satisfy; it is the joy of the morning—a long glad day before us; no evening with its lengthening shadows, no night with its chills and darkness. “There shall be no night there, and they need no candles, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever” (Rev. 22 : 5).

The prospect of this morning—this “morning of joy” --nerves and cheers us under all our tribulation. Were this morning an uncertainty, how dark would the night seem! How difficult for us to fight against faintness and despair ! But the thought of morning invigorates and braces us. We can set our faces to the storm, for behind it lies the calm. We can bear the parting, for the meeting is not distant. We can afford to weep, for the tears shall soon be wiped away. We can watch the tedious sick bed, for soon “the inhabitants shall not say, I am sick.” We can, look quietly into the grave of buried love and cherished hope, for resurrection shines behind it. Things may be against us here, but they are for us hereafter. The here is but an hour; the hereafter is a whole eternity.

## **A TOKEN OF MY COVENANT.**

What shall I render unto Thee ?  
What praise sufficient could there be  
For all Thy benefits toward me,  
O Thou Most High ?

I’ll drink Salvation’s cup to-day  
Which Thou hast poured.  
Be Thou my stay! Assist me as Thy saint to pay  
My vows to Thee.

Remembering Thy Heavenly call,  
I’ll strive to be sincere to all.  
I pray for grace lest I should fall  
From simple Truth.

In thought, in word, in all my ways  
Thy holy standard I would raise,  
Nor please, nor honor self, but praise,  
My worthy King.

To-day in matters small or great,  
I’ll serve with faithfulness and wait  
For further joys. Oh, blessed state,  
Thus serving Thee!

I’ll strive to “choose things that excel”;  
All anxious care I’ll seek to quell,  
And all discouragements repel,  
And be content.

I’ll neither murmur nor repine!  
I’ll trust my heart to care Divine,  
To make of it a sacred shrine  
Where Thou canst dwell.

—V.N.S.

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

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## THE NEW YEAR.

THE opening of a new year is a most favorable time for special circumspection—for reviewing the year past, for the looking forward to the things coming upon the earth, and for a general survey of present conditions in the world, amongst the Lord's people, and particularly in our own hearts. This circumspection should be taken with a view to our continual growth in knowledge and in grace, that we may hold fast to our hope in Christ, and wait patiently for Him.

Never before in the history of the human race has there been such momentous happenings in the world as have been witnessed during the past twelve months. Thinkers in all walks of life regard the outlook with doubt, if not with anxiety; but just here it is the position of the Lord's people and the provision for their welfare that we have in mind.

It is because the Lord has called us out of the world to constitute the New Creation, His "Body," His "Bride," to share with Him His spiritual, heavenly glories and honors, therefore we should ever keep this in mind and strive for these things, for "even hereunto were ye called."—1 Pet. 2 : 21. Called to "glory, honor and immortality," it remains for us to make this calling and election sure. (Rom. 2 : 7; 2 Pet. 1 : 10.) Again, we are reminded, "Let us fear lest a promise having been left us of entering into His rest (the heavenly rest) tiny of you should seem to come short of it."—Heb. 4: 1.

In the 91st Psalm the prophet tells who will stand, namely, those whose habitation is the Lord; those who abide under His shadow; those who trust under His wings for protection. The picture is that of a mother hen, who, when the hawk is about, clucks for her brood, calling them under her shadow, under her wings, under her special protection.

When considering the matter of the trials and testings of all the spirit-begotten New 'Creatures in the truth, we need to continually remember that they will surely be on three main points—(1) Faith, (2) humility, (3) love.

To fail in any of these will mean disaster. To come off conqueror in all three of them will mean energy and devotion to know and to do the Father's will. The time is short, and the tests will be severe. But He who is on our part is greater than all that he against us, and ready to render every assistance needful if our hearts be but loyal along the points mentioned; and if not loyal, then it would not be the will of God that we should be numbered amongst the Elect, because we would not be of the fore-ordained class, "Copies of His Son."

These thoughts lead us up to the propriety of good resolutions, holy vows, and the opening of the new year is an excellent opportunity for these. Whoever is of a really and properly thankful heart will feel at this season particularly like saying with the Psalmist, "What shall I render unto the Lord, my God, for all His benefits to-me?" For the gracious favor and blessings received 'throughout all the days of our lives, and particularly during the past year, with its many changing scenes that have shaken the whole world. Then comes the response, "I will take the cup of salvation (which is the cup of sacrifice), calling upon the name of the Lord (for grace to help me). I will pay my vows unto the Most High, in the presence of all the people." And the more Fully we comply with these intentions and heart desires, the more complete will be our blessing and keeping, under whatever circumstances may be permitted of the Lord, and the greater our progress toward the Heavenly Inheritance. 4

## Life and Death.

So he died for his faith; that is fine—

More than most of us do.

But, stay, can you add to that line

That he lived for it, too ?

In his death he bore witness at last

As a martyr to truth;

Did his life do the same in the past

From the days of his youth ?

It is easy to die; men have died

For a wish or a whim—

From bravado or passion or pride—

Was it harder for him ?

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

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

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## **Communion with God.**

(Continued from December issue.—No. 4.)

IN continuation of this subject respecting the privilege and benefits of communion with our Heavenly Father, and the causes and reasons for the permission of affliction, including sickness, as applying to the consecrated Church, further consideration is now given to the words of the Apostle James : “The prayer of faith shall save the sick.” (James 5: 15.)

Three main classes of sufferings were brought to mind in our previous number, attention being directed to the first class—all the sufferings of Christ, and those of His Body members that are brought about directly by their zeal for the Lord's cause in “filling up that which is behind of the afflictions of Christ.”

Of the second class of sickness and afflictions are poverty constitutional weaknesses, etc., which, like Paul's sore , the Heavenly Father sees will be really advantageous to us. For He doubtless often sees better than we how weak we are, and how a little adversity is necessary. These weaknesses God sees best to leave us under, but assures us, through Paul, of “grace sufficient” to counterbalance such weaknesses. A realisation of such care for our real interests, while humiliating, in that it forces conviction of our weakness, is refreshing and inspiring, in that it proves our Father's love and care.

The third class includes chiefly such afflictions as God visits upon His children as special chastisements for special transgressions. These are mentioned in Heb. 12 : 5-11. “Son, despise not thou the discipline of the Lord, nor faint when thou art reprov'd by Him ; for whom the Lord loveth He disciplineth, and scourgeth every son whom He receiveth. If ye endure discipline, God dealeth with You as with sons; for what son is he whom the Father disciplineth not? But if ye be without discipline whereof all are partakers, then are ye spurious and not (real) sons. Now, no discipline for the present seemeth joyous, but grievous ; nevertheless, it yieldeth the peaceable fruits of righteousness unto them which are (properly) exercised (or trained) thereby.” This description, it will be observed, covers not merely the reproofs or rebukes of the Lord (verse 5), of the unfaithful and wanderers and transgressors, but also the disciplinary trials which come to us in well doing, and are permitted for the developing and strengthening of character ;— hence both second and third class sufferings.

It is only the rebukes and reproofs of the Lord for sin and unfaithfulness that we are examining in this third class of afflictions. We remark, too, that probably every son, except the one perfect one, our Lord Jesus, has at times needed and received rebukes by afflictions for unfaithfulness. And it is well that we should learn to recognise these rebukes and to wisely apply their lessons. Rightly dividing, We shall neither err with some in crediting every affliction to the devil—receiving none as rebukes from our Father, nor will we err on the other hand and suppose every calamity and accident which occurs to the world in general and to the nominal church to be a divine rebuke. We should see clearly that only the consecrated “sons” are under God's special supervision, which includes rebukes by the Lord for sins and shortcomings, as well as afflictions in well-doing, permitted to test and perfect us. If therefore the saints experience serious afflictions, they should at once examine themselves conscientiously before God, to see whether their afflictions arise in any sense from: faithfulness to the Lord and the truth. If they find that they do, they should rejoice in them, and wait patiently for recovery, which without our asking sometimes comes speedily; praying meantime with thanksgiving for blessings enjoyed and with supplications for further usefulness in the Lord's due time.

The Apostle Peter mentions some who suffered, not for righteousness' sake, but as evildoers and as busybodies in other men's matters. Such, as he shows, have no right to rejoice in such sufferings, but contrariwise to be ashamed,—

to lay the lesson to heart and by God's grace reform their methods.

While some, humble minded, do not readily recognise any sufferings as endured for the Lord's sake, and need to be encouraged along this line, others who do little and suffer little from any cause, imagine themselves martyrs for the truth. Let us avoid both extremes and think of ourselves soberly, underestimating rather than overestimating our little services and sacrifices.

But if we see no evidence that our afflictions have resulted either directly or indirectly from our zeal in the Lord's service, we should at once seek for a cause of the afflictions as a rebuke from the Lord, remembering that nothing could happen to us aside from our Father's permission, and that He never permits them except for a wise purpose.

Of the rebuking afflictions, Paul wrote to the Church at Corinth (1 Cor. 11: 21, 22, 27, 29, 30-34). After recounting how careless and unappreciative of their covenant many of them were, failing to recognise their proper participation with Christ, to be broken with Him and share His cup of suffering for the truth's sake, he says: "For this cause many are weak and sickly among you, and many sleep." This may refer to spiritual lethargy and sickness only but not improbably also to the physical.

The general object of many such afflictions is our discipline and reformation; and happy is the son who shall speedily note a rebuke of the Father, and repent and come back quickly into full harmony; and who, exercised thereby, shall seldom need the rebuking rod of affliction. The Apostle refers to this also (1 Cor. 11: 31-34), saying, "If we would judge ourselves we should not be judged (by the Lord)." If we would critically watch ourselves and correct our own faults, disciplining ourselves, we should not need to be taken in hand and disciplined by afflictions. "But when we are judged by the Lord we are corrected, (in order) that we should not be condemned with the world." The consecrated are tried now, in order that they may not need any further trial in the future, during the Millennial Age, when the world shall be on trial.

"Is any among you suffering (afflicted), let him pray," says the Apostle (James 5: 13). This counsel will apply to all the trials and afflictions of God's people, mental and physical, especially such as are of the first class or the second class. Such sufferers may take all their troubles of every kind to the Lord direct, and be assured of His sympathy and grace to help and sustain. Such need no elders to pray for the forgiveness of their sins, and in the following verses (14, 15), where, evidently, the third class afflictions are referred to,—sicknesses, the result of rebukes from God for sins, and not sicknesses of the class first described, in which we may rejoice. James says: "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and though he have committed sins they shall be forgiven him. Therefore confess your sins one to another, and pray one for another, that ye may be healed." The prayer, as we understand it, should be for the forgiveness of the sins of which the sickness is a punishment or rebuke, rather than for release from the deserved punishment. But if the sickness was a judgment or discipline for sin, we should expect that when the sin had been confessed and truly repented of, the Lord would remove the chastisement and raise up the penitent son from the affliction, either partially or wholly.—Compare Matt. 9:2-6; John 5: 14; 1 John 5:16. -

But let us remember that this statement does not refer to the various small aches and annoyances to which we, in common with the world in general, are subject; and which serve us a good purpose in the development of patience and sympathy for others. We know this, first of all, by the calling in of the elders of the Church (the senior, or chief, or official members) to pray over and anoint the sick with oil: because such extreme measures would be quite improper for a slight ailment. We know it, secondly, by the Greek word used for "sick," in verse 14, which has the significance of helpless or impotent.

#### OUR PRESENT STANDPOINT.

We see, then, that promiscuous praying for healing during the Gospel Age would have been improper, and that only by means of the gift of healing were the early cures of the age performed: that it ceased with the death of the apostles after accomplishing its object: and that the proper prayers relating to sickness, on the part of the saints, have been those offered for the forgiveness of sins—as a result of which healing followed.

The saints cannot properly pray for their own health now, any more than could their Master. They cannot properly ask the restitution privileges which they have consecrated, nor can they ask that their sacrifices be nullified by having all the cost of weariness, exhaustion, stripes or sickness miraculously removed. But when they realise their afflictions to be punishments for sins, they can still feel at liberty to confess their sins one to another, and pray to God for forgiveness, and thus they may, as a result, be healed.

The saints who abide in Christ, and in whom His Word abides, may pray for others than themselves; namely, in cases where they are sure their object is not self-exaltation; where their desires for the recovery of the sick are not selfish; where they have reason to believe that the restored health would be consecrated to good works and to the glory of God. In such cases we may upon request pray for the recovery of the afflicted or imbecile, not of the consecrated little flock—the sacrificers, the Royal Priesthood. Yet even in such cases, though our faith must necessarily be strong, because confident of asking from right motives, and at a time when the Lord is pleased to grant a beginning of restitution blessings, we should always say, as the Master did in His prayers, "Nevertheless, not My will but Thine be done."

However, it is not time yet to expect general healing or restitution work, as that evidently will not be due until the entire Priesthood shall have finished sacrificing and entered with their Head and Chief Priest, Jesus, into the glories and perfections of the heavenly state or condition, typified by the Most Holy of the Tabernacle and Temple.

In view of the Scripture teaching, all the consecrated will surely desire to walk in the footsteps of our Lord Jesus and

those who followed trim most closely ; ignoring in this as in other things their own preferences as to how they would like to think about it, and how they would like to do and have God do in such matters. Let us fully submit our wills and methods to God's plan and arrangement as expressed and illustrated in His Word. As "new creatures" we may ask freely and persistently for all spiritual blessings and graces and unselfishly for all our necessities promised. Then, sure that such will come, we should seek for them, and acknowledge them with thankfulness, by whatever agency or channel sent.

But in earthly matters we must be very careful : let us ask for nothing beyond our actual needs, as God (not we) sees the necessity and expediency—thankful always for the "bread and water" promised, as well as for every additional comfort. Realising always God's superior wisdom and boundless love for us, we should fear to take our interests in any degree out of His hand. Thus we may always live rejoicing, realising that, whatever may befall us, all is working out for our good.

"Take Thine own way with me, dear Lord,

Thou canst not otherwise than bless;

I launch me forth upon a sea

Of boundless love and tenderness.

"I could not choose a larger bliss

Than to be wholly Thine; and mine

A will whose highest joy in this

To ceaselessly unclasp in Thine.

"I will not fear Thee, O my God !

The clays to come can only bring

Their perfect sequences of love,

Thy larger, deeper comforting."

(Concluded.)

## Sons and Daughters of Comfort.

*"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. 15:4.*

COMFORT! Consolation! What rest and refreshment, peace and joy these words imply! All the true people of God are represented as His children—sons and daughters ! Some of these are sons of comfort and daughters of comfort, while others are sons and daughters of pain, continually causing more or less of distress and discomfort to others and to themselves. We want to see this subject in its true light, in order that we may each act accordingly ;—that a larger and an increasing number of the children of Zion shall be sons and daughters of comfort to all with whom they come in contact, and thus in a general way comforters to the Church as a whole. Some may be inclined to query : Does the true Church need comfort? Are not the majority too comfortable already? Do they not rather need to be stirred up, to be reminded of their sins, to be chided and made generally as uncomfortable as possible, to the intent that they may thus be helped onward and upward?

We would not ignore the fact that there are occasions when reproofs and corrections in righteousness are proper, as the Apostle advised. But we have no sympathy at all with the thought so common with some good people, viz., that they should always be feeling miserable, by continually nagging and fault-finding, upbraiding and terrorising. We believe that such well-meant but mistaken efforts have done much harm, have driven many away from the family circle of Zion.

Those needing reproof, rebuke, etc., are such as are walking after the flesh and not after the Spirit—in violation of their covenant. Those who should be warned to flee from the wrath to come are such as have never yet fled for refuge to the hope set before them in the Gospel, —such as are without God, and have no hope in the world, no relationship to Christ,—through faith and obedience. But the true "wheat," the true members of the Body of Christ, the consecrated, are, however imperfectly, continually seeking to walk after the spirit; though they are well aware that because of imperfections of the flesh they do not and cannot walk up to the spirit. These, instead of needing reproofs and rebukes and smitings and upbraidings for their shortcomings, which they admit and deplore and strive against, need sympathy, assistance, comfort.

Few probably have noticed to what extent the Scriptures administer this very "balm of Gilead" to the true children of Zion; but the Scriptures are full of comfort, and there is great need that all who are truly the Lord's people should see to it that they are more and more sons and daughters of comfort in the Church, administering to one another the helpfulness and encouragement and refreshment which the Lord intended. Our Lord spoke of the Holy Spirit as the Comforter, saying, "I will pray the Father, and He shall give you another Comforter." (John 14 : 16.) "To what extent our Lord Jesus was a Comforter we may judge as we look back to the three and a half years of His ministry, and at its close hear Him say to His faithful ones, "I will not leave you comfortless"—orphans, bereaved of a caretaker. And as respects His care over the apostles while with them, we have a suggestion from His prayer to the Father, "Of those whom Thou hast given Me, I have lost none, save the son of perdition," as the Scriptures foretold.—John 17: 12.

It had been foretold of our Lord in advance, through the prophets, that He would be a Comforter, as we read, "The Spirit of the Lord God is upon me; because Jehovah hath anointed me to preach good tidings unto the meek ; He hath

sent me to bind up the broken-hearted; . . . to comfort all that mourn ; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”—Isa. - 61 : 1-3.

All this means that our Lord Jesus was a Comforter in Zion above and beyond all other comforters. He entered into sympathy with the meek and lowly and right-intentioned in all of their weaknesses and trials and difficulties ; and this is the hold that the character and words of Jesus have to-day upon our hearts, and also upon the hearts of many who are not His people in the full consecrated sense. It was not by continually chiding the apostles, and accusing them, but because, instead, our Lord sympathised with them, assisted them, and interpreted their heart-intentions liberally, generously, that they became more and more His faithful followers, even unto death. Notice His dealing with the Apostle Peter, after he had denied Him, cursing and swearing. Many of the Lord’s followers, if in His stead, would have felt it their bounden duty to rebuke Peter publicly before all the apostles, and to have required public confession and some sort of penance ; and on every possible occasion afterward to have thrown in his face his weakness and disloyalty. Such have not rightly interpreted and copied the Lord’s spirit, and hence are not sons and daughters of consolation in the

Church. They are, on the contrary, strife-breeders, vexatious hinderers of the work they desire to forward. They should hear the Master’s voice, “Take My yoke upon you and learn of Me.” In proportion as we learn of the Lord we become, not mouthpieces for the Law merely, but mouthpieces specially for mercy and love and helpfulness and comfort.

So lay as the record shows, our Lord did not once mention to Peter either his profanity or his disloyalty. Peter knew about these without being told ; he had wept over them; a mere word from the Lord in chiding, reproof, might have discouraged him,—perhaps hopelessly. The nearest thing to a reproof in our Lord’s conduct and language was the inquiry, “Lovest thou Me?” Let all who would be true sons and daughters of consolation in Zion learn this lesson from the great Teacher—not to strive to punish and correct and reprove and rebuke, but to avoid these so far as possible, and to inquire, not so much about the past as about the present. What is the offender’s present attitude toward the Lord and toward His flock?

#### COMFORT AND COMFORTING NEEDFUL

It was with the full appreciation of the fact that the Church would need comfort rather than chiding and reproof that our Lord said, “If I go not away the Comforter (the Holy Spirit) cannot come.” The ransom must be paid, must be presented in the “Most Holy,” to the Heavenly Father, before His blessing could be bestowed. That blessing would yield the comfort of the begetting of the Spirit and comfort of the exceeding great and precious promises to those who had accepted Jesus,—and to those who would believe on Him through their word. True, our Lord spoke of the Holy Spirit as reproving, but not as reproving the Church. He said, “He shall reprove the world of sin, of righteousness, and of a coming judgment.” The nearest suggestion to reproof in respect of the Holy Spirit’s dealing with the Church is that given by the Apostle when he says, “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” And again he says, “Quench not the Spirit.”—Eph. 4 : 30 ; I Thess. 5 : 19.

The grand provision made for the comfort of the Lord’s people clearly indicates a necessity for such comfort ; nor is this necessity difficult to find. The Lord’s people are beset on every hand with adverse condition’, —the world, the flesh and the adversary—seeking to intimidate or discourage or entrap the new creature, so as to hinder its development in grace, knowledge and love, and ultimately to hinder it from the attainment of the perfection and glory to follow, which God has promised to the faithful only. What we need, in order to make us sons and daughters of consolation in the Church, is a larger measure of love and sympathy in our hearts. In proportion as sympathy and love come in, they will crowd out the spirit of strife and contention and judging and fault-finding ; even as they crowded out at first the spirit of the flesh,—anger, malice, hatred, strife and vainglory.

As a rule (there probably are exceptions to all rules) those who have the spirit of helpfulness, of comfort, of consolation, and who are able to pour this balm into the wounded hearts of others most liberally, are those who themselves have passed through severe trials, difficulties, disciplines, and who have thus been touched with a feeling of the infirmities of our race, and, more than this, have been touched with a feeling of sympathy for the weaknesses and oppositions which assail the “brethren” in their endeavour to walk after the Spirit—not after the flesh.

Those who have not “bowels of compassion,” who have little of sympathy, little of desire to lend a helping hand to the weak or the stumbling or those who are out of the way, have much yet to learn respecting the real meaning of the word love, in its higher senses—perfect love, love for the brethren, yea, love that extends to all mankind, even to enemies, as it has opportunity, but “especially to the household of faith.”

O teach me, Lord, that I may teach  
The precious things Thou dost impart;  
And wing my words that they may reach  
The hidden depths of many a heart.  
O give Thine own sweet rest to me,  
That I may speak with soothing power  
A word in season, as from Thee,  
To weary ones in needful hour.  
O fill me with Thy fullness, Lord,  
Until my very heart o’erflow,

In kindling thought and glowing word,  
Thy love to tell, Thy praise to show.  
(To he continued.)

## Faith Encouraged.

*“Thy faith hath made thee whole : go in peace.” (Luke 8 : 48.)*

NO essential element of Christian character is given greater prominence in the Scriptures than faith. “Without faith it is impossible to please God.” In this requirement we see the condescending grace of our Heavenly Father, who, though so far above us, yet, like a tender parent, desires the reciprocal love and implicit confidence of His intelligent creatures. Since Christ is the appointed Agent of God in His dealings with men, whom God bids all men to honor, even as they honor the Father, and since He is the appointed way of access to God, faith in Christ is necessarily a part of our faith in God. Those who believe in Christ believe the testimony which God gave of His son through the prophets and through Christ’s own teachings, and the mighty works which God wrought by Him, to the end that men might believe, have a sure and abundant ground for confidence, so that faith might not be mere credulity, but a reasonable thing.

To believe in Jesus in those days, when His mighty works astonished the people, and the beauty of His holiness impressed every beholder, was most reasonable to those of simple hearts, who desired only to know the truth of God and to obey it, and who, therefore, had no crossgrained will or prejudice of their own to oppose it. Nor are the evidences, the foundation of faith in Christ, any less reliable to-day than they were then. On the contrary, they are still more abundant and strong—a firm foundation that can never be moved. In simple faith, reliance upon the testimony of Christ, the sick woman came to Jesus, so fully assured of His power that she did not wait even to call His attention to herself when the multitudes thronged about Him; “for she said, If I may touch but His clothes, I shall be whole” ; and she was instantly healed. And Jesus, perceiving her faith, said unto her. “Daughter, be of good comfort: thy faith hath made thee whole; go in peace.”

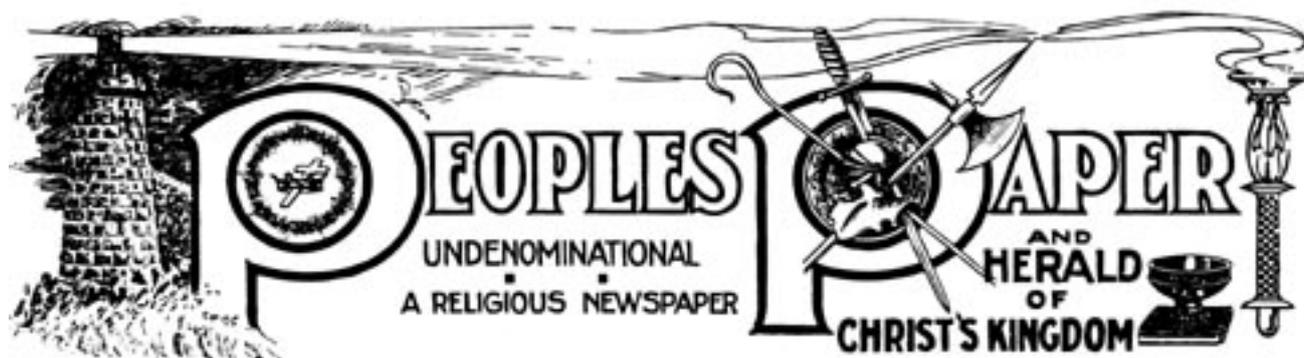
This miracle was immediately followed by another, still more wonderful—the raising of the dead to life. Faith had brought an anxious father to Jesus to request the healing of his daughter. But while he was making the request, a messenger came to him saying, “Thy daughter is dead, trouble not the Master.” The messenger evidently knew nothing of Jesus’ power to raise the dead, and the anxious father would probably have abandoned all hope except for the Lord’s reassurance of his faith, “Fear not : believe only, and she shall be made whole.”

In the former instance the faith was exercised by the patient; but in this case it was exercised by another on behalf of the patient, who, being dead, had no ability to exercise faith. Yet the faith in the power of Jesus of those who had requested the healing was a very weak faith, and when they saw the child was dead all hope departed. They had considerable faith in Christ, but they did not believe that His power extended to the raising of the dead and were quite incredulous at the suggestion of the Lord’s words—“Weep not; she is not dead, but sleepeth”—knowing that she was dead. As in the case of Lazarus, our Lord here referred to death as a sleep, in view of the fact of the resurrection. The term is similarly applicable to the whole human family in the death that came upon all through Adam ; because there shall be an awakening, a resurrection of the dead, both of the just and the unjust. The second death, from which there shall be no resurrection, is never called “sleep” in the Bible.

It is worthy of note, that while our Lord took with Him the parents and three of His disciples into the chamber of death, that they might witness the awakening, when they manifested their lack of faith, He put them all out, and then recalled the dead to life, and permitted them afterward to come in and minister to her. Thus, while He rewarded their faith, weak though it was, He reproved them also, and gave them overwhelming evidence of His mighty power. The statement of verse 55, when relieved of the mists of a false theology, is very clear. “And her spirit came again,” simply signifies, “and her breath returned,” and is so rendered in the Emphatic Diaglott, the Greek word “pneuma,” translated “spirit” in the common version, signifying breath, wind, or the spirit or breath of life. With the reinstating of the breathing process and the healing of the physical organism came reanimation, restored intelligence, and the dead lived again. Thus the Lord rewarded even the weak faith, and gave them additional and overwhelming evidence to strengthen and establish their faith. The Lord did not expect or desire the people to have faith without good substantial evidence upon which to base it, but He did desire and reward the faith that was exercised to the extent of the evidence. A faith without substantial evidence upon which to base it, is mere credulity, and generally degenerates into gross superstition, unworthy of the intelligence which God has given us.

## REST.

“Upon Thy Word I rest,  
So strong, so sweet, so sure;  
So full of comfort blest,  
So wonderful, so pure  
The Word that changeth not, that faileth never!  
My King, I rest upon Thy Word forever!”



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## **WHEN CHRIST IS KING !**

THE HOPE FOR HUMANITY.

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

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

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

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

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

It is to the Bible that we must turn to learn of the sure hope for the poor "groaning creation." Here we find a clear plan for ultimately releasing mankind from the death sentence and leading all the willing and obedient up the highway of holiness (Isaiah 35) back again to the perfection and happy condition enjoyed by our first parents prior to the fall.

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

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

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

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

have sinned again and so each would have personally incurred the second death penalty.

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

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

The seeming delay since the first advent has been on account of the Divine purpose to select the Church, the Body of Christ, or the Bride Class, to be “joint heirs” with Christ in the Kingdom, to reign with Him, to bless all the families of the earth (Gal. 3, 9, 16, 29).

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

Our Lord foretold, as did also the prophets, particularly Daniel 12: 1-3; Matt. 24 : 21-22 ; Luke 17 : 20-30, that just such days as we see about us at this time should come at the end of this dispensation and precede the establishment of Christ’s Kingdom on earth.

#### HOW CHRIST COMES.

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

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

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

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

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

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

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

Just prior to His crucifixion our Lord had cursed the fig tree, a symbol of the curse on the Jewish nation, “Your house is left unto you desolate.” In Matt. 24: 32, 33. He tells us that when we see this fig tree (the Jewish nation) budding again, then know that the time is near for the accomplishment of the matter connected with the questions of verse 3, which He was answering—“When shall these things be What shall be the sign of thy presence (Greek), and of the end of the world (Age) ? He adds that the generation living when these things are discernable will not pass away until all be fulfilled.

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

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

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

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

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

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

Herein is love, not that we loved God, but that He loved us.-1 John 4: 10.

The love of God is. like Himself, equal, constant, not capable of augmentation or diminution; our love is like ourselves, unequal, increasing, waning, growing, declining. His, like the sun, is always the same in its light, though a cloud may sometimes interpose; ours, as the moon, hath its enlargements and straightenings. The love of God in itself is the eternal purpose and act of His will. This is no more changeable than God Himself; if it were, no flesh could be saved; but He changeth not and we are not consumed.—John Owen, D.D.

## Correspondence,

Victoria, November 16, 1931. Dear Brother,

Surely you will be wondering why I have not written lately. We were very pleased to learn (while reading the last "People's Paper") that it has been decided to hold another convention at Christmas time. It was my intention to ask if you were going to do so. You may depend some of us will be there (D.V.). We have been very busy lately, but can put on a casual hand or two so that some of us can come to the convention.

I am enclosing —, please see that my subscriptions for the "People's Paper" and "Herald" are alright, and use the rest as you think best. I would like a few more of the last "People's Paper" if you have any to spare. We enjoy reading these two papers very much, and we can see that the Holy Spirit runs through their pages.

Dear brother, we realise that our Heavenly Father has been very good to us during these perilous times, fulfilling His promise that "verily thou shalt be fed" (Psa. 37: 3), while so many in the world are in want, and things are fast working up to the battle of the great day. May our Heavenly Father grant that we may hold fast the profession of our faith without wavering. And let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as we see the day approaching (Heb. 10: 23-25). The night is far spent, the day is at hand, so let us cast off all works of darkness; and let us put on the armour of light (Rom. 13: 12); God grant that we may be able to stand fast in the faith (1 Cor. 16: 13).

Dear brother, I often think of the Adelaide and Gawler classes and remember them and you all in my prayers before the Throne of Grace. Your brother in the narrow way.—H.J.W.

Tasmania, November 3, 1931. Berean Biblical Institute,

Dear Sirs,—

Thank you so very much for kindly sending me your splendid book, "Foregleams of the Golden Age." I have read some of it and really think it splendid, also I thank you for your kind letter received some time back. It gives one heart to realise that someone wishes us well.

I have been greatly helped through the "People's Paper," a.; it teaches us so much of His Divine Law and it keeps my heart refreshed and happy and helps lighten the burden of life and all its cares and difficulties. I have just finished reading the last one, "Has the Bible a Message for To-day ?" which is very beautiful to read; I was very sorry when it ended. They are especially grand for me, for it is the only reading matter I get, for, as I told you before, we are very poor respecting this world's goods, and have a large family to keep, and oft times have to live on just potatoes and salt, as we are doing at present, but later on, with our Father's help, I hope for things a little better.

I will accept "Foregleams of the Golden Age" from you for the present, and later on, when I can do so, I will send

the 2s. 9d. on to you, with my grateful thanks for all your kindness. I had a visitor last week, and was showing him "Foregleams" and he looked at it for some little time and I asked him what he thought of it. He said he had not got a Bible with him, so I lent him mine, and he found the answers to the first 3 questions on page 17, and said that it was not as he had been taught. I knew that, for we had all been taught that if we died before we were converted, we would go to torment. It is grand to know and understand the Bible better and praise God for all His love and kindness, for indeed it's wonderful.

Now, my dear Christian friends, I trust all is well with you, and that God will bless you abundantly, and keep you always near Him. Ever yours in Christian love and faith.—A.E.K.

U.S.A., October 10, 1931. Berean Biblical Institute,  
Melbourne, Australia.

Dear Brethren in our most Blessed Hope,

Grace, mercy and peace be multiplied unto you! Enclosed find my subscription to the "People's Paper," which we enjoy reading and which keeps us in touch with the dear friends in far-off Australia. We are "bound by invisible bonds" to every fully consecrated child of God, "whom not having seen we love" with "a pure heart fervently," and pray for every one, daily. As our dear Bro. Russell used to say, ours is the most wonderful "secret society" in all the world, and yet wholly unknown or recognised by it. "The world knoweth us not, even as it knew Him not," and how surprised they will be when, in the by and by, the Church "will appear with Him in glory," and they come to an understanding of the very important work which was accomplished in this Gospel Age.

I note the article in August number from "Old Paths" publication and I am glad that you read and enjoy those little leaflets as we do. I have wondered that I have not seen "Desolation of the Sanctuary," translated from the German, mentioned in the "People's Paper," as this book has been a means in the Lord's hands of helping many of the Lord's dear little ones to discern the great test of recent years and its purpose.

We take other publications and enjoy them, and read a great deal in the dear old Word itself, and also the reprints. I wish the friends would all read two articles in the 1897 "Tower," September 1st issue, entitled "Lending to the Lord" and "The New Life in Christ," for they remind us of our privileges in connection with service for fellow members of the Body of Christ, which so many have lost sight of in recent years since a witnessing service has been stressed out of all proportion to everything else.

May all you dear ones be kept closely "under His wings" in all the trying clays before us. We remain, Yours in Heavenly bonds,

M.M.L.

[Reference was made to the book, "Desolations of the Sanctuary," in a previous issue, and we are pleased to obtain this work for all desiring it.]

92 PEOPLE'S PAPER. Dec 1st. 1931

PEOPLES PAPER.

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## THE SPIRIT OF CHRISTMAS.

While the followers of Christ are ever mindful of the life and sacrifice of our Lord while on earth, and desire to have His spirit actuating their every thought, word and deed, the Christmas season, drawing near again, will be profitable and an added time of blessing for all if it serves to further impress the spirit of love and faithful obedience to the heavenly Father's will, exhibited by our Lord Jesus in taking upon Himself "the form of a servant." His loving sympathy and devotion to "His own," and compassion on the multitudes, as He laid down His life "for every man," commencing thirty years after that first Christmas morn. so long ago.

How good it is to think of the days when Jesus came to earth and was proclaimed by the angel as a Saviour, Christ the Lord; how that throughout His ministry He "spoke as never man spake," "words of grace and truth," which drew to Himself a little band of loyal disciples, and which shall yet be indeed "good tidings .of great joy to all people!"

The following extracts from an address on "Taking Jesus Seriously," by H. R. S. Sheppard, C. H.D.I., late Dean of Canterbury, serve to impress upon us the privilege of serving the Lord, in spirit and truth, through His people, as truly as did the early disciples, though the nominal church and state are in much the same condition now as when Christ came in the flesh :

"What, in fact, should we do if Jesus appeared in our society with any claim to anything but the right to console us, to heal our personal ills, and to make us all comfortable again? I wonder. As a revealer of the art of actual living, as the master of the craft of life—for that is what He is and was—should we recognise Him, or would Church and State combine against Him as a dangerous fellow, one to be dealt with in the old Judean way, to be bullied, to be betrayed, to be crucified? I wonder.

“ I suggest that for many of us who are here there is. after all, only one thing that actually makes known the Gospel. and that is the goodness of the individual. If only when we got home to-night they knew at home. because we were rather different. that we had been trying to draw near to our Lord. if only they could see that we were a little more thoughtful. courteous, kindly and understanding. then, “O My father”:. they would say. `there is something in this more than we thought there was.”

I think it might well be the ambition of all our lives that one day, possibly, most lovely of all. wife, or brother, or sister. or mother. or. grannie. might say after we had left. it seems as if Jesus of Nazareth had passed by.’ So when we talk. as we often do, a great deal about Church reform, and all the rest, things that sometimes mean little to some of the people. let them please remember that they will count in an amazing way if ‘. how can take Jesus Christ back to their homes or their places of business.”

Such is the happy position of all who seek to cultivate the graces and fruits of the spirit in their own lives—of being used of the Lord to impart the sweet spirit of comfort, hope and encouragement to others. Who can estimate the joy, the uplifting influence from those

“Where only Christ is heard to speak,  
When. Jesus reigns alone.”

Many will be the opportunities for all to demonstrate their love for the Lord and their brethren, in the little acts of service and encouragement along the narrow way in all the days ahead, at the convention gatherings, at the regular class meetings. and more often in the homes.

“As soon as rare perfume in a vase of clay,  
Pervades it with a perfume not its own,  
So when Thou dwellest in a mortal soul,  
All heaven’s own sweetness seems around it thrown.”

And so, as another has said, “Our alabaster boxes are our hearts. which should be full of the richest and sweetest perfumes of good wishes. kindness and love ;;)ward all. but especially toward the Christ—toward the Head. our Lord Jesus, and toward all the members of His Body. the Church ; and especially on our part toward the feet members who are now with us, and on whom we now have the privilege of pouring out the sweet odours of love and devotion in the name of the Lord, because we are His.”

CHRISTMAS CONVENTION.

The Annual Convention of the Melbourne Class will take place at Molesworth Chambers, 450 Little Collins Street, Melbourne, on Friday, Saturday and Sunday, December 25, 26 and 27, with afternoon and evening sessions.

The local friends will be pleased to hear from brethren intending to be present, and, should accommodation be desired, would be glad to make all necessary arrangements.

A baptism service will be available should any of the friends wish to symbolise.

A syllabus of the meetings is now in preparation, and will be completed as soon as advice is received respecting brethren contemplating being in attendance.

Meanwhile, the prayers of all the friends are requested, that God’s richest blessing may attend our meetings, as all would gather in sweet Christian fellowship for exhortation, encouragement and growth in grace, knowledge and love.

A hearty invitation is extended to all truly Consecrated believers in Christ.

FREE TRACTS, CARDS, WALL TEXTS, ETC.

A good supply of the tract, “Has the Bible a Message for To-day,” is now in from the printers and ready for general distribution where there may be indications of doing good. All willing workers are invited to send for these, and are requested to state how many could be used to advantage.

Wall texts, cards and bookmarks, etc., with appropriate texts and verses, are on hand for Christmas greetings and general use.

## **Communion with God.**

( Continued from previous No. 3. )

THE PRAYER OF CHRIST UNSELFISH.

OUR Lord’s prayers, like all His acts and teachings, are models of unselfishness. Therefore, before we ask anything of the Father, one question should be carefully considered; viz.—Why do I want this ? If the petitioner is consecrated and desires the healing of any that are sick, it should not be for his Own glory, nor -for his own comfort, nor in any manner for himself , for such requests are selfish and out of harmony with his covenant of sacrifice—”even unto death.” Remember the course of our Lord and the Apostles. Our Lord used Divine power in feeding the Multitude because of their necessity, and to glorify the Father; but when He Himself was forty days without food He would not use the same power to feed Himself by commanding the stones to become bread, because this would have been contrary to His mission not to preserve His own life, but to sacrifice it, to lay it down in the service of others. He created food for the multitudes, but not for Himself or the disciples, though He referred to the miracle as an evidence that if ever necessary the same power would create bread for them. But it seems to have been the Father’s plan to provide for His people by natural means, for there is no- record of necessity for such a miracle on their behalf. Doubtless the Lord and His disciples partook of the bread and fish after they were made, and probably of the remaining fragments, but note that the object of their creation was the relief of the multitude and not their own

refreshment ( Matt. 15: 32 ; 16: 5-12). He healed the lame and the palsied miraculously when it would glorify God, but when He Himself was weary, He “sat on the well” to rest or used other natural means. Though He prayed often to the Father, and knew that He was heard always, and although sometimes heavy and sorrowful, as in Gethsemane, yet His prayers were requests for grace and strength to do the Father’s will, and to finish the work He had come to do. And though He tells us that by asking He could have had “twelve legions of angels” to protect His person and His life, yet He would not ask—preferring to have the Father’s will accomplished, which He had come to perform.. namely, to give Himself a “ransom for all.” -So notably was this a characteristic of His, that even His enemies noticed it, and said, “He saved others (from sickness, etc.), Himself He cannot save.” They could not appreciate the self-sacrifice which He was performing. And so, too, we may reasonably expect that many nominal Christians to-day will not understand the same motives and conduct in those who prefer to share in Christ’s sufferings, to join with Him in sacrifice in order that they may share also in His coming glorious work of blessing and re-storing “that which was lost.”

#### APOSTOLIC GIFTS USED UNSELFISHLY

Notice also the Apostle-. They, too, had the gift of healing as well as privilege of prayer, but they did not use these selfishly. In all the records we find no instance of the exercise of the gift of healing on behalf of any of the Apostles, or any of the church ; nor have we any record of prayer for health, or other earthly luxuries. offered by any of them for themselves or each other, except in one case—that of Paul (2 Cor. 12: 7-9) , and his request was not granted ; but he was told that instead he should have a sufficiency of grace to compensate and enable him to bear his infirmity patiently. This should command the attention of all.

Although Paul’s request for himself was refused—God seeing that his affliction of weak eyes could be made to work to divine glory and his own advantage--yet his gift to heal others was marvellous : “And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them” (Acts 19 : 12). Mark, also, the fact that though there is no account of the healing of the sick among the early disciples, it was not because they were never sick, for several instances of sickness are recorded. Paul write-; to Timothy. “Trophimus have I left at Miletum sick”; and again he writes to Timothy, who was evidently often troubled with indigestion or dyspepsia, to use wine as a medicine; saying. “Use no longer water (exclusively), but take a little wine for thy stomach’s sake, and for thine often infirmities” (I Tim. 5: 23). In neither of these cases did Paul send handkerchiefs or aprons from his person, nor did he mention praying for their re-covers-, or advise them so to pray. Evidently these cases should teach us that the gifts of healing, and prayer for the recovery of the sick were used, not upon the saints, but rather through them upon others, for the purpose of calling attention to the apostles and their gospel as being approved by God.

A special reason why the saints cannot properly ask for physical health and earthly luxuries is, as we have already intimated, that they, like their Lord, have consecrated themselves, and pledged to God the exchange of all earthly favors and privileges for the heavenly favors and glories to come , a foretaste of which they now enjoy through the exceeding great and heavenly promises which cheer and refresh and comfort and bless more than earthly blessings could. Who, that understands the matter. would renounce his heirship in the future heavenly glories, together with present hopes and spiritual joys, or re-exchange them, if he could, for future earthly restitution, and present occasional foretastes of it?

#### THREE CAUSES OF SICKNESS.

But some will enquire. If it is not proper for the consecrated to pray for the healing of themselves, what does the Apostle James mean when he says. “The prayer of faith shall save the. sick”?

Accidents may and do occur so far as the world is concerned, but the saints are God’s peculiar care ; nothing can come upon them except as specially permitted. While God could take all the world under such special supervision, He pleases rather to let them be subject to the ordinary vicissitudes of the present condemned state —accidents, sickness, etc. ‘Only the Church (the consecrated) are comforted with the assurances of special care : “Your Father knoweth that Ye have need of all these things.” and “like as a father pitieth his children, so the Lord pitieth them that fear Him, those that respect and love Him. those consecrated to His service. of such it is written. “All the steps of the righteous are ordered of the Lord” : and “the very hairs of your head are all numbered” (Matt. 1 0: 30 ; 6 : 3 1-34).

While, therefore, sickness may in a general way be considered. at least indirectly, the work of Satan. who deceived mankind into sin, and hence into sickness and death, yet in view of what we see of God’s special care of the saints. we know that, in their case at least, sickness could not come without the Lord’s special permission ; and hence it should be regarded in their case as from Him, and not directly from Satan. who could have no power over us except it were given him of the Father.

Accordingly, the causes of afflictions. including sickness. as applying to the consecrated Church, are classed ;As follows. First—Those which have been either produced or aggravated by our activity in the Lord’s service. Second—Inherited weaknesses and those brought on ourselves by violations of the laws of nature previous to our entrance into the family of God as sons. Third—Such as come upon us as discipline or chastisement from the Lord for sins or wanderings, or coldness, or for the sin of failing to fulfil our covenant of sacrifice; or as needed discipline to prevent these.

#### SUFFERINGS FOR CHRIST’S SAKE

Of the first class were the sufferings of Christ—His weariness. weakness, Moody sweat, ignominious buffeting, and all the reproaches and sneers, and bitter words, to which lie meekly and quietly submitted until the sufferings of Calvary terminated His human existence. Of this first class were also the wounds of Paul and Silas. when scourged for preaching Christ. when stoned, beaten and imprisoned. and when in perils by sea and by land. among the Jews and

among false brethren. Of this class was also the dyspepsia of Timothy. who, probably not naturally strong. studied and labored for the Lord, and ill the interest of the Church ; and such we are distinctly told was the cause of the sickness of Epaphroditus, of whose sickness Paul writes, saying, "Receive him therefore in the Lord with all gladness; and hold such in reputation : because for the work of Christ he was nigh unto death. not regarding (sparing) his life, to supply your deficiency" ( Phil. 2: 29, 30).

Yes. indeed, these and all such sicknesses and scars and wounds are honorable marks of distinction, which each soldier of the cross should be ambitious to bear, as Paul said referring to injuries endured in the service of the truth, "I bear about in my body the marks of the Lord Jesus." These he had received. not in money-seeking or fame-seeking. nor in self-indulgence. nor in quarrelling and disputing about the loss and dross of earth, but in the good fight of faith ; in contending earnestly for the faith once delivered to the saints. against error amongst Jewish friends, and against philosophies and sciences, falsely so called. He gladly endured hi; wounds and tribulations while telling the glad tidings of the gospel of Christ, of which Ire was not ashamed, and holding up the cross of Christ—to the Jews a stumbling block, and to the Greeks foolishness, but to us who believe, the power of God and the wisdom of God.

All the "overcomers." all the faithful in Christ Jesus. are likely to have some such scars as proofs of their faithful endurance.' There is no escape in this war. It is war to the death with all, as well as with our Head and Captain, and the first loyal soldiers in our army. And it is in this view that Rev. 20: 4 represents all those who shall be accounted worthy of the first resurrection as being "beheaded." (The beheading is symbolic; for neither our Lord nor the apostles were literally beheaded. It signifies that all must suffer earthly disadvantages, and lay down their lives in the defence and service of the truth. if they shall be worthy to share Christ's; glory.) All suffering for righteousness' sake is suffering for the truth. Our daily lives are to be "living epistles known and read of all men"; and if we suffer because we refuse to be conformed to this world, or because we give the testimony of our lives against sill and for holiness, we suffer for the truth's sake. If your talents and opportunities permit no more active service for the truth than such godly living and suffering, therefore, rejoice: and reckon that yours are among the sufferings of the first class, and let patience do her perfect work of moulding your character by this means to our Lord's likeness.

The Apostle tells us also of a "fellowship of suffering" which may be experienced through mental sympathy. Those who cannot suffer personally and physically for the truth can sympathise with those who have such sufferings and can thus become "partakers," sustaining. encouraging and upholding those who are in the "great fight of afflictions" for the Lord's cause, by their words, faith and prayers. Notice the promise to such in the Apostle's words in Heb. 6: 10.

Sickness and discomfort of any sort, incurred by our energy in the service of the truth, are permitted by our Father as evidences of our fidelity and love; because if not liable to such tribulations, or if relieved of them instantly by a miracle, tile Lord's service would cost us no sacrifice, and the test of our willingness to endure for the truth's sake would be wanting. As it is, however. every ache and pain, or wound of person, or of feelings, and beheading socially, or literally, for the truth's sake, becomes a witness of the spirit, testifying to our faithfulness. and in all such tribulations we should rejoice greatly—as say our Lord and the Apostle Peter ( Luke 6:22 23; 1 Pet. 4: 1 3-1 6).

(To be continued).

*"I will deliver thee, and thou shalt glorify Me."—Psa. 50: 15.*

*"Call upon Me. . . I will deliver thee, and thou shalt glorify Me." What a cluster of jewels does this verse contain; and "the day of trouble" is like some dark stone in the centre that makes the others shine brighter. "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones" (Isa. 54: 11, 12). In this way God will be glorified.—Russell Elliott.*

## QUESTION BOX.

Question.—What is the thought in Matt. 24:35: "Heaven and earth will pass away but my words will not pass away"?,

Answer—The Lord could not mean that the literal heavens consisting of sun, moon, stars, etc., nor the literal earth would pass away, for the word declares "The earth abideth for ever" (Eccles. I : 4). "Who laid the foundations of the earth that it should not be removed for ever" ( Psa. 24: 1, 2; Psa. 104: 5). "The world also is established that it cannot be moved" (Psa. 93 : 1). Besides, there is the oathbound covenant with Abraham that he shall possess the land of Canaan and his seed after him, which Stephen said remained to be fulfilled when Abraham comes back in the resurrection—Gen. 23:4; Acts 7: 5. Isaiah (45: 17, 18) also declares that "Israel shall be saved in the Lord . . . world without end. For thus saith the Lord that formed the earth and made it, He path established it, He created it not in vain, He formed it to be inhabited." "The heaven of heavens is the Lord's, the .earth 'lath He given to the children of men." What we understand the Lord to have meant was that the heavens (symbolic expression) referring to the scriptural controlling powers. and the earth symbolising organised society of this world, would pass away, as did the first world will be its a " new world, an a d new "earth" " (2 Pet. and 3) , a when there "earth"—a new order of things controlled by a new heavenly power which will be Christ's Kingdom. Though such great changes will come and the present powers that be. go down,—fail.—yet His words would never fail of accomplishment. The -great prophecy of Matt. 24 and Matt. 25 is still running out in fulfilment to-day.

Question.—Do you believe that the earth was created in six literal clays?

Answer.—The Bible does not inform us concerning the length of time this earth was in process of creation. The matter is introduced to us in the words, “In the beginning God created the heavens and the earth, and the earth was without form and void.” Some Scriptures speak of the time prior to this, such as (Proverbs 8 :24–30), “when there were no depths I was brought forth.” “I was set up from everlasting, from the beginning or ever the earth was.” “When He prepared the heavens, I was there, when he set a compass upon the face of the earth,” etc., etc. There would seem no reason to doubt the conclusions of scientists regarding the long period of time that was taken for the earth to cool off and consolidate, and. to be brought into a condition to produce such things as would be necessary for animal life.

The first chapter of the Bible deals with the preparation of the earth, after it had become ready for such preparation, as- the home of mankind.

There is no reason, whatever, to suppose that the six days of creation were simply 24 hour days. We notice that it was not until the fourth day (or period): that the sun and moon began to shine on the earth sufficiently to rule the day,” “to rule the night,” and to divide the day from the night. That was the time then when the 24 hour days began. These creative days were undoubtedly long periods, with their “evening and mornings.” each beginning with the necessary work to be done and ending with its accomplishment, like the first evening and morning, beginning with “darkness upon the face of the deep.” and ending with light. It is well to remember in this connection that the word “day” is often used in the Scripture to mean a long period of time. Such, for instance, as (2 Peter 3: 8) “One day is with the Lord as a thousand years” ( Psalm 90: 4.) ( Heb 3: 7) “To-day” is used for the gospel age (see also Heb 3: 13), exhort one another daily while it is called to-day.” The 8th verse speaks of the “day of temptation in. the wilderness,” a period of forty Years. and many such Scriptures might he quoted, proving that it is quite unnecessary to limit the use of the word day to the 24 hour day.

Further proof is in the fact that the Lord said to Adam. “In the day that thou eatest thereof thou shalt surely die.” Now Adam did not die in 24 hours, but continued to live for 930 years. He died within the Lord’s day of 10(10 years. So it was that the first Adam brought mankind into sin and death in his day of 100:) years. and the second Adam is going to bring back mankind from. the tomb and lift them up by a course of training, teachings and disciplines, or judgments, back again into the image and likeness of God during His is day of 1000 years—His Millennial reign of righteousness (1 (‘or. 15:21-28 ; Acts 3: 20-221.

Question.--Is it taught that in the resurrection, mankind when awakened from the sleep) of death will have memory of their past life on earth?

Answer.—The resurrection is so little understood by most Christians. yet it is, next to the great ransom sacrifice of Christ, the most important and the most comforting doctrine of the Bible. The Apostle assures us that if there be no resurrection of the dead, then is our preaching vain and even those who have fallen asleep in Christ have perished (1 Cor. 15 :•13-23.) In this beautiful chapter the Apostle speaks of the general resurrection, which the death of Christ secures, and then goes on to show that there is a first resurrection, that of the Church. which is. to a heavenly, spiritual nature (celestial) ; but it is concerning the general resurrection —restoration to human nature (terrestrial) that the question has been raised. The general resurrection day is to be 1000 years long, and is the time when Christ shall reign and the Church of the first resurrection will reign with Him for the purpose of raising the dead from the tomb and gradually helping them to overcome all their weaknesses and failings of character, and thus restoring the whole race to the image of God. which has become more and more defaced ever since the first man sinned.

The purpose of God in permitting mankind to be “born in sin and shapen in iniquity” is that all should. have experience of the baneful, sorrowful result of disobedience; so that unless there was memory of the past no good could result, and the Divine purpose would not be accomplished.

Daniel 1 2: 2 informs us that some shall rise “to shame and lasting contempt,” and (Ezekiel 16 : 54) indicates such a class. It will not be so .much those who have been degraded through ignorance and weakness that will rise to shame and contempt, so much as those who have been privileged by a knowledge of God and opportunities of serving Him and His cause. and who have lived luxuriously and sought their own selfish pleasures, making to themselves idols of wealth and power, and using these to oppress others, seeking honor of men, like the Scribes and Pharisees of our Lord’s day, and similar classes of this day. Thus our Lord said of Bethsaida and Chorazin that it would be more tolerable in the day of judgment (the 1000 year resurrection day) for Tyre and, Sidon than for them. Again of Capernaum, where He had done so many mighty works, He said, it would “he more tolerable for Sodom” (Matt 10 : 21-24.) Some will he beaten with many stripes, and some with fewer stripes; not literal whippings. but punishments in some way to help them to a better state of heart and mind and to overcome their sinful propensities. We are assured that as a tree falls so it lies, “there is no knowledge, nor device in the grave,” each will rise with character and memory, just as when his eyes were closed in death, and it is that memory that will make the shame and lasting contempt. The shame and contempt of themselves will last until they have made a clean breast of their evil deeds. and if possible sought forgiveness of those they had wronged. Thus it is, “what a man :sows, that shall he also reap.” According- as a man now lives. will he rise to more or less of shame, or of ‘joy. We form our own judgment day. happiness or sorrow. It is not the being “overtaken in a fault” or the failure perhaps under great stress of temptation, as when Peter. for instance. denied his Lord.. but it is the \Oiling. continued course of evil that degrades the heart and mind. forming an evil character, which will require the judgment of the Lord in that day, to correct and lead to higher ideals of holiness and righteousness.

When the Lord says ( John 5: 28, 29) that there shall he a resurrection of all that are in the graves, He does not mean just simply that they are to be awakened, but they are to be awakened or “come forth unto the resurrection of life”—a resurrection by judgment—by course of instruction. with rewards for righteousness and punishment for evil doing. and

not until the end of Christ's reign of 1000 years will the resurrection be completed. "When the judgments of the Lord are abroad in the earth then will the inhabitants of the world learn righteousness" (Isaiah 26 : 9.) Then it will be that "the rest of the dead" will be made alive again in the fullest sense, perfectly, towards God (Rev. 20 : 5), for Christ will then hand over the Kingdom to God, that God may be all in all (1 Cor. 15: 24-28.) "And there shall be no more curse" ( Rev. 22 : 3); "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain for the former things are passed away" (Rev. 21; 3.) Then all the painful memories, with all sin will not need to be remembered any more, but will be put away as far as the east is from the west.

## THE TIME, MY SOUL, IS SHORT.

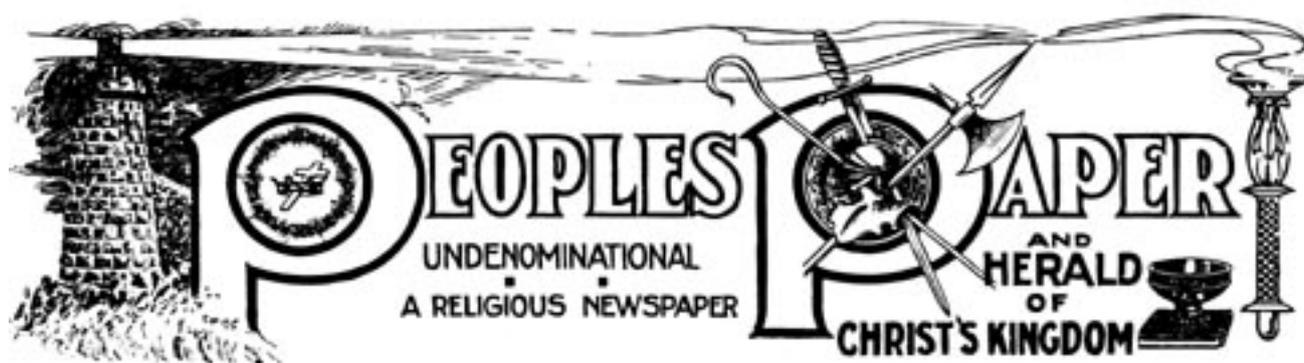
No time to linger by the way,  
 No time for ease, no time for play;  
 No time for earthly loves and joys,  
 No time for worldly cares or toys  
 The time, my soul, is short!

No time to murmur or complain,  
 No time to heed the heart's dull pain;  
 No time for tears or mournful song,  
 No time to ask, How far ? How long ?—  
 The time, my soul, is short!

Ah, yes! 'tis short—yet time enough  
 To run thy course, so steep and rough;  
 Just time to reap "the fields," so white,  
 Before the coming of "the night"  
 Just time, my soul, just time!

Just; time to make thy heart more pure  
 Just time to make thy "calling sure,"  
 Just time to enter through "the door,  
 To reign with Christ for evermore  
 Just time, my soul, just time!

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## HIS WAY IS PERFECT.

*"As for God, His way is perfect : the Word of the Lord is tried ; He is a buckler to all those that For who is God, save the Lord ? or who is a Rock, save our God ?"--Psa. 18 : 30. 31.*

GOD'S way is His plan or purpose, that which He purposes to accomplish and which He is steadily working out according to the counsel of His own will. Men also have various plans and purposes of their own which they try to work out as nearly as possible. Some men purpose to amass a fortune; some to acquire a liberal education and vastly to increase their mental capacity and power; others to gain fame and popular applause, or social or political preferment, etc., etc. But to most men the way they choose proves unsatisfactory after a brief trial, and they turn restlessly from one way to another; and even when they pursue one way to the end they realise that it has been an unprofitable way—that the end was not worthy of the strife necessary to gain it.

Then again, men have their various ways or theories as to how God will or ought to accomplish the world's salvation.

Some claim that it will be accomplished by a process of evolution, and that it is due - to the race by right. Some of these blasphemously claim that the present degradation of the world is directly chargeable to God, who, they say, is the real author of all the sin and wickedness we see in the world—that He made men so, and is therefore bound in justice to bring them up to a better condition. There are others who claim that God has predestinated the vast majority of mankind to eternal torment without any will or choice of their own, their doom having been unalterably sealed before they were born, while a small minority were likewise unalterably elected to eternal salvation and happiness.

But these and various other incongruous theories are only the ways of men, and have no foundation in the Word of God, except as men pervert that Word. It is a serious matter for any of God's children to accept or entertain such views of His character and plan when they are so clearly stated in His inspired Word; and any one who can hear our Heavenly Father's character thus traduced without feeling or expressing indignation is disloyal to God and unworthy to bear the name of Christ. If we have so much regard for the friendship of those who advocate such views of God's character that we cannot reprove their course, we also rank ourselves with the enemies of the Lord, and He will surely so regard us. Such indifference to God and His truth shows clearly that there is something wrong at heart; and sooner or later such will drift into the outer darkness unless they promptly repent and resolutely determine to make no compromise with error, and to cultivate no friendships.

But, "as for God, His way is perfect," and His Word clearly sets forth His way to all the simple-minded ones who take Him at His word and who have no fine-spun theories of their own to establish. In coming to God's Word it is always important to remember that our attitude should be that of the disciple and not of the teacher. Such an attitude is itself a long step in the direction of a knowledge of the truth; for it is written that God resisteth the proud, but giveth grace to the humble. ( James 4: 6.) If we come to His Word as reverent students, expecting to find therein the delineation of the pure and righteous character and plan of our God, that plan and character will be revealed to us; but if we come to it in a captious spirit and with impure and unholy thoughts and ambitions, we have just the kind of poor, imperfect brains that can warp and twist the Scriptures to suit our own ideas. If we put on the coloured glasses of prejudice, we can read God's Word as seen through them only.

And this is what the Psalmist implied when he said, "With the merciful Thou wilt show Thyself merciful; with an upright man Thou wilt show Thyself upright; with the pure Thou will show Thyself pure; and with the froward Thou wilt show Thyself froward. For Thou wilt save the humble people, but wilt bring down high looks." (Psa. 18: 25, 27.) And again we read, "A scorner seeketh wisdom and findeth it not, but knowledge is easy unto him that understandeth;" and "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14: 6, 12.)

Oh, how we need to beware of "high looks" and of the pride that goeth before destruction and of the haughty spirit that precedeth a fall! (Prov. 16 : 18.) For if in pride we go about to establish our own ways, and do not fully submit ourselves to the right ways of the Lord, we will surely deceive ourselves and be led away by "the error of the wicked, so that God's way or plan, as viewed through the coloured glasses of our ambitions and prejudices, will seem to our obscured vision as the Psalmist describes—unmerciful, impure and perverse, instead of what it really is—merciful and holy and righteous altogether. There is nothing more dangerous than pride, whether it be manifested in a love of display or in ambitions to be great or to be thought well of by others. If we are ambitious to be more generous than God, and go about to establish the idea of the absolute certainty of the everlasting salvation of every individual, when God plainly speaks to the contrary; or if we ignore God's appointed means of salvation, which is by faith in the precious blood of Christ shed for the remission of sins, and endeavour to climb up to life by some other way, and to teach others to make the same effort; or if we repudiate the doctrine of the original perfection of man, who was created in the image of God, and also that of his own free will he fell into sin and thereby incurred its just penalty—death, and not eternal torment; or if we seek out any other human invention contrary to the Word of God, and go about to establish it, it is pride that is asserting itself; and if it be not promptly humbled it will surely and shortly end in complete alienation from God.

Let us fear lest a promise being left us of entering into God's rest—into the rest of abiding faith in His way, His glorious plan—any of us should come short of it. and instead of calmly and confidently resting in God's way and in the blessed hope of its glorious outcome, we be left in confusion and doubt upon the whole subject.

But if you have thus far stood firmly in the faith of God's way we are persuaded 'better things of you; and if, with the Psalmist, you can say, "My heart is fixed. O God, my heart is fixed" (Psa. 57: 7); if your heart is established in love and reverence and faith in the sure Word of God, then you may also say, "For Thou wilt light my candle; the Lord my God will enlighten my darkness." (Psa. 18: 28.) Yea, has it not been even so? Surely hitherto the Lord hath led us. The language of the prophet applies to all those humble and faithful ones whom the Lord has been leading. "For by thee I have run through a troop (of opposing enemies). and by my God have I leaped over a wall" (of bondage, into the glorious liberty of a son of God).—Psa. 18: 29.

Beloved, have we been thus overcoming? Have we been following the Lord's leading? Have we found, and are we still abiding in the sweet rest of faith in His plan, in His way, and not our own? "As for God, His way is perfect." It is just and merciful and benevolent and wise and practicable and sure of a glorious termination. "The Word of the Lord is tried": when fully understood it will stand the test of every argument that could be formed against it as to its justice, its wisdom, or benevolence.

Of this we are fully assured by our Lord, who prophetically declared that the testimony of those who come to a full knowledge of God's plan will be—"Great; and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."—Rev. 15 : 3.

"The Lord is a buckler (a defence) to all those that trust in Him, for who is God (is mighty) save the Lord? or who is a rock (a safe anchorage to our souls) save our God." There is no other one to whom we may anchor our faith and hope; but securely anchored to Him we may trust and not be afraid, and may sweetly rest under the shadow of His wings. "The Lord liveth; and blessed be our Rock; and let the Lord of our salvation be exalted." —Psa. 18 : 46.

## THOU KNOWEST.

Master, I am so glad Thou knowest all  
Outspoken joys, and sorrow's hidden pain.  
I am so glad my path is known to Thee,  
And that Thou wilt my wayward steps restrain.  
I place my hand in Thine. Oh, hold it fast!  
Nor heed my cry whene'er I ask amiss.  
Thou knowest what is best, my loving Lord,  
From out my heart all wilfulness dismiss,

Lord, when the thorns of earth pierce sharp and deep,  
And I instead would choose the scented rose,  
Let me recall Thy tender, watchful love,  
And that mine inmost need Thy wisdom knows.  
Ah, who can tell how far our feet might stray ? -  
We are so prone to wander from Thy side, If not hedged in by Thine eternal arms,  
And made within Thy sheepfold to abide.

I am so glad Thou knowest all, dear Lord!  
My life but poorly proves what lips confess,  
And well I know none but a Father could  
So frail an offering with such mercy bless.  
Thou knowest all! This is my cradle, Lord,  
Tho shadow of Thy wings, 'neath which I sleep,  
Not for my goodness, but Thine own great love,  
Thou wilt in peace Thy child securely keep.  
—G.W.S.

## A NEW REJECTION.

"The years that have intervened since the Great War, which brought ruin and confusion to the Western world, have," writes Mr. C. F. Andrews in "The Federal Council Bulletin," "revealed how superficial the acceptance of Christ's teaching has been in the West "

"Just as the Jews rejected His message two thousand years ago," Mr. Andrews continues, "so to-day it would seem as if a new rejection had taken place in the countries which are called 'Christian.' Such has been more and more the conclusion to which my own thoughts have driven me. I have often found Christ more truly in Africa and Asia than in Europe. . . . To put it in another way, the East has shown me almost every day, while I have lived there, the essential meaning of Christ's teaching, while the West, which professes His name, seems to have lost touch with that essential meaning and to have evolved a new philosophy of life of its own in which the greater number of the Beatitudes have little place. It has blandly ignored Christ and denied Him. It becomes, therefore, absurd to make these old crude distinctions and to divide mankind into compartments, which are only misleading."—"British Weekly."

## Extracts from "Strange Figures

by J. Neil. M.A.

Scripture abounds in metaphors.. Take an instance from Isaiah, "All flesh is grass." The prophet does not mean that "all flesh," that is, "all inch," are actually members of the vegetable kingdom. He only means to say they are "like grass" in some particulars. Yet he says -"all flesh is grass," and thus he uses a metaphor.

When Jesus says “I am the door,” He implies that He bears the same relation to the kingdom of heaven that a door does to a house, namely, that He is the one way by which men enter into it. No matter how utterly different- in their natures are the things thus compared, so that they bear resembling relations in some one single point to certain other objects. When Christ says to His disciples, “You are the salt of the earth” ( Matt. 5: 13) we know at once that He does not mean that they are literal salt, but that they are like salt, in that they preserve and influence the world in which they are placed. When He says, “I am the vine, ye are the branches,” we equally know that He is only using a figure to show the saints intimate union by faith with Himself and that He is the secret source of their life and fruitfulness.

In the same way “flesh and blood” stand for the whole human nature. Thus the Apostle says of Christ that He has consecrated for us a new and living way through the veil, that is say, His flesh (Heb. 10: 20.) So, too, in the case of the Saviour speaking of giving “His ‘flesh’ as meat, where He means His human nature in and by which He has made the atonement as the man Christ Jesus. ( John 6 : 53-56.) And again, when the Lord says to Peter, “Flesh and blood has not revealed it unto thee” (Matt. 16: 17), and when Paul says, “I conferred not with flesh and blood” (Gal. .1 :16), we know that “flesh and blood” stands in each of these instances for “men,” the whole.

#### THE NATURE OF COMMUNION.

“Take, eat, this is My body” is shown conclusively to be the powerful figure of metaphor and to mean “this resembles My body.” To take the words “this is My body” literally to mean “this is changed into My body” would be absurd, contrary to the evidence our senses, contrary to reason, and would, more, clearly contradict a number of the plainest statements of Scripture....But if we take the words as a metaphor to mean “This resembles or represents My body then all difficulties disappear and all becomes consistent with our Saviour’s highly spiritual teaching. It is then seen to tell, under a beautiful figure, that our souls are, as it were, fed and strengthened by a believing reception of the Lord Jesus Christ, in His Word and spirit, just as our bodies are fed and strengthened by bread and wine.

## COMMUNION WITH THE LORD.

(Continued from October issue— No. 2.)

WHATEVER might be our natural inclinations with reference to definiteness and persistency in prayer, we must take our instructions from the Scriptures; and, overcoming our natural predilections, we must as “little children” and as “dear children” conform our views and conduct to the instruction which is from above. Let us all, therefore, remember the words, “Ask (in My name) and ye shall receive, that your joy may be full”—(John 16: 24). The heavenly Father has multiplied mercies, blessings and providences in store for His obedient and faithful children who will ask for them.

True, some of these proper and authorised and much-desired requests are long delayed; for instance, the Church for more than eighteen centuries has prayed, “Thy, Kingdom come ! Thy will be done on earth, as it is done in Heaven” God has heard, but has not answered. Nevertheless all who have thus prayed for and desired the Millennial Kingdom have been blessed by their faith in that Kingdom not seen as yet--but evidently now very near. However, other requests—for daily food and for succour in temptation and deliverance from the Evil One—have been promptly answered.

In this connection notice specially that the privilege of prayer, or any other favour of God, is not granted for selfish purposes. A thing which might be properly desired and asked for in one case, might be improper if asked for from some other motive. To desire and ask for something good in itself, in order that we might be glorified before our fellows, is a wrong request, because of a wrong motive.

The desire for a good thing, simply for ease and convenience, is an improper, selfish motive. The Apostle refers to such cases, saying, “Ye ask, and receive not, because ye ask amiss, to consume it upon your desires” —i.e., for inglorious purposes or other selfish reasons. (Jas. 4: 3.) To ask for some good thing simply to make a test of it, thereby to establish our faith, is seemingly an improper request, for none but the faithful are promised anything.

Besides, God’s plan is that we should walk by faith, and not by sight. Hence, we not only should not ask anything unauthorised, but as we grow in spirituality our petitions will be chiefly for spiritual favours; and even in asking for these we should be particular not to specify how they are to come. And we should look for the answers to our prayers in natural rather than supernatural channels, since God’s usual method is to use supernatural means only where the natural means are inadequate.

The graces of the Holy Spirit are specially stated to lie open to our requests and corresponding efforts. Your Heavenly Father is more willing to give the Holy Spirit to them that ask it, than earthly parents are to give good (earthly) gifts to their children.—Luke 11: 11-13.

“YE HAVE NOT, BECAUSE YE ASK NOT.”

The trouble with many is that they do not avail them-selves of the great stock of divine grace set apart for the benefit of those who, abiding in Christ, and His Word abiding in them, do ask, do seek and do find. Let no one suppose that all prayer must be selfish. Quite to the contrary, we have a wide field of prayer-liberty in full accord with the Lord’s Word and will.

Every trial of faith and patience is an occasion for prayer for the promised succour. Every failure to gain victory is an occasion for a prayer for forgiveness, and as well for divine blessing, that the lesson of our own weakness may be deeply impressed, so that in the next similar trial we may promptly apply for and lay hold upon the “grace to help” promised. Every victory over self is an occasion for prayer that we be not high-minded and puffed up, but kept humble and watchful for the next attack from the Great Adversary. Every service for the truth becomes an occasion for a

prayer of thanks for the privilege of serving the great King and maybe to have suffered something for cause; and a cause for supplication for further opportunities of service and grace to use them wisely.

If you have trials and temptations which you are able to overcome, and which are working out in your character patience, experience, brotherly-kindness, sympathy and love, rejoice and offer the prayer of thanksgiving and acknowledgment of divine mercy and help. If your trials seem heavier than you can bear, and likely to crush you, take the matter to the great Burden-bearer and ask His help in bearing whatever would do you good and release from all that would not do you good, but which would injure 'you. If your heart is full of a desire to obey the Lord's injunction and "forget not the assembling," and you are unreasonably hindered in a way that you have tried to overcome but cannot, take the matter to the Lord in prayer, and watch and wait and strive according to your prayers, and you will soon see a manifestation of divine power on your behalf. If you see a true brother, a true "soldier" faltering and in danger, let 'your heart be so full of love for all of the Lord's "brethren" that you will not only run to his relief, but also supplicate the throne of the heavenly grace unceasingly, until you have regained him, or until in his wilfulness he has renounced the "narrow way" entirely. And should the fault be your own, your prayers and efforts will surely be blessed and over-ruled to your own profit. If you have no burning zeal to preach the good tidings of great joy, pray earnestly and faithfully and persistently for it, and strive for it, and you will soon have it. If you have a zeal and love for the gospel, and lack ability to present it, pray for the ability while you make full use of what you have. If you have the zeal and the ability and lack an opportunity, take it to the Lord in prayer as soon as you can, telling Him that you are faithfully using all the opportunities you have. Then watch for more opportunities without slacking your hand to use the very humblest and smallest within your reach.

Have you a quarrelsome disposition, or other bad habits, which you realise are a 'burden to your home and family, and to your brethren in the Lord's household? Take it to the Lord in prayer, asking grace and help to overcome, and meantime using your best diligence and effort in harmony with your prayer.

Do you lack wisdom, so that your efforts to serve the Lord and the truth are usually failures? Take it to the Lord in prayer, remembering the promise, "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not."—James 1: 5.

Have you business complications brought about by your lack of judgment, or the dishonesty of others, or your generosity to the poor, etc.? And do these perplex you and hinder your progress in spiritual matters, and thus threaten your welfare as a "new creature"? This surely is a proper matter to lay before the Lord at the throne of heavenly grace; and although it would not be right for-you to attempt to dictate how your relief shall come, and you should not expect the Lord to work a miracle to prosper your imprudent venture, yet you can ask His wisdom to guide and over-rule in the results, better than your wisdom could do it.

Here is a wide range of subjects (and it might be widely expanded) upon which we may go to the throne boldly in the name of Jesus and ask and receive, seek and find, God's grace sufficient.

Distrust thyself, but trust His grace;  
It is enough for thee!  
In every trial thou shalt trace  
Its all-sufficiency.

Distrust thyself, but trust His strength;  
In Him thou shalt be strong:  
His weakest ones may learn at length  
A daily triumph song.

Distrust thyself, but trust His love;  
Rest in its changeless glow:  
And life or death shall only prove  
Its everlasting flow.

Distrust thyself, but trust alone  
In Him, for all—for ever!  
And joyously thy heart shall own  
that Jesus faileth never. —F.R.H.  
(To be continued.)

PEOPLES PAPER.

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## **“The wisdom of this world is foolishness with God.”**

—1 Cor. 3: 19.

SIR OLIVER LODGE, the noted scientist who some years ago undertook to inquire into the phenomenon of spiritism and who became a spiritualist, has said that he hopes to communicate with this world after his death. He intends to establish his identity by detailing a “preposterous and absurdly childish peculiarity,” which would be described in a sealed envelope placed in a fireproof safe by the Society of Psychical Research. He says he hopes to remember after his death the details of that document of which no living soul had any idea. He claims to have personally received a great deal of guidance from his wife and son, Raymond, both of whom, according to Sir Oliver Lodge, are “on the other side”—we would say both of whom are dead.

Well had it been if Sir Oliver Lodge and many others had. placed more confidence in God’s Word instead of trusting to their own understanding.

Spiritualists generally admit that there are evil spirits as well as good spirits, and this is a fact according to the Scriptures, but good spirits will not work contrary to the Divine will as it is revealed in the Bible, and therefore they are all evil spirits who communicate with mankind, though they may, like Satan, appear as angels of light. The Scriptures forbidding any such communication are quite positive and plain—Lev. 19: 31; bent. 18: 10-12 ; Isa. 8:19.

The following newspaper report from London on the subject of spiritism appeared recently under the heading, “Spurious Mediums” :

“Disclosures made in a book entitled ‘And After,’ to be published shortly by Herbert Bradley, will in all probability shake the faith of spiritualists all over the world.

“Mr. Bradley openly accuses some of the chief spiritualistic mediums of fraud. After a seance held in his house with a noted American medium, whom he names, “spirit impressions” of Sir Arthur Conan Doyle, Lord Dewar and Sir Henry Segrave were discovered to have been produced by the medium himself. An alleged thumb, print of Conan Doyle corresponded exactly with the print of one of the medium’s toes. The same trickery was used in ‘spirit impressions’ of other famous persons now dead.“Scotland Yard has verified the author’s records. Mr. Bradley expresses the opinion that the majority of professional mediums are at times guilty of the grossest frauds.”

While, as the above states, there has been and is a great deal of fake in connection with spiritism, yet there is no need to doubt that very strange things are done at seances, such as messages received by rappings, writings, etc., and that sometimes materialisation takes place and a body appears assuming the form and speaking with a voice similar to some deceased person, and things supposed to be known only to the deceased person are revealed. Yet all this can be done and undoubtedly is done by evil spirits personating the departed and cruelly deceiving the remaining relatives.

The Bible clearly shows that these wicked spirits have been mischievously operating in wizards, witches and the false religions and oracles of Pagan priests, and in spiritualism, etc., of our day and ever since the time before the great deluge.

Evidently prior to the fall into sin the angelic host was permitted to assist in the preparation of this world for the habitation of mankind, and even after man’s fall into sin they were doubtless permitted to materialise and communicate certain necessary knowledge to our ancestors. On account of many of these spirits leaving their own estate and preferring to assume human form and marrying the daughters of men. God brought that world or age to an end. saving only Noah and his family, who 4 alone seem to have been left uncontaminated and therefore purely of Adamic stock. We read “Noah was perfect in his generation.”

Since the flood the angelic hosts have not been permitted to freely materialise and appear to men, and those who had been so wicked were “restrained in chains of darkness.” Ever since that time their operations have had to be through mediums or witches and in darkness. (Compare Jude 6 ; 2 Pet. 2 : 4, 5; Gen. 6: 1, 2, 5, 9.)

The only hope held out in the Scriptures for any future life is in the sure hope of the resurrection and this hope is based on the fact that “Christ died for our sills according to the Scriptures.” “By one man’s sin death passed upon all men.” so that all might be included in the ransom procured by the death of Christ. “The wages of sin is death.” so Christ “tasted death for every man.” “He gave Himself a ransom for all.” Rom. 5; Heb. 2 : 9 ; 1 Tim. 2 : 3-6 ; 1 Cor. 1.5 : 16-22.

The Bible states that until the resurrection “the dead know not anything,” “there is no remembrance of thee in the grave.” The death condition is spoken of as a sleep, because the morning will come when the dead in Christ shall rise first “Them that sleep in Jesus will God bring with Him.”

Sir Oliver Lodge says that no living soul knows the contents of the sealed envelope by which he hopes to prove his identity, but these evil spirits, able even to read thoughts, no doubt are well informed and will undoubtedly soon personate him to his friends when he is dead and tell them the details contained in the envelope, vet nothing will be proved. To those who are guided by the Word of God. there are so many infallible proofs that spiritualism is simply demonism.

### **CHRISTMAS CONVENTION.**

The Melbourne friends have pleasure in announcing this preliminary notice respecting their Annual Convention, and contemplate holding the meetings at Moles-worth Chambers, 450 Little Collins Street, Melbourne. on Friday, Saturday and Sunday, 25th, 26th and 27th December.

Further information will be published in our next issue, meanwhile the secretary would be delighted to hear from

brethren from other parts desirous of attending the meetings, and who may require arrangements to be made regarding accommodation, etc. Address, c/o Berean Biblical Institute, Hawthorn, E2

## Has the Bible a Message for To-day ?

That Bible prophecy of two thousand and more years ago is being fulfilled in this our day no reasonable thinker can deny. It may suffice to quote Daniel 12:4, also verse 1, and our Lord's words of Matt. 24: 21, Luke 21: 26-33: "Men's hearts failing them for fear and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken." The Apostle in Heb. 12: 26, 27, quotes the prophet Haggai 2: 6, 7, "For thus saith the Lord of Hosts, yet once it is a little while and I will shake the heavens and the earth, and the sea and the dry land, and I will shake all nations, and the desire of all nations shall come"; and adds in verse 27, "that those things which cannot be shaken may remain."

Notwithstanding the increase of knowledge of our day and that it is recognised that the writings and expressions of the people of Palestine and Syria are full of picturesque and figurative language, and that the sayings and writings of our Saviour, the apostles and the prophets were no exceptions to this rule, there are still many who teach that in the day of trouble foretold as the climax of this dispensation, the literal earth is to be burned up and the actual heavens to be destroyed. By this means the Bible message for our time has been beclouded and distorted and the silver lining of good promises has been altogether obscured.

The word "earth" is used in the Scriptures as signifying the social and national arrangements of the people—the earthly institutions. The word "heavens" indicates the spiritual controlling powers—the religious institutions. The Apostle Peter (2 Peter 3: 1-14) speaks of the "world which then was" in Noah's day having perished in the deluge. Noah and his family, however, were carried over and 'began a new "earth" with a new "heavens," and the Apostle says that this present "heavens and earth" are reserved unto fire against the day of judgment and perdition of ungodly men. It is no more the literal earth or heavens which are to be destroyed by fire at the end of this age than it was the literal earth and heavens which were destroyed by the flood. That is very clear, for God has promised that He will "never again destroy every living thing," as He had done in the flood—Gen. 8: 21. Then, also, our Lord speaking of this day says that unless the clays of trouble were shortened no flesh would see through them, but that for the elect's sake the days are to be shortened. Thus it is clear that all will not perish from the earth "( Matt. 24: 22). As mentioned above. Paul intimates that "those things which cannot be shaken will remain." That will be such institutions as are founded on justice, truth and righteousness, and the Lord has said, "Seek meekness that ye may be hid in the day of the Lord's wrath."—Zeph. 2: 3. In the following chapter. Zeph. 3: 8, 9, it will be seen that the fire is figurative.. "for all the earth shall be devoured with the fire of my jealousy, for then will I turn to the people with a pure language, that they may all call upon the name of the Lord to serve Him with one consent." Haggai also states that when all nations are shaken "the desire of all nations shall come."

Thus it is that while the Bible shows that there is to be a day of thick darkness, clouds of distress and trouble, yet there is a silver lining. There will be the overturning of the Prince of Darkness of this present evil world and then a new world will be ushered in a new dispensation with "new heavens," when Christ shall reign instead of Satan and make a "new earth" with justice and righteousness its foundation. Then peace and goodwill among men will abound in every land.

The earth is surely being shaken to-day to the very foundations; nothing is secure, no one knows what is to happen next. One kingdom after another has been overthrown; governments have led the way in extravagance and the people have given themselves over to self-gratification, selfish pleasure and greed, fulfilling the words of the Lord and the Apostle, that "as in the days of Noah which were before the flood, so also shall be the days of the Son of Man," preceding the overthrow of the existing order of things—Luke 17: 26, 27; Matt. 24 : 37-39; 2 Tim. 3:1-5. They have sown to the wind and are already reaping something of the whirlwind. The consequence is, the money holders have lost confidence in the controlling powers, financial conditions are strained and unemployment increases have reached unprecedented conditions. There is abundance of supply, yet the people are in need, and "men's hearts are failing them for fear of what is coining on the earth."

'There is hardly need that we longer emphasise the Bible warning of coming storm; most people are now alarmed. Our message is a message of comfort to all who love righteousness and who will seek meekness.

The Bible reveals a Divine purpose in respect of this earth and mankind. That purpose cannot be frustrated (Isa. 45: 18-23; 46: 10; 14: 24-27), having been progressing from age to age, each dispensation having accomplished a particular feature in the Divine arrangement. All God's acts are consistent with His attributes of wisdom, justice, love and power. It is because men do not understand God and His plan that they sometimes very unwisely charge God as being responsible for the evil in the world, and the many terrible calamities and sorrows. They forget that because mankind represented in the first parent chose to disobey God, that man was sent out of Eden and the Divine providence and protection was removed. Since that time God has "suffered all nations to walk in their own ways, winking at their ignorance" (Acts 14: 16), interfering only when such iniquity abounded that it was kinder to destroy, such as Sodom and Gomorrah and the Canaanites, than to permit them to live on under such horrible conditions. God made choice of Abraham to reveal His good purpose, first of selecting a special class called the "seed of Abraham," through which all the nations of the world are to be blessed. It was not God's purpose to convert the world in Abraham's day, nor in the Jewish Age, during which He dealt only with Abraham's natural seed and gave them the

Law and sent the prophets. all for our instruction. ( I Pet. 1: 10-12.)

Up to the time of our Lord's first advent there had no opportunity for any man to run the Christian race for the prize of the high calling of God in Christ Jesus. ( Phil. 3: 14.) All reward up to that time had been A\* an earthly kind, no hopes of a heavenly borne had teen held out. Abraham and others are promised to return to earth in the resurrection. (Acts 7: 2-7; Psalm 15: 16.)

When the Jewish Age ended, the Gospel Age began. Our Lord said, "The Law and the prophets were until John, since then the kingdom. of heaven is preached" and again, "Of all that have been born of women there has not arisen a greater than John, yet he that is least He kingdom is greater than he." "The Law came by Moses but grace and truth by Jesus Christ." It has not been the Divine intention to convert the world during the Gospel Age, but just to select a little flock to whom it is the Father's good pleasure to give the Kingdom." "Such as the Lord our God should call."

The Church of Christ, or the Bride of Christ. are being chosen to be joint-heirs with Christ in the Kingdom: which is to follow this dispensation. The hope of a heavenly home in the resurrection is only to this class and that is why the Apostle in Heb., 11:39, 40, altar having mentioned so many worthies of the previous age. These all died in faith not having received the promise. God having provided some better thing for us (the Church). When the number of God's elect is complete. and there are strong evidences that this will very shortly be accomplished. then the great time of trouble will sweep over the world, to humble men's hearts and prepare them to receive the blessings of Christ's Kingdom which will then he established.

The Scriptures indicate that the blessing of Divine protection and providence will conic to the Jew first, and they are evidently being gathered once more to their own land in preparation for that time.

Paul tells us that when the full number has been taken from the Gentiles to complete the Church, then all Israel :hall be saved, for this is the Divine covenant with them, . Rom. 11: 25-27.) He. refers to the new covenant mentioned in Jeremiah 31, containing the promise to regather them in Palestine and bless them as of old. Amos 9: 14. 15 declares that "never again will they be driven out of their land."

It would seem from the Scriptures that while the world generally becomes more and more envolved in trouble and distress through the breaking down of the present systems. that Israel, after the Church is completed and taken to be with Christ—to reign with Him—(2 Tim. 2: 11, 12; Rom. 8: 17; Rev. 3: 21; Luke 12: 32), will be found rejoicing in restored Divine favour. It is surely time to "speak comfortably to Jerusalem and say unto her that her warfare is ended." (Isa. 40: 1, 2.) Other nations will begin to recognise that while they are in such turmoil and distress that matters are quite different with Israel in their own land, that somehow they have learned how to govern and arrange matters properly so that justice and righteousness prevails, -and therefore peace and joy and goodwill and life and health abounds. How beautifully is this foretold by Isaiah 2: 1-4, also Micah 4: 1-7. How that God's Kingdom will he represented by Israel\_ and the other nations having utterly failed to govern themselves, every attempt, every form of government having only resulted in failure. will appeal to Israel to send sonic one to put their affairs in order. The happy result will be no more war or strife, but every man shall dwell under his own vine and fig tree and none shall make them afraid. There seems to-day a general movement among the Hindus, Muhammadans and others in appreciating the teachings of Christ, though not appreciating what they have seen of what is called Christianity in practise. This seems also a preparation for the glad day when Christ shall set up His Kingdom and when the promise to Abraham will be fulfilled—(Gal. 3: 8, 9)—and the message of the angels also, that "Behold I bring you good tidings of great joy which 11 be to all people." Peace and goodwill towards :1 and man. Thy Kingdom come, Thy will be done on earth as in heaven.

Much more could be said did space permit, but it is Loped that the earliest reader will enquire for further literature on these subjects, which will I be supplied free while funds permit.

## Question Box.

Question.—What spirit led our Lord into the wilderness? (Matt. 4: 1.)

Answer.—Without doubt it was the same holy spirit that came upon our Lord at His baptism, that led Him to go apart into the wilderness. From the rendering in Matthew 4: 1, it might he assumed that the purpose of going into the wilderness was to be tempted of the devil, but it is not necessary to take such a meaning from the passage. The rendering of Mark 1: 12, 13, and Luke 4: 1-13, seem to put the matter more plainly. Our thought is that almost immediatly after His baptism, which signified His consecration to death, when the holy spirit came upon Him, Jesus was led by this holy spirit to feel the great responsibility of the ministry upon which He was entering and the necessity of quiet thought and meditation alone with God. He evidently. desired to get away from all the ordinary environments of life and to consider quietly the matter of His consecration and how to proceed in respect of His service and the laying down of His life in accordance with the Divine will.

We may be sure that no wrong or evil spirit led our Lord into the wilderness to seek for grace and Strength in meditation and communion with God. We are assured in this, for it is stated that the angels ministered to Him. Many of the Lord's people have somewhat similar experience following their consecration to walk in the steps of Jesus; to be baptised into His death. As with Christ, so with His followers, the great Adversary is prompt to attempt to lead astray right at the beginning of the new life and destroy the very purpose of our consecration. Severe trials of one kind or another quite often. if not generally, follow the act of consecration. The same source of succour and grace which sustained our Lord and brought Him off more than conqueror is available to uphold all who faithfully trust in God, rely upon Has Word, and seek to conform to His will. These arc exhorted to "think it not strange, concerning the fiery trials that shall try you," "But the God of all grace who hath called us unto His eternal glory after that ye have suffered

awhile make you perfect, stablish, strengthen, settle you.” (1 Pet. 5: 10.) So our Lord came forth strengthened and fortified by His experience and prepared for His great ministry.

Question.—Why did God make such a distinction between the offerings of Cain and Abel (Gen. 4: 3-5) ?

Answer.—It would appear that both Cain and Abel had a reverence towards God and it was a proper act of worship that led them to bring their offerings. The Lord, in having respect to Abel’s offering and not to Cain’s, would teach a lesson, namely, that the only way back to harmony with God was by the shedding of blood. “Without the shedding of blood there is no remission of sins,” or, as the little hymn has it,

nothing in my hands I bring,  
Simply to Thy cross I cling.”

Cain’s offering had nothing in it to indicate that he . . . sinner needed redemption, while Abel’s was in line with what had been shown after Adam’s transgression, when God showed them how to make coats of the skins of the animals; thus, to provide them with a covering, the blood of animals was shed. The same lesson runs right through the Bible—in the offering of Isaac, in the ram as his substitute, in the Passover Lamb in Egypt and in the blood of bulls and goats, which, as the Apostle says, could never take away sin ; but they were types and shadows pointing to the precious blood of Christ, which was offered once for all. “Neither by the blood of goats and calves but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.”—Heb. 9: 11-28.

Many people would have thought Cain’s offering the more beautiful, being the beautiful fruits of the earth, but it contained no recognition of the fact that he as a sinner needed the redeeming blood, while Abel’s slain lamb pointed to the only hope for mankind, “the Lamb of God that taketh away the sin of the world.”—John : 29.

## **The Ministry of John the Baptist.**

Luke 3: 15, 22.

*“Behold the Lamb of God, which taketh away the sin of the world.”—John I: 29.*

SEVERAL points in this familiar narrative are worthy of special notice—(1) The deep and wide influence of John’s preaching. The prepared instruments of the Lord are powerful in His hand. The whole nation was aroused, the multitudes were baptised with the baptism of repentance (Mark 1: 4, 5) and the expectation of the immediate advent of the Messiah was everywhere manifest.

(2) The humility and sincerity of . . . , which was not changed in the least by the popular favour, is seen in his denial of the suggestion that he might be the Messiah. Had he made the claim, how readily would the people have accepted it ! But this prepared vessel of the Lord was so established in righteousness as to be superior to any such temptation.

(3) In disclaiming this honour for himself, John compared his own work and the work of the coming Messiah, and showed them the difference. Referring to himself, he claimed great inferiority. And his own work he described as only a preparatory work: “I indeed baptise you with water, but . . . He shall baptise you with the holy spirit and with fire.” It is very manifest that all of the multitudes who were baptised with water were not baptised with the Holy Spirit. The ‘baptism of the Holy Spirit came at Pentecost after the Lord was glorified, but only upon a small minority of the Jewish nation. The baptism of fire came later—in the end of the Jewish harvest (A.D. 70), when Jerusalem was destroyed and their national existence terminated in the midst of a great time of trouble. Verse 17 is in reference to the great separating work of the Jewish harvest, and the gathering of the worthy remnant into the garner of the Gospel Age, and the fiery judgments upon the unworthy chaff.

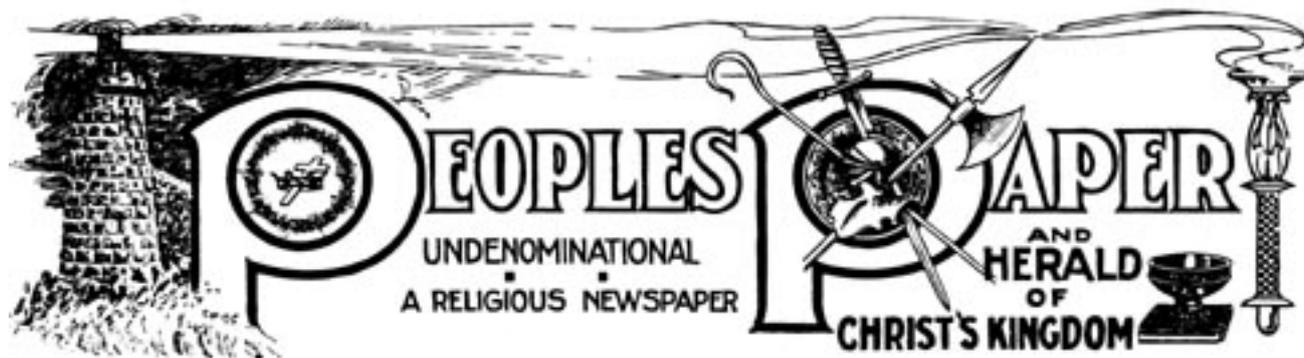
(4) In the baptism: of Jesus we see that the ordinance received a new significance. His baptism was not unto repentance; for he had no sins to repent of. “He was holy, harmless, undefiled, separate, from sinners” (Heb. 7: 26). With the accustomed view of baptism, John declined to baptise Jesus in Whom there was no sin, nevertheless, though he could not understand why He should desire it. John complied with His request—“Suffer it to be so now for thus it becometh us to fulfil all righteousness.”—Matt. 3: 15.

The righteousness of God’s law which could by no means clear the guilty (Exod. 34: 7) without a satisfaction of the claims of justice by the sacrifice of a life for a life (Exod. 21: 23; Lev. 24: 17-21; Dent. 19: 21). He was about to fulfil by the sacrifice of Himself. He was about to give His flesh for the life of the world—giving His life for the life of Adam, in whom we were all condemned, that as all his posterity were included in the condemnation, so they might likewise have a share in the redemption. And all who desire to follow in the footsteps of Christ must likewise present their bodies living sacrifices, holy and acceptable through Christ. Thus it becometh us (the Christ, Head and Body) to fulfil all righteousness.

With the baptism of Christ, then, the ordinance received the new signification of entire consecration to God as living sacrifices, even unto death. And in this new view of the matter some of the Jewish converts were baptised again. See the baptism of John and the baptism of Christ and His Body, the Church, contrasted in Acts 19: 3, 5.

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## **COMMUNION WITH THE LORD.**

THE privilege of prayer which God has provided for His people is one of the greatest boons imaginable. "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4 : 16.) The mercy has been provided by God in the great sacrifice of Christ, sufficient to cover all "the sins that are past, through the forbearance of God" ; but we must by faith approach the throne of grace in order to obtain this mercy. So, also, with all of our necessities as new creatures in Christ ; grace to help for every time of need lies waiting for us to claim it—at the throne of grace. Although our heavenly Father knoweth what we need, and has made so abundant a provision for us, yet He will be inquired of, solicited, by His people for these mercies which He assures us He is far more pleased to give than are earthly parents to do good unto their children.

God's appointment that His people should approach Him in prayer is, therefore, not for the purpose of informing Him of our needs, for these He knows far better than we do, but for our spiritual profit, that we may be kept in close touch with Him, that we may continually realise His love and care and grace toward all who have come into the divine family through Christ. For this reason, while sending rain and sunshine upon the world in general, God holds in His hand many favours, great and small, for "His people," which He will 'bestow only in answer to their faith and prayers.

Prayer is not a privilege merely, but also a necessity —commanded as indispensable to our Christian growth. (Rom. 12 : 9-13 ; 1 Thes. 5 : 17.) Whoever loses the desire to thank and worship and commune with the Father of mercies may rest assured that he is losing the very spirit of sonship, and should promptly seek and remove the barrier the world, the flesh, or the devil. Every additional evidence of the Lord's confidence in us by the revealing to us of His character and plan, so far from diminishing our worship and prayers, should multiply them. If our hearts are good soil they will bring forth the more abundantly.

### **THE MODEL PRAYER.**

All of our Lord's recorded prayers are beautiful in their simplicity, trustfulness and unselfishness ; but the one usually termed "The Lord's Prayer," 'given as an. example of a proper prayer, is certainly in every way a model, which we do well to follow closely in all our petitions. (Luke 11: 2-4 ; Matt. 6 : 9-13.)

(1) Its opening address is full of filial reverence and trust—"Our Father which art in heaven, hallowed be Thy name!" What could be more sweet and childlike? What could be more reverent than this bold approach, direct to the throne of the heavenly grace?

(2) It does not proceed hastily to the lesser things of a personal character, but, recognising that God takes knowledge of all of earth's affairs, and has a gracious and sufficient remedy already provided, the model prayer acknowledges this, and thus expresses faith and interest in God's plan as revealed in His Word, saying : "Thy Kingdom come, Thy will be done on earth as it is done in heaven." Yes, indeed, it is not only fitting that all who approach God in prayer should previously have searched to know something of what He has revealed concerning His will and plan, but also that after learning of it they should thus confess faith in God, that His plan, when fully executed, will 'more than meet all the necessities of our case. This is not a petition that God would bring in His Kingdom before His appointed time, nor an expression of an impatient longing for it, but an expression of hope and trust and patient waiting for that which we know will more than meet all proper expectations, and fulfil all the promises of God's Word. It also signifies our allegiance to the Kingdom and its laws and spirit, and hence implies that so far as we are concerned, we will do all in our power to conform our lives to its precepts even now.

(3) Then, coming to personal desires, it requests only the necessities—the "bread and water," which God assures us shall be sure to all who are truly His. It asks, "Give us this day our daily bread." The request is not for wealth, nor luxuries, nor overplus, nor dainties and delicacies. It is simply an acknowledgment of God as the great Provider, and of our reliance upon Him and His promises, leaving quantity and quality and everything else to divine wisdom and love, to be ordered to our highest good.

(4) Although our sins have been forgiven, and we have been received into the family of God as sons before we have any right to pray "Our Father," yet we are very humbly to feel that we stand as "sons" by grace in Christ, and not in merit of our own. We therefore appropriately acknowledge that we are trespassers, daily, who do not and cannot do the

will of God perfectly, praying, "Forgive us our trespasses," our shortcomings.

(5) Next we acknowledge a principle of God's justice, that mercy will be extended through Christ only in proportion as we realise the spirit of divine mercy, and are willing to exercise it toward others who come short of perfection in their dealings with us ; hence we add, "as we forgive those who trespass against us." This is equivalent to a bargain with God, that we accept His terms of mercy, and will expect none, except as we ourselves exercise it toward others. What a thought ! If fully appreciated, how it would influence all of God's sons to be kind and generous toward each other and toward all men in thought as well as in word and deed. —See Matt. 5 : 24; 6 : 15.

(6) "And lead us not into temptation" ; or, rather, since chastisements and temptations (or trials) are necessary to our discipline and preparation for the Kingdom ( James 1: 2-12) , we must understand this as the "Emphatic Diaglott" renders it, "Abandon us not to trial." Since the trial of our faith worketh patience, experience and hope ( I Pet. 4 : 12 ; Rom. 5 : 3-5) , and is needful for our perfecting in holiness ( I Pet. 1: 6, 7), the Father will not hinder us from having temptations, even though He Himself tempteth no man. (James 1: 13.) A man is tempted when he is led astray and enticed by his own selfish, fallen desires ; he sins when he yields to those desires. ( James 1: 14.) But in the hour of trial, temptation, who could come off conqueror without the promised "grace sufficient for every time of need," which will succour us and not permit us to be tempted above what we are able to bear, but will with the temptation provide also a way of escape?-1 Cor. 10: 13.

(7) "But deliver us from evil," or, as some prefer it, "Deliver us from the Evil One."\* The great Adversary is as much on the alert to entrap us through the weaknesses of the flesh as our Lord is ready to deliver us and give us victory. We are not sufficient of ourselves for such a contest against the powers of darkness, and hence have need frequently of this petition to the throne of grace, for, as the Apostle declares, "our sufficiency is of God."-2 Cor. 3: 5.

[ \*The remaining sentence with which this prayer is usually closed is spurious--not found in the ancient Greek MSS. It would appear to have been added at the time when an earthly exaltation of the Church had led some to believe that the Papal glory was the glory of God's Kingdom.]

ASK IN FAITH, NOTHING DOUBTING.

Our prayers are not to be "vain repetitions," formal requests for what we do not expect. We are to "ask in faith, nothing wavering." ( James 1 : 6.) And whatsoever things ye ask "believe that ye (shall) receive them," for whatsoever is not of faith is sin, hypocrisy.— Mark 1 1 : 24; Rom. 14: 23.

The child of God must, therefore, be a close student of his Father's Word ; because he is expected to ask that he may receive, that his joy may be full ; and he is cautioned to ask only for such things as his Father has expressed a willingness to grant ; and he must ask in faith or not at all.

There can be no doubt that in this matter of prayer, as in other matters, our heavenly Father designs to cultivate faith in His people. He tells us that "without faith it is impossible to please God," and that "this is the victory that overcometh the world, even your faith." Hence, only those who exercise faith and ask in prayer for the promised favours, are really ready to receive them according to God's judgment and arrangement. This being the case, it should be the prayer of God's people to-day, as amongst the Apostles, "Lord, increase our faith." And thus praying, and labouring to this end, each would be more and more helped in overcoming the world and its faithless influences.

True faith is not credulity. It is critical, and believes only upon good evidence. It criticises closely and distinguishes clearly between the teachings of men and the substantiated Word of God. But, having found the Word of God, it trusts it implicitly, knowing that its Author cannot lie, and that all His purposes and promises will be accomplished.

True, faith, then, makes sure of its ground by giving careful heed to the Lord's Word ; and then, asking according to the Word, it has confidence in the results, and waits and prays and watches, perseveringly and patiently. "Watch and pray," and "believe that ye shall receive," were our Lord's frequent injunctions. He spake a parable about an unjust judge, who was moved by the importunities of a poor widow to do her justice, and then inquired whether God, the true Judge, would not in due time hear His elect Church, and avenge their cause justly, though He wait a long time—until His own "due time." And we are told that He uttered this parable to the purport that God's people ought to pray continuously, and "not to faint (yield)." (Luke 18 : 1.) So all who are thus in close communion with their dear Lord, continually looking unto Jesus, realise His grace and strength sufficient for every time of need, whatever be the way, and, resting in His providential care. can pray

"I thank Thee more that all our joy  
Is touched with pain ;  
That shadows fall on brightest hours,  
That thorns remain;  
So that earth's bliss may be our guide,  
And not our chain."  
(To be continued.)

## Question Box.

Question.—Does God forgive our wilful sins, and does the forgiveness of our sins depend upon our forgiving those who may injure or offend us?

Answer.—While the Scriptures abound in many beautiful expressions of God's readiness to pardon, yet "these is a sin which is unto death."

When the Lord passed by Moses and declared His name, it was a God of love that was revealed. (Exod. 34 : 5-7.) "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, and by no means clearing the guilty" ; or, as Dr. Young has translated the last phrase, "and not entirely acquiting." So God's love and mercy cannot operate aside from the principle of justice. Love and justice are directed by wisdom.

In Numbers 15 we find instructions respecting the typical atonement for sins of ignorance, and verses 30 and 31 conclude the matter, saving, "But the soul that doeth ought presumptuously . . . the same reproacheth the Lord and that soul shall be cut off from among his people." The earnest prayer of the Psalmist was : • "Keep back thy servant from presumptuous sins ; let them not have dominion over me, then shall I be upright and I shall be innocent from the great transgression." (Psa. 19 : 13.)

Presumptuous sin would appear to be the same to which the Lord referred as "sin against the holy spirit," which is not forgiveable either in this age, or in the next. Such would be sin against clear understanding and ability to avoid, so that there would be no excuse as to environment or inherited weaknesses.

There is no doubt a great deal of sin which, though not intentionally defiant of the Divine will or law, yet has some measure of wilfulness in it. On account of such sins we believe the Lord will permit some punishment to 'be inflicted and will restore the penitent heart. "A broken and a contrite heart, 'O God, thou wilt not despise."

The fact that we find someone in true penitent sorrow for sin and desiring reconciliation to God would assuredly indicate that such an one had not altogether contracted the "sin unto death," for Hebrews 6 : 4-6, and 10: 26, 27, declare that it would be impossible to renew unto repentance those who had deliberately, wilfully sinned • against full knowledge. after having been made partaker of the holy spirit.

How ready the Lord is to pardon. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him ; and to our God and He will abundantly pardon." ( Isa. 55 : 7.) Again, in Isaiah 1 is shown how God waits to pardon and restore even those so steeped in sin, represented as being polluted from head to foot : "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool." In the parable, too, of the prodigal son, the other is shown as freely forgiving and restoring the son who had so grossly sinned against him and wasted his goods. There must, however, be a godly sorrow working repentance, a "broken and a contrite heart," in order to have the Divine forgiveness.

There must also be on our part a readiness to freely forgive those who may have done us wrong. Our Lord showed this in the parable of the two debtors. One owed a great sum and was freely forgiven the debt. He then seized another man who owed him a small amount and had him cast into gaol. Then the man who had forgiven him the large sum, hearing of his action, withdrew his mercy and had the debtor who showed no mercy put into prison. If we act unmercifully with others, we need not look 'for mercy from the Lord. "Blessed are the merciful for they shall obtain mercy." "With whatsoever measure ye mete, it shall be measured; to you again."

The answer to the latter part of the question is. in Mark 11:25, 26, "If ye do not forgive neither will your Heavenly Father forgive you ;" also Luke 17 : 3, 4, and Matt. 18 : 21, 22. Here the Lord tells us that even if our brother sin against us seventy times a day and repents we must forgive. How dare we do otherwise as we realise how much we need Divine forgiveness and pray "forgive us our trespasses as we forgive those who trespass against us."

The Lord thy God led thee . . . in the wilderness to humble thee and to prove thee. Deut. 8, 2.

Question.—How is it possible to harmonise verses 20 and 22, in Numbers 22nd chapter?

Answer.—As the matter of Balaam is related in Numbers, the sin of Balaam is not very plainly shown. There was no doubt that he would have liked to curse Israel, yet he said that no reward would induce him to say anything but what God had told him. He seemed willing not to go to Balak, but the Lord gave him. permission, maybe because He saw that Balaam in heart longed to go. Then the angel of the Lord intercepted him in the way, not to turn him back, but to warn him against doing what God foresaw he would do, i.e., giving wicked advice to Balak as to how to bring trouble on Israel. The angel did not find fault with him for going, but said, "I went out to withstand thee because thy way (which your heart is longing for and your mind probably planning how to gain) is perverse before me." He came to warn him against what he was about to do, and that he was to say nothing but what he was divinely instructed to say. "Only the word that I shall speak unto thee shalt thou speak." Balaam evidently failed to be guided by the admonition, but gave his own wicked advice to Balak for the sake of reward, and died fighting against the Lord's people.

In the incident of Balaam we find the lesson that we must faithfully speak the Lord's Word, and avoid speaking anything of our own which may conflict with the Divine Word : as well as the lesson that .we must serve the Lord with a pure motive, a single eye to His glory and without respect to any earthly reward. "Not for filthy lucre," as the Apostle Peter says, "but with a ready, willing mind." (1 Pet. 5: 2.)

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

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

## Present social order, is being shaken

THE whole world is to-day in a trying time. The nations seem to be before the judgment and are found wanting. The various theories of government by different parties have proved to be failures where tried. It is becoming more and more evident that man of his own efforts, however good the intentions may be, cannot bring in any system of economy that can approach the "perfect day." The only hope for humanity is in the coming of the "Desire of all nations." Only by the setting up of Messiah's Kingdom, which will mean the dethronement of the present "Prince of this world," will "justice be laid to the line and righteousness to the plummet," and peace and goodwill prevail. Only when the spirit of the great Adversary of mankind, which is exhibited in all malice, envy, strife, selfishness, ambition and lust, has been destroyed and the spirit of Christ, the spirit of love, gentleness, kindness and consideration takes its place, can there be peace and goodwill towards all, or the Golden Age of prophecy be ushered in.

The earth, the present social order, is being shaken and must be removed to make way for the new earth, the new arrangement under Messiah, when the Jewish nation will once more represent God's Kingdom.

The "heavens," the religious systems, are also to be shaken and taken out of the way, and the "new heavens" controlled by Christ and the Church will restrain Satan and his wicked spirits (Ephes. 6 :12) and all false systems, and bring about the promised blessing of all the families of the earth. The shaking of the "heavens" has been progressing for some time. The great Papal system has received severe shocks even lately in her strongholds of Italy, Spain and Mexico. The Church of England, too, is all but torn asunder striving about things which neither side properly understands—what they call the Sacrament. The one side claims the foolish Roman belief that the bread and wine actually become the flesh and blood of Christ, and fall down and worship these elements just as the Pagan falls down and worships the wood and stone.

The following newspaper reference comes to us under the heading, "Reservation of the Sacrament," London, 22nd July:—

"The Bishop of Birmingham (Dr. Barnes), in replying to the statement by the Archbishop of Canterbury regarding the reservation of the Sacrament, said it was the most seriously disquieting of any statement made by an Archbishop of Canterbury since the Reformation.

"Bishop Barnes continues :—'The assertion that a priest by the act of consecration can cause Christ to come and dwell within the bread and wine, which is the so-called miracle of the mass, was the crucial issue of the Reformation. It is exactly analogous to the belief held by the Hindu that his priest can by consecration cause God to dwell within an image. The cultured Hindu protests that he does not worship the image, but the God within. If that fact be granted, the worship of the consecrated elements can be justified. The true Anglican doctrine of Holy Communion surely is that the bread and wine are, so to speak, the miraculous vehicles or channels of spiritual grace, and that through their use Christ comes to devout worshippers. I beg your Grace to withdraw the dangerous implication in your statement, or the people of England will not heed us when we proclaim the gospel, for they will deem us disloyal to the truth.'"

Further, it would seem that all sects and parties have their difficulties. What is termed the "Liberal School" has undermined faith in the Bible to a great extent, so that apparently there are few ministers to-day who recognise the authority of the Bible as God's inspired Word. One wonders how many of them can still profess to 'be ministers of the Gospel while disbelieving in original sin, or the necessity of Christ's death as a ransom price for that sin; denying that the tomb of Christ was left empty by His resurrection on the third day, denying the virgin birth, also the miracles of our Lord.

Ernest H. Jeffs, in his introduction to "Princes of the Modern Pulpit," says:—"If a student of preaching were to visit, say, twelve churches of each of the chief British denominations during the coming year, I doubt whether he would hear more than once or twice any more orthodox doctrine of the Cross than this: That it is the supreme revelation of the sacrificial nature of love, a sort of parable or drama of love, loving to the uttermost. The old 'plan of salvation' is scarcely known by name to the occupants of the modern pew. Thirty years ago this gospel would scarcely have been considered a gospel at all."

He says. "There is a difficulty in speaking of the Cross. The central emphasis is laid on the life and teachings of Jesus, where for centuries it had been placed on His atoning death."

So they "deny the Lord that bought them." not by His example which He left us "that we should walk in His steps," "but with the precious blood of Christ as of a lamb without blemish" (1 Pet. 1 : 19) ; "Who His own self bare our sins in His body on the tree." ( 1 Pet, 2: 24.) "The Lamb of God who taketh away the sins of the world," "Who gave Himself a ransom for all." But such Bible truths do not fit in with the theories of evolution. etc., and so faith is lost in the "only name under heaven given among men whereby we must be saved."

## Serve Him with all thine heart.

*"Only fear the Lord and serve Him in truth with all thine heart; for consider how great things He hath done for you."-1 Sam. 12: 24.*

THESE are the words of the prophet Samuel, who had served the Lord and His people Israel all his days, even from childhood. The people had asked that they might have a king like other nations, and the faithful Samuel was much grieved. He not only felt that the people were making a great mistake and showing a lack of appreciation of the Lord's favour and arrangement for them, but also that they failed to appreciate his services. It was no doubt hard for him, yet the people did appreciate him, but they feared the time when he should die and they should have trouble with his sons, who did not walk as Samuel did in the fear of the Lord. They evidently thought that if they had a king he would guard

them against these wicked men.

However, while the Lord said, "They have not rejected thee, but they have rejected Me, that I should reign over them," yet He hearkened to the petition and told Samuel to arrange the matter ; at the same time that he should protest against their action and intimate to them what their experience with these kings would be.

The life of Samuel is a beautiful one. It seems strange that such a man should have such wicked sons ; also that if Samuel was to 'blame in the training of his children, that he had not learned the lesson of the necessity of discipline, by the sad experience of Eli, whose sons had turned out so wickedly.

Samuel now realised that the sin was deeper than he had at first thought. He had thought only that the king would supplant him as judge of Israel, but the Lord showed him that it was a rejection of Himself as their King as well as Samuel as their judge.

#### ONLY FEAR THE LORD.

It was on account of this lack of reverence of the Lord on the part of Samuel's sons, that the elders in Israel desired a king. No doubt Samuel was greatly grieved at his sons' conduct, and would impress the needed lesson for all God's people.

"Only fear the Lord" : "The reverence of the Lord is the beginning of wisdom." Those who deal lightly, carelessly, indifferently in the things of God can never retain the blessings of Divine favour nor prosper in the things that matter most.

God is the fountain of life; in Him we live and move and have our being. God is so wise and good and just. He has manifested His love and benevolent purpose in regard to man in the sacrifice of Christ and in His Word by which His gracious purpose is revealed. To know God and understand His will is certain to have the effect in every reasonable heart and mind of leading to a true, loving reverence, to "worship Him in spirit and in truth." No lesson is more needed to-day, not only in the world, but among Christian people, even among those who have come to some knowledge of present truth than this "only fear the Lord."

"Is the general influence around us to-day is against reverence for anything. Even reverence for parents and for the parental home is lacking. Men and women are wanton and seem to care for nothing but selfish gratification, and it behoves us to guard our own hearts, that we do not drift with the tide but maintain a true, holy, reverence for God and for everything at all connected with His service, His people.

We should seek so to live that others, anyway all in Christ, may recognise that we are striving to be holy, and to be transformed into the likeness of God's dear Son, by daily building up a character like Christ. Let us seek so to walk amongst each other that others may have no difficulty in recognising our heart's desires, and so hold us in holy loving reverence as sons of God, Let us look for the fruits of the Holy Spirit in others, with a loving heart, overlooking humanly inherited weaknesses and quick to see the real heart's desires, that we may hold our brethren in Christ in holy, loving reverence, 'because they are "sons of God." "The reverence of the Lord is the beginning of wisdom."

Only fear the Lord and we shall not be fault-finders, grumblers at the faults and weaknesses of our brethren, or at their endeavours to serve and follow Christ. We shall be content with Apostolic arrangements. If we have a proper reverence for the Lord, it will pain us to listen to, let alone to speak of our brethren, God's children, in an evil way, slanderous way, or to hold up their faults to view. Love covereth a multitude of sins.

#### SERVE HIM IN TRUTH.

That would mean true service, not lip service, not service to be seen and to have its reward by men, but to serve God because we love Him and desire to please Him and demonstrate to Him how much we love Him. It will not matter at all what others think; they may think our action all wrong ; they may think we are hindering God's cause, but if God who reads the heart can see that our intentions are simply to serve Him with a single eye, then "your Father which seeth in secret shall reward you openly."

#### HIM ONLY SHALT THOU SERVE.

How can we serve the Lord and Him only? Most of God's people are so situated that they have to work for masters and mistresses. Does this conflict with those words of the Lord, "Him only shalt thou serve?" No, our lives, our all, are devoted to God, yielded to Him, and He is able to arrange our course. If He opens the way to relieve us from the necessity of working for an earthly master, well and good; but if He sees it wiser and better for us to still continue in that condition then our work can be done "as unto Him," and true Christians will therefore be the 'best of servants. Also, if a Christian be a master, he will no longer reckon his 'business as his own, for his own selfish gain and pleasure, but the Lord's, to whom he has consecrated his life and his all. He will then conduct his business for the Lord and in the spirit of the Lord as a servant of the Lord, serving Him in truth. Let us then serve the Lord in all things, day by day, in the home, in business and in the church, in the service of the truth, with all our heart. How few there are who have wholeheartedly yielded themselves to God. Few, even churchgoers, give evidence of having given their hearts in any degree to the Lord, and the Lord will not accept any division of our hearts' affections : it must be the whole or nothing. A luke-warm, half-hearted condition is not acceptable, and on this account we find the Laodicean church is cast off, or, as stated in Rev. 3. "spewed out."

When the Lord had inclined us to seek righteousness and led us to justification by faith through our Lord Jesus 'Christ; when thus we had been brought nigh, and came to be at peace with God, it 'vas then that the Lord invited us in the words of the Scripture. "My son, give Me thine heart." The heart represents the will, the affections, and so if we give our hearts, it means our all, all our strength, our minds, our being. That means all our time, all we have and all we hope for.

If we would follow Christ we must be willing to leave all and follow Him. "He who loveth father or mother more than Me, is not worthy of Me." In Christ we are called to be sons of God, His Church, or the Bride of Christ. While all are called to be members in that "little flock to whom the Father will give the Kingdom," yet how many fail, because their hearts, their desires, their affections, are attracted by things of the world or the flesh. They offered themselves to the Lord, but to some extent have failed to keep their hearts pure. They would like to lay hold of the Lord with one hand and still cling to the things of earth with the other. The Lord permits afflictions, tribulations which may help them to let go the world or the flesh so that ultimately they yield the heart wholly to Him, and finally become overcomers, 'but have failed to make their calling and election sure as joint-heirs with Christ in His throne. They serve before the throne. Rev. 7.

The heart is deceitful above all things. The tongue and lips may be called deceitful ; they may speak evil and tell lies, but it is the heart that directs. "Keep thine heart with all diligence for out of it is the issue of life." It is the condition of our hearts that will decide our destiny. But the heart may deceive itself, so some are described as being deceived themselves and then deceiving others. How easy it may 'be that the heart begins to long for something which is aside from the narrow way of sacrifice and the Divine will, and almost unconsciously at first we may find ourselves approaching the coveted way or desired thing and excuses may be suggested as to there being no sin, no wrong and the thing is pleasant, and maybe that we are too strict and that there is no harm in perhaps allowing this or that. It is only a little permitting of the heart's selfish desire, but we had said, self should be dead. We had probably symbolised our death, death of our wills, and that henceforth for me to live would be Christ. It is just, maybe, a slight thing. but where will it end? The heart is deceitful : the more it wins the more it desires; and if we will win the prize of the high-calling of God in Christ Jesus, we must cling to the way the Master went. If we judge ourselves and correct our steps it is well ; if not, then God will judge us. We promised Him our hearts, our wills, and He has accepted them, and we cannot take them back. Because we consecrated ourselves to God, He gave us the holy spirit, a new life, a spiritual life, and we have no right to desire to take back what we have given up to God.

Our service, our sacrifice, must 'be with all our heart and mind, soul and strength. After all, it is the happiest condition possible to have thus yielded all earth's gilded toys, all life's hopes and ambitions to the Divine Will and to rest peacefully, trustfully, happy and content in the realisation of our Heavenly Father's love and care.

"FOR CONSIDER WHAT GREAT THINGS HE HATH DONE FOR YOU."

The Lord had indeed done great things for Israel. The great Passover deliverance from Egyptian bondage, the overthrow of Pharaoh in the Red Sea, the safe landing of Israel, about a million people, on the Canaan side, the 'providing and protecting them during forty years, during which time He proved to them His mercy and long-suffering. Then there was the crossing of the Jordan, the overthrow of Jericho, and the victories through Joshua and the judges, of which Samuel was the last. Yet how easily Israel forgot, how often they failed and were led into heathen religions, yet the Lord speaks through the prophet, "Can a woman forget her babe"—why, yes, maybe there are cases of such—"yet will I not forget thee. I have loved thee with an everlasting love," etc.

Maybe we have often wondered at the waywardness of Israel with such a history of Divine providence and pondered at the Divine love and mercy displayed, but how has it been in our own cases? Have we not had many demonstrations of Divine love, care, protection and providence notwithstanding our many failures? "Consider how great things He hath done for thee."

"God so loved the world that He gave His only Son to suffer and die that whosoever believeth in Him might not perish but have everlasting life." "While we were Yet sinners Christ died for the ungodly"; that the "world through Him might have life." That is surely reason sufficient that all should love God with all their hearts, minds, souls and strength, but "behold what manner of love the Father hath bestowed on us that we should be invited to be joint-heirs with Christ. to sit with Him in His throne, and with Him rule in righteousness to bless all the families of the earth. So He has given us the exceeding great and precious promises, that by these we might be made partakers of the Divine nature, to receive spiritual nature and a heavenly inheritance. "We know not what we shall be like but we know that when we shall see Him (Christ) we shall be like Him."

Consider then our experiences, lifted from the miry clay. we set our feet upon the Rock and has been permitting experiences, sometimes so happy and joyful and again so hard and full of sorrow and pain, in order that by these we may be schooled and trained, that our characters may be developed and strengthened, transformed into the image of God's dear Son and thus to reign with Christ. Thus God is working in us. to will and do His good pleasure. Surely if we continually realised this, we should never be discouraged by adversity. Though ,possibly sometimes "cast down," we would not be in despair.

It would seem that it is in the days of joy and prosperity, when our table overflows with the abundance of things necessary, that the heart is often deflected, and the first-love is left. The affections are not only for the Lord any more—the heart is divided. Our Lord's words, Luke 21: 34, seem specially for us of this day —the end of the Age. It is of this time the Lord was speaking. He knew that it would be then that the Laodicean condition of the Church would prevail, and how many would lose their crowns through being "rich and increased in goods," having need of nothing as far as this world's good things go, and so this warning from His own lips : "Take heed to yourselves lest at any time your hearts 'be overcharged with surfeiting and drunkenness and the cares of this life."

Flow strange it seems that there should be such danger of us losing our wholehearted love for the Lord, that such vigilant watchfulness of our hearts should be necessary. It is because the human heart naturally likes human things. It is against nature for us to become "dead to the world" and all it can offer so that when earth's good things are thrown in our way the natural inclinations may be aroused and the heart be found still clinging to the things of earth.

It requires diligence to make our calling and election sure. Some who have seemed so self-confident of winning the prize, some who have denounced others for falling, have at last fallen out of the race themselves. He that thinketh he standeth let him take heed lest he fall.

Our trust is not in self but in the Lord, and we do well to earnestly pray the prayer of David, “Search me ‘Oh God, and know my heart and see if there be any evil way in me and lead me in the way everlasting.” (Psalm 139: 23-24)

The heart is deceitful above all things, but it cannot deceive the Lord : it may deceive ourselves. We may be led to think because we do some good works, something that others speak of as good works, some works of charity or of zeal in the service of the truth, that our hearts are true to the Lord. The Apostle seems to see the possibility of “though I give my body to be burned, though I have faith to remove mountains, though I have all knowledge and have not love (love to God and His creatures) I am nothing.”

The Lord has said, “Many shall come to Him in that day and say, we have done many wonderful works in Thy name. and He shall say, depart from Me ye workers of iniquity I never knew you.”

The safe way is to continually remind ourselves what great things the Lord has done for us and that will keep our hearts true to the Lord. It will keep our faith strong and our hope securely anchored, and the things of earth will be kept in their proper place and relationship, and the things of our eternal hope will be seen in their true value, and that the light afflictions which are but for a moment are but working out a far more exceeding and eternal weight of glory.

Consider what great things the Lord hath done for us, and it will be the easier for us to fear the Lord and serve Him in truth with all our hearts. They that worship God must worship Him in spirit and in truth.

## **INCREASE OUR FAITH.**

“Lord, increase our faith,” Luke 17 : 5.

Increase our faith, beloved Lord,  
For Thou alone canst give  
The faith that takes Thee at Thy Word,  
The faith by which we live.

Increase our faith! So weak are we,  
That we both may and must  
Commit our very faith to Thee,  
Entrust to Thee our trust.

Increase our faith, for there is yet  
Much land to be possessed;  
And by no other strength we get  
Our heritage of rest.

Increase our faith! On this broad shield  
All fiery darts be caught;  
We must be victors in the field  
Where Thou for us hast fought.

Increase our faith that we may claim  
Each starry promise sure,  
And always triumph in Thy name,  
And to the end endure.

Increase our faith, O Lord, we pray,  
That we may not depart  
From Thy commands, but all obey  
With free and loyal heart.

Increase our faith—increase it still—  
From heavenward hour to hour,  
And in us gloriously fulfil  
The work of faith with power.

Increase our faith that never dim  
Or trembling it may be,  
Crowned with the 'perfect peace' of Him  
Whose mind is stayed on Thee.

Increase our faith, for Thou hast prayed  
That it should never fail;  
Our steadfast anchorage is made  
With Thee within the veil.

Increase our faith that unto Thee  
More fruit may still abound;  
That it may grow exceedingly,  
And to Thy praise be found.

Increase our faith, O Saviour dear,  
By Thy sweet sovereign grace,  
Till, changing faith for vision clear,  
We see Thee face to face! F.R.H.

## PROVED.

*There is never a trial that comes to you but what is ordered by the loving hand of thy Father. It is sent to thee to prove thy faith, not to try thee. Accept it of His hand as a cherished gem, realising that when your faith is perfected you shall come forth as gold, made meet to adorn the Kingdom of thy Lord.*

P.E.M.

## Correspondence.

Berean Biblical Institute, Melbourne,  
Dear Brethren in the Lord Jesus,

Many thanks for books and papers you so kindly sent me. I much enjoyed them. The papers on "What Say the Scriptures about Hell?" "Some of the Parables" and "Where Are the Dead?" being very interesting and refreshing. I feel so much strengthened since I have been refreshing my mind with these helpful Bible truths. They do help so much, especially when one goes with a clear mind to the Scriptures to see if those things are true.

I enclose herewith P.N. to cover the cost of subscription to "People's Paper" for twelve months, and please use the rest to cover the cost of the little books you so kindly sent me. I very much regret not being able to send a larger amount to be used in the spreading of those glorious Gospel truths for the glory and honour of our clear Lord.

Wishing you every success in your work for our Saviour Jesus,—Yours faithfully, P.C.D., 11/9/31.

Dear Brethren in the Lord,—

I am enclosing herewith P.N. for 2/6. It seems such a long time since I sent my last subscription that I really do not know how I stand, so would be very pleased if you would advise me concerning this matter.

I must take this opportunity of thanking you very much for still sending the "Paper" along in spite of my seeming neglect, and I feel I owe you the explanation that, owing to times being so bad, I have been waiting until I had the necessary funds to send for same, and have put off writing for the same reason. I am still enjoying the little "Paper," and still rejoicing in the Lord. My greatest pleasure is to study His precious Word, and the "Herald" and your "P.P." come as a wonderful refreshment along the way.

May God bless your efforts in spreading His truth.—  
Your Sister by His Grace,— W.V.

[Realising the trying times of the present and that some of our readers find it difficult to subscribe for their "People's Papers," we request that all such should write, stating their position. It is our desire that all who appreciate the Lord's message contained in the "Paper," and are not able to provide the subscription, should not be without its monthly visit, and so shall have it posted free while our funds allow.

One way in which the friends could assist toward the postage expense would be for those living near each other to have their papers sent together. This has been the method adopted by some of the classes and others for years, but maybe there are more who would like to do the same.]

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## GOD’S WILL IS BEST.

“God’s will is best; faith’s vision may be darkened,  
And tangling influence our feet arrest;  
Yet to our cry for guidance One has hearkened;  
God’s will is best.

“We raise our tear-dimmed eyes with eager longing,  
To pierce the clouds that crown the mountain’s crest;  
And watch the chill mists round the pathway thronging,  
With hearts distrest.

“God’s will is best—oh! tired heart and weary;  
Each footfall finds you nearer to your rest;  
And God prints on your pathway, lone and dreary,  
‘God’s will is best.’

“Why seek to know the secrets of the morrow;  
Or what new dangers may your way infest?  
‘Tis Providence apports joy or sorrow  
To be your guest.

“God’s will is best—seek not to do God’s planning;  
Nor of the future make untrusting quest;  
He only of your whole life has the scanning;  
God’s will is best.

“Enough for mortal feet the step before them;  
Enough, for mortal hands, life’s next behest;  
Enough to know Immortal Love is o’er them;  
God’s will is best.

“God’s will is best—your first dawn may be over;  
Life’s noon be past, its sun low in the west,  
And night full nigh; but Heaven’s morn will discover  
God’s will is best.”

*When a man is told that the whole of religion and morality is summed up in the two commandments—to love God and to love our neighbour—he is ready to cry, like Charoba in Gehir, at the first sight of the sea—“Is this the mighty ocean? Is this all?” Yes, all. but how small a part of it do your eyes survey! Only trust yourself to it—launch out upon it; sail abroad over it—you will find it has no end. It will carry you around the world.*

## A SURE FUTURE.

How blessed in these times of stress and uncertainty, and of fear of what the future may hold, to be assured of all things "by the eternal purpose of our God." What a foundation for trust.

"Father, I will, that they also whom Thou hast given me be with me where I am" (John 17:24).

Could the soul conceive a greater hope? Assured, eternal, if we be but faithful.

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14 : 27).

What a legacy! What comfort on our way to the sure haven! should we fear though the earth be removed, while underneath are the Everlasting Arms. Truly. most blessed are we.

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### **IF YE DO THESE THINGS.**

*"For if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1 : 10, 11.*

THIS statement of the Apostle Peter is suggestive of several important thoughts. It indicates the possibility to the class addressed, of "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is the prize of the high calling of the overcoming saints of the Gospel Age. True, when we consider its exceeding glory, faith is prone to stagger at the promise that, poor and imperfect though we be, God proposes in the ages to come to how the exceeding riches of His grace in His kindness toward us through Christ Jesus. (Eph. 2 : 7.) Nevertheless, such is the case: "unto us are given the exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust"—through the worldly desires, "the lust of the flesh, the lust of the eyes, and the pride of life." (2 Pet. 1 : 4; 1 John 2 : 16).

These exceeding great and precious promises contemplate the adoption of these called ones by the great Sovereign of the whole universe as His sons and heirs ; as joint-heirs with His only begotten Son, the heir of all things; they shall be with Him where He is, and behold His glory; and they shall put off this mortality, and, like Him, who is "the express image of the Father's person," they shall be clothed with immortality. So shall they be forever with the Lord, and see Him as He is; for they shall be like Him. Having overcome the world, they shall sit with Him in His throne, even as He overcame and sat down with the Father in His throne (Rev. 3 : 21).

"Fear not, little flock," says the prospective Bridegroom of the church, "for it is your Father's good pleasure to give you the kingdom" ( Luke 12 : 32), "for the Father Himself loveth you, 'because ye have loved Me and have believed that I came out from God.'" Nor will He give the kingdom to His beloved grudgingly, for Peter says, "an entrance shall be ministered unto you abundantly"; there will be a glorious welcome, a joyous greeting, and a coronation jubilee among all the heavenly hosts when the laurels of victory are placed upon the heads of all the overcoming soldiers of the cross—the heroes who nobly fought the good fight of faith—who kept the faith, fought the fight against the world, the flesh and the devil, and finished their course in faithfulness even unto death.

All this abundance of grace and glory is the possible inheritance of even the weakest saint, who, trusting not to his own ability to make his calling and election sure, humbly looks to God for strength from day to day to endure hardness as a good soldier. If any man attempts to do this in his own strength, he must surely fail; for the fiery trial that is to try everyone will prove too much for the mind of the flesh ; hut God who worketh in the consecrated to will and to do His good pleasure, will so fortify and equip those who depend upon His grace, that, with the Psalmist, they can say, "It is

God that girdeth me with strength . . . By Thee I have run through a troop, and by my God have I leaped over a wall"; and with Paul, "I can do all things through Christ, who strengtheneth me." (Psa. 18: 32, 29; Phil. 4: 13.)

Let us not fear, then, to lay hold upon the exceeding great and precious promises when we are so fully assured that He who has begun the good work in us will finish it, if we let Him. (Phil. 1: 6.) "This is the victory that. overcometh the world, even your faith" (1 John 5: 4) ; not faith in ourselves; for we can have no confidence in the flesh. The poor, weak and faltering flesh does not warrant us in reposing confidence in its ability to fulfil the great responsibilities of soldiers of the cross. We must draw our supplies of wisdom and strength from above: they are not within us except as implanted there by the Spirit of God.

We next notice that while Peter's words encouragingly indicate the possibility of the glorious inheritance to all who are called, there is also the implied possibility of failure to enter into it. There an "if," a contingency, upon which the scales of Divine Judgment as to our worthiness or unworthiness of the inheritance, must turn. And it is in view of this contingency that Paul urges all the called ones to great sobriety of mind and carefulness of conduct, saying, "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10: 12), and again, "Let us, therefore, fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it" (Heb. 4: 1). It is not enough, therefore, that we have consecrated ourselves to God as living sacrifices; that we have covenanted to follow in the footsteps of Jesus ; for the consecration, the covenant, the promise, will avail nothing if we prove unfaithful to it, except to rise up in judgment against us. "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" (Eccl. 5 : 4, 5). See also (Deut. 23 : 21, 23 ; Prov. 20 : 25; Het). 10 : 38, 39 ; Psa. 15; Luke 9 : 62).

Our attention is next drawn to what is implied in this expressed contingency, "If ye do these things." What things? The reference is to the things mentioned in the preceding verses, viz., that with all diligence, we add to our faith, fortitude ; and to fortitude, knowledge ; and to knowledge, self-control; and to self-control, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, love.

It is important to observe here, that while all of these virtues are essential requirements of those who would be esteemed of God as faithful, they are only of value as they are added to, or built upon a foundation of faith—"Giving all diligence, add to your faith"—your "precious faith," as described in verse 1. This faith is our abiding confidence in the Divine Plan of Salvation, which centres in the redemption accomplished through the precious blood of Christ, who freely gave Himself a ransom. for all. No righteousness of our own, without this foundation of faith, can avail anything to commend us to God. All our works of righteousness must be built upon this faith.

But is not faith in Christ sufficient unto salvation without the subsequent doing of anything? To this, the Scriptures plainly answer that a faith that Christ will save us in our sins, while we still love sin and do the works of sin, is a misplaced faith; for Christ never proposed to save us in our sins, but from our sins.

God is faithful to forgive sins and to cleanse from all unrighteousness those who come unto Him by Christ, through faith in His shed blood (sacrificed life), as the propitiation or satisfaction for our sins, and in His cleansing power. "He that saith, I know Him (Christ, as my Lord and Saviour), and keepeth not His commandments (to do the works of righteousness, and to bring forth the fruits of repentance from sins), is a liar," says the Apostle John, "and the truth is not in him." (1 John 2 : 4.) Therefore, the Apostle Paul also exhorts believers, saying : "Beloved, work out your own salvation with fear and trembling ; for it is God who worketh in you both to will and do of His good pleasure" (Phil. 2:12, 13).

It was God that provided for us the redemption that is in Christ Jesus, and it is God who has drawn us unto Himself, and who has promised us all needed grace to walk in the paths of righteousness ; end more, even to follow in the footprints of Jesus in the way of self-sacrifice. While, therefore, with fear and trembling—with great carefulness—we endeavour to work out our salvation, it is our privilege always to realise the promised grace to help in every time of need, and to be confident that our best efforts toward righteousness are acceptable to God when presented through the merit of the righteousness of Christ, imputed to us by faith.

Having this foundation, then, and "having escaped the corruption that is in the world through lust"—through the desires of the flesh—and having by faith - - bold also on the "exceeding great and precious promises" of being made partakers of the divine nature anti joint-heirs with Christ in His kingdom and glorified being anxious to make our "calling and election sure" let us consider these additions to our faith, which, possessed and continuously cultivated, are the assurance that we shall never fall, and that an abundant entrance into the kingdom shall be granted to us.

The first addition (virtue) is fortitude or strength of character in righteousness. This implies the cultivation of the strictest integrity in our dealings, both with God and our fellow men, scrupulous honesty, justice, and truth being the only standard. The Psalmist clearly defines it thus, saying, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour ; in whose eyes a vile person is contemned ; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not (i.e., who will not violate a contract found to be unfavourable to himself), He that putteth not out his money to usury (taking unjust advantage of the necessities of others), nor taketh reward against the innocent, He that doeth these things shall never be moved." (Psa. 15.) Such a one is a virtuous man, a man of fortified or strong character.

The second addition is knowledge—the knowledge of God and of His righteous will concerning us, revealed through His Word, by the Holy Spirit. Neglect of this divinely appointed means of knowledge is equivalent to setting up our own imperfect standard of righteousness and ignoring the divine standard. It is, therefore, important that we give all diligence to the study of the divine oracles that we may be fortified in faith and works accordingly.

The third addition, self-control, is one of the most important elements of good character. "He that ruleth his own

spirit is greater than he that taketh a city." is the counsel of the wise man ; and many a victorious general has yet to learn to conquer and control himself. Self-control has to do with all our sentiments, thoughts, tastes, appetites, labours, pleasures, sorrows, and hopes. Its cultivation, therefore, means a high order of character development. Self-control, accompanied by faith, fortitude, knowledge from on high, implies increased zeal and activity in divine things, and increased moderation in earthly things, in judgment, in conduct, in the regulation of temporal affairs, etc. "Let your moderation be known unto all men." (Phil. 4 : 5.)

The fourth addition is patience. Time is a very necessary element in the process of perfecting every good thing. The fruit too soon plucked is the unripe, hard, bitter fruit. Time, as well as pruning and fertilising and cultivating, and shower and sunshine, is necessary to develop the ripe and luscious fruitage that delights the taste. So it is also with the development of plans and purposes, of education and of grace. God's deep designs work out slowly, not only in His great universal government, but also in the hearts and minds of His intelligent creatures. God is operating all things according to His own will, along the- lines of the fixed principles of His wise and righteous laws—physical, moral and intellectual. To be impatient in any case is foolishly to insist upon having the unripe, bitter fruitage, which, if the Lord grant it, will prove a sickening penalty for the impatience that demanded it. "Let patience have her perfect work" ( James 1: 4). "Rest in the Lord, and wait patiently for Him" ( Psa. 37: 7). Wait the Lord's time and way and the indications of His will in every case, both with regard to ourselves and others, and "they that put their trust in Him shall never be confounded."

Faith, fortitude and knowledge prepare God's people to have patience with every effort toward good, however weak—patience with the poor blinded world, with the "babes in Christ," with the slow and stupid, with the excitable and blundering, with the over-confident Peters and the skeptical Thomases. But to have patience or fellowship with the "unfruitful works of darkness" and sin, is a perversion of this grace; for these, wherever found, should be promptly and sharply reprov'd, and rebuked according to their evil intent, with patience, nevertheless, toward the repentant prodigals, and always with meekness.

It is noticeable that the Lord seems to forewarn His people of the great need of patience in the "harvest" or end of this age, patience toward fellow-men, and patience in the warfare against evil, and in waiting for the Lord's time and method of setting right the wrongs of "the present world." The poor world, lacking faith, fortitude, -knowledge of the Divine Plan, and patience, will fall a ready prey to unrest and anarchy in the near future. The Word of the Lord to His people is, "Ye have need of patience" ( Heb. 10 : 36).

The fifth addition is godliness, god-likeness, piety—that devout, controlling reverence for God which yields a hearty, cheerful, loving conformity to His will—fervency of spirit in serving the Lord. This is a later development and a vital element in the Christian character. Piety, godliness, springs spontaneously from appreciative and grateful hearts, whose delight is in the law of the Lord, in meditation upon His precepts and promises, and in secret communion with God in prayer and praise. Loving, cheerful activity must result from such an inner life for "out of the abundance of the heart the mouth speaketh," and the whole being is quickened to new life. Only those who have a living faith in God, and who are fortifying their characters against evil, and growing in knowledge and self-control and patience, are prepared to appreciate the grandeur of the divine character ; and only such are really energised by a desire for God-likeness.

The sixth addition is brotherly kindness which, of necessity, grows out of godliness. As god-likeness presupposes the other graces mentioned, so its development implies an appreciation of divine justice and beneficence and will broaden and deepen our sentiments toward all the well-disposed, however imperfect, and especially will it enlarge our hearts to all who are of the household of faith—"the brethren."

The seventh addition is charity, love—the bond of perfectness which unites all the other graces, and, as a name, stands for them all.

Love to God alone is not the full manifestation of this grace; nor can there be, according to the teachings of God's Word, a sincere love for God, without a corresponding love to man : "If a man say, I love God," says the Apostle John, "and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 Jno. 4 : 20). And Jesus said, "By this shall all men know that ye are My disciples, if ye have love one for another" ( John 13:35).

It is the abounding of these graces of character added to our faith in Christ as our Redeemer and Saviour that insures the soul against the possibility of falling: "If ye do these things, ye shall never fall." The contingency is not in the doing of these things perfectly, and regardless of the righteousness of Christ to cover our transgressions and compensate for our daily shortcomings; but if, added to our faith in the imputed righteousness of Christ, we have cultivated all these graces to the extent of our ability, we shall not fall. When we have done all that we can do, we are still unprofitable servants, not daring to trust in our own righteousness, but in the ample robe which is ours by faith in Christ, while, with consistent "diligence," we work out our own salvation with fear and trembling, knowing that the righteousness of Christ is only applied to such as desire to forsake sin and to pursue that "holiness without which no man shall see the Lord" (Heb. 12 : 14) .

## **A PRAYER OF FAITH AND LOVE,**

Father, I lay my hand in Thine to-clay,  
Thou knowest all my need.  
Thy power will keep me through the unknown way,

Thy loving hand will lead,  
And there is One beside me when I pray  
Who lives to intercede.

Father, I bring my work for Thee to bless,  
My thoughts for Thee to guide,  
Trusting Thy love and Thy great tenderness,  
Whatever may betide,  
Fearing no longer loss or loneliness  
Since Thou art by my side.

Father, I dedicate my life to Thee,  
Cleanse it from every ill,  
Help me to be what Thou would'st have me be,  
Teach me to do Thy will,  
And in love's confidence, from sin set free,  
To trust Thee, and be still.     A.R.G.

#### PEOPLES PAPER.

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

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

## SHAKING THE HEAVENS.

WHILE there is undoubtedly a general shaking of the religious systems that has been in progress for many years, there is just as certainly a general testing of those who have learned the present truth. "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire."

It is evidently possible to build upon the true foundation, Jesus Christ, wood, hay, and stubble; wrong teachings and wrong methods. but only if our faith structure be the gold, silver and precious stones, will it stand the fire (1 Cor. 3. 10-14).

Some are apt to think we take too narrow a view in respect of our privilege of knowledge of the present truth. They perceive that there are many good people still associated with the churches of Christendom, and seem to long after old fellowship and so be willing to compromise the truth.

It would seem that many forget the joy which the present truth brought them.; also the responsibility of holding forth the word of life, and preserving the pureness of doctrine.

When we heard the "knock" (Rev. 3 : 20) of our Lord's presence, how glad we were ; when we tasted of the feast to which He invited us (Luke 12:37), how sweet it was. No wonder we are admonished to "buy the truth and sell it not."

The church of God is to be the pillar and ground of the truth, the preserver of the light. What kind of a light keeper would he be who did not keep the lens clear, so that the light should shine in all its power and beauty to guide the mariner on the ocean and guard from dangerous reefs?

There are, no doubt, many good people still bound in church associations, and even in such delusions as Christian Science or Theosophy, etc. There were many good living Pharisees in our Lord's day connected with the Synagogues, but those who clung to the "old bottles" could not enjoy the "new wine." The "wheat" had to come away or else be "burned up with the "chaff."

Those who prefer to remain with Christendom, compromising (the Laodicean spirit) truth and principle, are to be taken as partaking in her sins and to receive of her plagues (Rev. 18 : 4).

It is not for us to judge who is who, or to decide whether or not there are true Christians here or there. If we have heard the call to "come out of her my people." we should come out and stay out and "Be ye separate." If the Lord says, "come out," it means that He is out, and we wish to be where He is—though "despised and rejected."

If He has "spued out Christendom" (Rev. 3 : 16), which, we may say, daily shows evidence of having been "cast off," are we going to be like Lot's wife, looking back and longing for old associations?

No, let us flee to the mountain (kingdom), for He who is with us, is able to direct us and care for us "though all the world forsake."

Some who have "let slip the things we have heard," have been "busy spreading errors, and besides having reached the position of those who say, "the Lord delayeth His coming"—denying the parousia or presence of Christ, prior to His manifestation—they teach that He is to come again in human form, to be visible to all the world, though Jesus

said, "The world seeth Me no more." They also deny that there is ally personal devil, and teach the anti-ransom and anti-Christian theory \_of Universalism.

This condition seems to illustrate the statement, "If the light that is in thee become darkness, how great is that darkness."

While some let slip the things we have received, the truth remains as clear and beautiful as ever. One cannot add anything to the Divine Plan to make it any better, or take anything front it to make it more beautiful.

The circumstances of our day portend the coming climax. Soon the number of God's elect will be complete. The Bride will be made ready, the wise virgins will have entered the feast chamber and the door will be shut. The question is, shall we be inside or outside among these who had no reserve of "oil" !! Whose light had gone out—to whom the light of truth respecting the Bridegroom's coming had dimmed.

Let us realise our responsibility of preserving the present truth in its purity and beauty, in all wisdom, gentleness, patience and sympathy, seeking to assist all who may be feeling after the "old paths."

## **SUBMISSION.**

"O! teach me, Lord, the art  
With Wisdom to remove  
The errors that deceive the heart  
And Truth to clearly prove.

"O! arm me with the mind,  
Meek Lamb, that was in Thee;  
And let my fervent zeal be joined  
With grace and charity."

*When loneliness steals o'er you "a coldness chills the air,"  
"Aloof" seem friends and "distant," "I'm forsaken" you declare :—  
Then clasp that Friend the closer, the faithful saving friend,  
To everyone who's trusting He loves them to the end.  
John 13: 1. Psalm 125: 1, 2.*

## **The Love of Christ.**

It is difficult to define the love of Christ. How different is love, as interpreted and practised by man, to the love in the life and sacrifice of Christ. There was no selfish thought of personal gain mingling in the love that led our Lord to leave the glory which He had with the Father to come and suffer and die, or, as the Apostle has beautifully stated the matter, "He who was rich for our sakes became poor, that we, through His poverty, might be made rich." His was a loving interest in mankind, and a thorough devotion to the Father's will. He sought nothing in return, and His love and kindness were ever supreme under all circumstances.

In 1 Cor. 13, the Apostle describes love, and states how essential it is; without it whatever good works might be done would be of no account. "Though I speak with the tongues of men and of angels and have not love I am become as sounding brass or a tinkling cymbal." Again, in Gal. 5: 22, he shows that the spirit of love has the fruitage of joy, peace, longsuffering, gentleness, goodness and faith. So, "love suffereth long and is kind; love envieth not ; love vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things—love never faileth." Love is the fulfilling of the Law, and so the Psalmist represents Christ as saying, "I delight to do Thy will O my God, Thy Law is written in My heart." The Poet has beautifully said,

"As every lovely hue is light  
So every grace is love."

Our Lord's life certainly exemplified the graces of the spirit.

In early life, we read of Him being seated with Doctors of the Law, listening to their discussions and asking them questions. Apparently, He would have been pleased to have found something in the Law that would justify Him entering upon His Father's business at that time; not finding anything, He returned with His parents to Nazareth, and was subject to them, and increased in wisdom and stature, and in favour with God and man.

At the age of thirty, He was baptised in Jordan and received the holy spirit which appeared upon Him in the form of a dove, and a voice from heaven said, "Thou art My beloved Son in whom I am well pleased."

From His knowledge of the Law and prophecy, He knew the Father's will concerning Himself. He said, "I came down from heaven not to do My own will but the will of Him that sent Me." "Therefore (loth My Father love Me because I lay down My life that I might take it again. No man taketh it from Me, I lay it down of Myself." His was a voluntary laying down of His life. He needed not to be admonished or ex-ported respecting the meaning of His consecration covenant. Within His heart there burned such a fire of consuming love that the sweet incense of His

devotion ascended continually as a sweet perfume to God. He knew that He was the good Shepherd that was to lay down His life for the sheep. He knew, also, all the conditions. If faithful in His mission, He would be raised from the dead by Divine power and be received again in the heavenly courts, to a station still more glorious, even than the glory which He had "with the Father before the world was." All this, as well as the salvation of mankind, depended upon His perfectly fulfilling the Law and laying down His life according to the pattern in the typical sacrifice of the Day of Atonement. What a stupendous task it was, even for a perfect man, yet He said, "For this cause came I into the world." "He who was rich for our sakes became poor." His wealth consisted of heavenly glory, and, subsequently, of human perfection and every good possession. Could He lay it all down and be wounded for the transgressions of the whole world as "The Lamb of God that taketh away the sin of the world?" (John I :29). He knew that the flesh, however perfect, was unequal to the task without Divine aid, and, therefore, we read that "He offered up prayers and supplications with strong cryings and tears unto Him who was able to save Him out of death, and was heard in that He feared." "Though He were a Son yet learned He obedience by the things which He suffered." He who was the author and finisher of our faith, and who was the perfect pattern, lifted up to die for all men, was "tempted in all points like as we are, yet without sin." "For the joy that was set before Him, He endured the cross despising the shame." It was the Father's will that by His suffering He should be made perfect.

Truly, God's ways are not as our ways. Christ suffered in the flesh, showing that affliction is a purifying furnace, a means of disciplining, of strength and ennoblement of character, and such is the heritage of all who will walk in Christ's steps (1 Pet. 4 : 1).

In our Lord's case, He suffered not for His own sins, but for the sin of the whole human race. Yet though He was tempted in all points, like as we are, He remained sinless, He was touched with a feeling of our infirmities. "He bore our griefs and carried our sorrows." His quick sympathy was with man in his anguish, which sin had brought on all. He saw how the weak were oppressed, heard the cry of little children, sighed over the deaf and dumb, had compassion on the lepers, and wept at the graveside. He felt keenly the rejection by His own people whom He "would have gathered as a hen Both gather her chickens, but they would not." His love and consideration were so often met by abuse and insult. These elements of grief and pain were not to be compared with that more awful sorrow which He experienced as He took the place of sinful man and paid the sacrifice of human guilt. "He tasted death for every man," was so identified with sin, its shame, suffering and penalty, that He felt Himself forsaken by God.

By that one act of the cross He suffered "the just for the unjust," and could wipe out the guilt and lay the foundation of a redemption which includes the whole family of mankind. With and for us He died ; for us He has met the demands of a broken law.

Why, then, we ask, did men gather around Him with unbounded devotion and look to Him as their legislator and their judge? Was it because of the miracles which He performed, or was it because of the beauty and divinity of the great law of love which He manifested? Certainly, that great law of love deserved that all men should accept it, but it was neither His miracles nor for the beauty of His doctrines that Christ was worshipped so much as the fact of having such power and greatness and denying Himself the use of that power for selfish purposes. He walked among men as though one with them, relieved them in distress, taught them to love one another, and bore with undisturbed patience all the vile accusations. When His enemies grew fiercer He still endured in silence, until in astonishment they saw Him arrested and put to the cruel death of the cross, steadfastly refusing to use, on His own behalf, the power He had so beautifully demonstrated for the benefit of others. It was a combination of greatness and self-sacrifice that won their hearts. The mighty power held under mighty control—the unspeakable condescension, the cross of Christ. The cross is the heavenly prism that enables us to distinguish the constituents of the Divine character. There, all may learn for themselves the power of Divine love, which could stoop to such humiliation and suffering. There, we will recognise the victory of the Son of God over all the malice and power of the enemy. Who is he that condemneth? It is Christ that died who is even at the right hand of God, who also maketh intercession for us.

The enemies accused our Lord of being the friend of publicans and sinners. God has justified Him by showing that if He associated with such it was to lift them up and make them martyrs and saints. They said He was mad. God has justified Him by making His teaching the illumination of the noblest and wisest of the race. They said He had a devil. God has justified Him by giving Him power to cast out the devil and bind him with a mighty chain. They said that He blasphemed when He said He was the Son of God. God has justified Him by raising Him to the right hand of power and His second presence is to be in power and great glory. God's wisdom is shown to us in allowing His dear Son to suffer for the sin of the world, and in first saving and selecting the Church. This is spoken of as a great mystery, ordained before the world unto our glory, which none of the princes of this world knew, for "had they known they would not have crucified the Lord of glory."

"The Apostle has pointed out that all the things which God hath prepared for them that love Him, have been revealed to them by His Spirit. It is this class that are exhorted by Peter not to think it strange concerning the fiery trials that are to try them, but to rejoice in as much as they are made partakers of Christ's sufferings, that when His glory shall be revealed, they may be glad also with exceeding joy.

There is no promise of an easy way to glory. Thorns and thistles aptly represent a pathway of sorrow and trial, but it is the way the Master went. The sign of the curse became on the cross of our Saviour the insignia of Royalty. The lesson to the follower of Jesus is just this. The trials and experiences of life which are trying us so, and often are so hard to bear, are really the chipping and polishing of our characters. If we are exercised thereby, and with patience and fortitude, endure suffering for Christ's sake, we have the words of hope and comfort of the Apostle Paul. (Rom. 8 : 17, 18), "If we suffer with Him, we shall also reign with Him, and the sufferings of this present time are not to be

compared with the glory which shall be revealed in us.”

The life of Christ is the perfect pattern to which we are to compare ourselves, lest we become weary and faint in our minds. Greater love bath no man than that he lay down his life for his friends, but while we were yet sinners, Christ died for us.

At the present time, “the love of Jesus, what it is, none but His loved ones know,” but we rejoice in the knowledge that the time draweth near when, at the name of Jesus, every knee shall bow, of things in heaven, and things on the earth, and things under the earth, and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

## Correspondence,

West Australia,

Dear Brethren,—

I am enclosing herewith p.n. . Will you kindly forward my “Herald” subscription and put balance to “People’s Paper.” I am not sure how I stand in regard to the latter; would you kindly let me know.

I appreciate the “People’s Paper” very much and find it very nice to pass on to others. May God bless the work you are doing in His name.

Yours in Christ,

H.E.G.

Berean Biblical Institute.

New South Wales, Dear Brother,—

who are seeking to know the truth as it is in Jesus. also a balance for the Tract Fund which, I believe, is a good help to those who love the truth, and also some

I am enclosing my subscription for “People’s Paper,”

I was pleased with the answer given in last “Paper” referring to Matt. 24:20; have often thought on the passage. Hoping my small subscription will reach you safely and that you will ever be blessed in publishing the truth. I am glad to say I have faith in our Heavenly Father’s great wisdom and power to accomplish His glorious plan. Scripture is being fulfilled every day.

Your brother in the faith of Jesus Christ,

T.C.

Dear Brethren, Victoria,

on to others that they might know the good things in them.

“Paper” for 12 months, including July and August, as I have them. I like them very much, and will pass them I am sending you postal note for 2/0 for the “People’s

With Christian love,

M.J.H.

N.S.W., 17/8/31. Dear Sir,

I have just read your little paper, “The Voice,” and note you are prepared to forward copies of free literature. I am deeply interested in such works and would be delighted if you would forward a copy of those mentioned in “The Voice.”

Yours in the Master’s service, M.S.W.

Berean Biblical Institute,

Enclosed is postal note for 2/6; subscription for the “People’s Paper,” now being posted to me. I may say I like the “Paper” very much, and if my health improves may later get some of the other publications. At present I am unable to see to read for long.

Yours faithfully, W.J.S.

Dear Brethren,

I am enclosing 5/- for renewal of my subscription to “People’s Paper,” and would like what you can spare of “The Voice” (Humanity’s Only Hope), to distribute. I have not done any tracting for some time, as the I.B.S.A. are continually doing the town and the people seem to confound one with the other. After the “Indictments” were put round, they were thrown out of letter-boxes into the street, and I thought it best to wait till the people got over their annoyance. As time goes on, and the trouble deepens, the people may be glad to read any solution offering.

Yours in the blessed Hope, F.J.A.

[The above reference serves to impress the necessity of wisdom in this, as in all other methods’ of service for the cause of the truth. Many oil the friends find that it is more profitable and carries more respect and influence to not

place tracts in the letter-boxes, which often contain so much of advertising matter, but to either place them under the doors, or knock at the homes of the people and ask if they would like to accept the paper on the Scriptural teachings with a kindly word of encouragement to read.

All interested in the Lord's work will be pleased to know that good results are in evidence from tract distribution, and also from coupons in the newspapers. Those desiring to co-operate in this work are invited to communicate with us.]

## Question Box.

• Question.—Under what covenant is the Church being called?

Answer.—Peter, in Act 3 : 25, says, “Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, ‘And in thy seed shall all the kindreds of the earth be blessed.’” Paul also gives the same instruction (Gal. 3 : 16, 17). “To Abraham and his seed were the promises made. He saith not and to seeds as of many; but as of one, and to thy seed which is Christ. •And this I say that the covenant which was confirmed of God in Christ, the Law which was 430 years after, cannot disannul, that it should make the promise of none effect.” See also verses 26-29. “For ye are all children of God by faith in Jesus Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise,” not according to either the works of the old Law Covenant or of the works of the New Covenant, which will come into force after this age has ended ; for Romans 11: 25-27 tells us that it is specially for the natural seed of Abraham, after the full number has been selected from the nations, to compose the Church of the first born. This is very plain, and a reference to Jer. 31: 27-34, where the New Covenant is first and most particularly spoken of, will thoroughly confirm this statement. The promise is to those whose fathers had been brought up out of Egypt, and with whom the old Law Covenant had been made. Jeremiah is foretelling the long punishment of the Jewish people because of their failure to keep their covenant, and then comforts them with the wonderful promise that the Lord will make a new covenant, which will accomplish what the old Law Covenant had failed to do. It will write God's Laws in their hearts and in their minds, so that they will love righteousness and hate iniquity. We would notice that there is no promise of a heavenly inheritance, nor of any spiritual life or blessing, but the promises are like they were under the Law Covenant, all concerning earthly blessings. How different this is to the operation of God's grace during this Gospel Age, when all the promises are spiritual—nothing of an earthly nature is promised, no earthly inheritance, all the hopes of the Church are heavenly. Again, under the New Covenant, they will be rewarded according to their works, under the Gospel Age arrangement, it is according to your faith. When the New Covenant operates then all shall know the Lord from the least to the greatest. No one will need any more to preach or say to his neighbour know the Lord, for all shall know Him.

So then the Church are not under the New Covenant, but are chosen as the “seed of Abraham under the Abrahamic covenant, which is an everlasting unconditional covenant which Heb. 6: 13-19 states is our hope sure and steadfast, and which entereth into that within the veil.” That great covenant existed 430 years before the Law Covenant. The apostle says the Law Covenant did not disannul the original Abrahamic Covenant, so that when Christ made an end of the Law Covenant, nailing it to the cross, it was simply taken out of the way and left the original glorious promise to Abraham still there, and it is under this promise concerning the selection of the seed that we are being chosen, and are thus privileged to become joint-heirs with Christ—the bride of Christ, just as Rebekah became joint heir with Isaac by becoming his bride, and so shared in the Abrahamic inheritance.

It is so that the apostle explains the matter in the allegory of Galatians 4, Sarah represents the Abrahamic covenant. Hagar, the bondwoman, is the Law Covenant, and “the brethren as Isaac was, are the children of promise.” The apostle makes no mention of the New Covenant here at all, for it has no operation until the Abrahamic seed is complete, then, as already stated (Rom. 11 : 25-27) all Israel shall be saved, for this is my covenant with them. See also Ezek. 37: 24-28 ; Acts 15: 14-17.

(A full explanation of the covenants, their purpose and operations throughout the various ages past, present and future, is contained in the booklet, “God's Covenants,” which is recommended to all the interested. The price is just 8d., post paid.)

## Holding Fast at the Mark.

There is no doubt that in the divine schooling there is a mark or standard of fitness for graduation to the Church in glory. When first we surrendered our wills to the Lord it was necessary that the consecration should be a whole or perfect sacrifice of our wills to the Lord's will; but our wills were not at the mark or standard of perfect love. And if our experiences could be imagined as cut short in death immediately after our consecration, we could not think of ourselves as “fit for the Kingdom,” because the rewards are not promised to consecrators, but to “him that overcometh.” Thus in the case of the Master Himself, our forerunner, it was necessary that He should suffer and thus be proven worthy of entering into His glory. In a word, as the child cannot be graduated the day he enters school, no more can we who enter the school of Christ.

The rapidity of progress in learning the lessons depends greatly on our temperament and our zeal. Some evidently make as much progress in one year as others do in twenty, and very many never graduate at all—never reach the mark or standard which God demands, perfect love. The Word of God, our text hook, informs us that “Love is the fulfilling of the law,” (Rom. 13:10) that “the end or purpose of the divine commandment is love out of a pure heart and a good conscience” (1 Tim. 1:5). “As many, therefore, as be perfect [willed, at the mark of perfect love] should be of this mind.” (Phil. 3: 15-17.)

Those who have “thus learned Christ” He has taught the meaning of (1) perfected love toward God, which would prompt them to do and \_to dare anything in his service; (2) of perfected love for the “brethren,” which would prompt the laying down of life itself in their service; (3) of perfected love for the world, yea, even for enemies, which would lead to do good to them that hate us and spitefully use us, and say all manner of evil against us falsely.

Alas! we cannot suppose that many of the consecrated have reached this standard or mark, hence we must expect that few have graduated as “fit for the Kingdom”; hence also the intimation of Scripture that the left-overs—non-graduates—will be “a great company” as compared with the Little Flock of overcomers who do attain to the mark, the fixed standard. Here, however, it is well to remember that this “mark” or standard of love is not of the flesh, but of the mind or heart. As the Apostle says, “We cannot do the things that we would.” Our blemishes of the flesh sometimes momentarily stumble us into an unloving word or act, which if repented of will not be reckoned against us nor put us away from the mark and the loving acceptableness of our Lord, which the mark represents.

“LET NO MAN TAKE THY CROWN.”

“Hold fast that which thou hast; let no man take thy crown,” seems logically to refer specially to those who have reached the mark or standard of perfect love, and not merely to those who have taken the first step of consecration, entrance into the school of Christ. The words “Hold fast that which thou hast” implies a previous effort and attainment, and that the attainment has had something to do with the right to the crown; and that the position attained must be held if the crown would be ultimately possessed. The intimation is also clear that the holding fast will be at the cost of a severe struggle.

This may be a new and somewhat startling thought to some who have erroneously supposed either that consecration alone was necessary, or that to attain the mark or standard of perfect love would end the struggle. Apparently, the severest struggles, tests, temptations assail those who are at that mark, and this is in accord with our Master’s promise that we shall “not be tempted above that we are able to bear.” The stalwarts at the mark should be able to bear most and they will be most severely tried. Mark the exhortations to these: “Watch ye, stand fast, quit you like men.” No longer “babes in Christ,” “no longer children,” their special test is as men, strong in the Lord and panoplied in the whole armour of God. Harken again to the Word, “Having done all, stand!” These words do not fit one entering the school or entering the race; they are most appropriate to those who have reached the standard of perfect love. Those who have “done all,” who have attained the mark of character and “put on the whole armour” are the ones who are cautioned, warned to “hold fast” and “stand fast” and “fight a good fight.”

“WHO SHALL BE ABLE TO STAND?”

“These fundamental truths have been true and applicable to the Lord’s people throughout this Gospel Age, and hence the narrowness of the way and the few there be who have found and walked therein—in all a little flock. But now, more ‘particularly than ever before, this warning applies, and probably to a larger number of the Lord’s people than ever at any time in the past. It is doubtless for this reason that so many Scriptures seem to specify our time in connection with these warnings. For instance, we read; “Take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand.” (Eph. 6:13.)

The logic of this situation implies that during the last years of the Gospel Age will come the severest of trials and the most subtle tests of our love. (1) For God as represented by our love for His Truth and the honor of His name; (2) our love for the Lord’s brethren; (3) our love for our enemies. And whenever the “brethren (of whom so much might be expected) become our enemies, the test of our love will be the severer. In view of these things, “what manner of person ought we to be, in all holy living and God-likeness?” In view of the solemnity of the situation, how “circumspect” we all should be! How we should scrutinise our every act and word and thought! And our thoughts require our special care, because by the thoughts and intents of the heart we are being judged. And words and acts proceed therefrom. How often ambition hides its envious desires under the cloak of duty. How many of the fires of the “Holy Inquisition” were lighted by the torch of “duty”! Let us each be on guard. Ourselves or others we might deceive, but not God, Who says, “Be not deceived. God is not mocked; he that doeth unrighteousness is unrighteous”—not merely he who professes. He whose acts and words are loving, gentle, kind, considerate under trying conditions give evidence of being begotten of the God of love and of having developed much Christ-likeness. Consider our Lord’s love for His enemies and His forbearance for them when railed at, “Come down from the cross!” Consider how, when reviled and slandered, he reviled and slandered not in return! Consider how gentle was His reproof of the perfidious Judas, and how He merely hinted a reproof to Peter, who denied Him with cursings! In his case surely Love was ready to cover a multitude of faults. Let us not be easily offended nor of implacable spirit. Let us with generous and forgiving spirit say with the Apostle, “None of these things move me” from my stand at perfect love; it shall grow more rooted and grounded in proportion as it is tested. Let us be on guard against the spirit which is envious of the honours, privileges and blessings granted to another. Contrariwise, let us have so much of the spirit of love that we will rejoice with all who rejoice in the Lord and will mourn with all in distress. To feel even a coolness of sentiment in connection with the prosperity of a brother or a lack of interest in His welfare is a sign of serious danger—that we have slipped from the mark. This should alarm us and lead us to fresh energy.

As St. Paul says, “Ye were called to liberty, but use not that liberty for an occasion to the flesh.” Our real liberty which brings us blessing and Divine favour and peace of soul is a liberty from error and superstition, and a liberty from the bondage of selfishness—a liberty to sacrifice, to serve, to lay down our lives for the brethren and for all men as we have opportunity—and particularly the liberty or privilege of showing to those of earthly relationship that we are copies of the Master and have His Spirit of self-denial, love, sympathy, good fruits.

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## **THE HARVEST HOME.**

*“And I heard a voice from, heaven saying unto me, Write, Blessed are the dead which die in the Lord ‘from henceforth’: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Rev. 14: 13).*

“We, the living, who are left over to the coming (Greek—parousia—presence) of the Lord, will by no means precede those who fell asleep. Because the Lord, Himself will come down from Heaven with a shout, with an Archangel’s voice, and with God’s Trumpet and the dead in Christ will be raised first; then the living who are ‘left over,’ shall at the same time (during His parousia) with them, be caught away in clouds, for a meeting of the Lord in the air; and so we shall be always with the Lord” (1 Thess. 4: 1 5-1 7 Diaglott).

THE climax of the natural harvest is reached only when all the fruitage of the season’s labours having been safely gathered, both Husbandman and reapers, unite in celebrating the “harvest home.” It is the happiest and most joyful moment of the entire season, not only for the Master, but also for the servants, or reapers, as well. Strenuous labours and anxious care having come to an end, with the bringing home of the last sheaf, place is now given to unalloyed pleasure with sounds of merriment and joy.

All this is a very fitting figure of the Great Home-gathering beyond the veil, when, the last member of the overcoming Christ class having passed safely within, the “mystery of God” will be finished, in so far as the work of this Age is concerned (Rev. 10: 7). Then, will be heard the great Hallelujah chorus, which will resound throughout the universe and myriads of Angelic beings will acclaim honour, glory and praise to Him that sitteth upon the throne, and unto the Lamb for ever and ever (Rev. 5: 13).

### **OUR GATHERING UNTO HIM.**

Reference has been made, repeatedly, to the fact that the gathering-time of the Church is during the Harvest period, and that this work of gathering beyond the veil began with the return of our Lord, or what is generally termed His “parousia.” Attention has also been called to the Scriptural signs of His presence, both in the world and amongst the Lord’s followers, which would be recognised by those who would be watching; further, that these signs are clearly evident to-day and have been so, for a considerable number of years. In this connection, it is much more important, we believe, for the Child of God to be able to recognise these signs and thus to know that He has come, rather than to attempt to discover, or define, the exact day and hour of the Master’s arrival.

Since the Scriptures point out that the first work of our Lord, at His second presence, would be the raising out of death and gathering unto Himself of the sleeping saints, we must, therefore, conclude that this is an accomplished fact, since the beginning of the Harvest period—a matter now some years in the past (1 /less. 4: 16; 1 Cor. 15: 52). Nor need the fact that none of the risen Saints is visible to human sight, be any hindrance to faith, any more than that the Lord Himself, now a spirit being, cannot be seen by the natural eye. Some, through lack of spiritual understanding, do not appreciate the fact that spiritual and human natures are quite separate and distinct, and are not prepared therefore, to appreciate the full meaning of the Master’s words when, in this connection, He declared, “That which is born of the flesh ‘is flesh’; and that which is born of the Spirit ‘is spirit’” ( John 3: 6).

Zion, as represented by the risen Saints joined with their Lord and Head, is now being established in spiritual control, and this accounts for the peculiar troubles coming upon the world to-day, together with the undermining and shaking of the present controlling powers (Matt. 24 : 30 ; Psalm 1 : 5). When the last members of the Body have finished their course and been gathered home, Zion will be complete. In authority and power it will then take control of all the world’s affairs and thus the Millennial rule Will begin. Incidentally, this change of earth’s rulership will mean a time of trouble such as never was since there was a nation (Matt. 24 : 21).

### **WE SHALL BE CHANGED.**

The period, between the resurrection of the sleeping saints and the passing beyond the veil of the last members of the Body, still alive upon the earth during the “parousia,” is the most momentous, but at the same time, the most

blessed of all the experiences of the Church in the flesh (Dan. 12 : 12). To those who are walking in the light, it is a time of great joy and blessing, in that they are privileged to co-operate with the Chief Reaper, in the work of the Harvest-time. On the other hand, it is a time of severe testing of faith so searching that only the elect, overcoming class, will be able to escape the snares and deceptions of the Adversary (Matt. 24 : 24). -

It is clear, from the general teaching of the Scriptures, that every member of Christ must complete his sacrifice in death. Our consecration, as prefigured in the consecration of Israel's priesthood is unto death the giving up entirely of the human nature in sacrifice in order that we might receive, beyond the veil, the heavenly, Divine nature. Failure to appreciate this fact, and also the part which the members of Christ—the Lord's goat class—play in the world's atonement, has led many to suppose that the members of Christ living at the time of the Lord's second advent, would not require to die at all. These, misled by false ideas regarding the manner of the Lord's second coming, and misunderstanding the Apostle's teaching regarding this matter, in his letters to the Thessalonians and Corinthians, believe that the Lord will appear in a body of flesh and that all the living saints will be momentarily caught up, without dying, in their natural bodies. This, of course, is all wrong, very crude, and quite out of harmony with the true conception of spiritual things, as well as the Scriptural teaching on this matter.

John, the Revelator, gives us the correct setting of this glorious truth, when, recording the angel's words, he writes "Blessed are the dead ( 'consecrated ones' ) which die in the Lord from henceforth"—from the time of the Lord's presence (Rev. 14: 13). The thought, of course, would not be that death in itself would be a blessing, but that "from henceforth" it would not be the lot of those who died in the Lord, to sleep in death as those who died previous to the Lord's Second Coming. Blessed rather, would be their change at death, from the present mortal condition to that of immortality "That they may rest from their labours (this side, the veil) ; and their works do follow them."

Those who look for the Lord to appear again, in a body of flesh, and expect to be caught up without, dying, at the moment of His arrival, rely mainly upon the Apostle's words to the Thessalonians, as given in the authorised version -of our Bible (1 Thess. 4 : 17). From this, they gather that there will be a sudden and simultaneous "rapture" of the entire Church, living and dead, at the moment of the Lord's return. A little consideration, however, should reveal that this conception of the matter is quite out of harmony with the Apostle's teachings in the context. In verse 16, he tells us that when the Lord descends from Heaven, the "dead" in Christ will rise "first." Now, it is obvious that if the dead ones only, are taken to be with the Lord "first," then the living ones cannot "also" be taken "first," but must be taken "afterwards." Indeed, the Apostle then proceeds to tell us, in the following verse, that the being ones "remain" or, as the Diaglott renders it, "are left over."

The expressions "rise first" and "remain" are clearly placed in antithesis in the context—the one relating to the dead in Christ and the other to the living in Christ. So far as those alive are concerned, they are left over, or remain, but as regards the dead they do "not remain" any longer in death, but rise at once. Thus, the dead in Christ are gathered home first, while the living ones are gathered later in the Harvest-time.

It should be mentioned here, that some obscurity has gathered around the meaning of the Apostle's words in this verse, 'by a poor translation as given in the authorised version of our Bible, but the Diaglott translation of verse 17, is much clearer and more correct. The Greek word, "hama," which occurs in the original text of this verse, is improperly translated "together"- in the sense of "in contact with" each other. Professor Young tells us that this word has no reference to locality, but is purely an adverb of time, and it is, therefore, more correctly rendered in the Diaglott—"at the same time." The time period here referred to, is the "parousia" and the sense, as already indicated, is that while the dead saints are raised at the "commencement" of the "parousia" period, the living ones will be caught away "later during the same time" of His presence—for blessed are the dead who die in the Lord "from henceforth."

#### THE BRIDE HATH MADE HERSELF READY.

The marriage, or union, of the Bride and Bridegroom', takes place at the close of the Harvest-time. The figure illustrates the gathering and uniting of the members of the Body with their Head. This gathering began with the raising of the sleeping saints and will be complete when the last member of Christ has passed within, and the door has been shut (Matt. 25: 10).

The marriage feast follows immediately after the completion of the marriage ceremony and symbolises the joy and gladness that will fill the universe when the Church is glorified in the Kingdom. Harvest home and the marriage Feast, both speak to us of the same glorious truth, that soon, when the sufferings of Christ in the flesh are over, and this mortal shall have put on immortality, then not only will the Heavenly Courts resound with songs of triumph and victory to God and the Lamb, but the earth itself will begin to be filled with the glory of God, and eventually all tears shall be wiped away (Rev. 21: 1-4).

#### THE HOUR OF TEMPTATION.

It is our hope, that very soon the last faithful over-comers will 'be joined with the Lord beyond the veil. Meantime, it behoves all true followers of the Master, to walk soberly, meekly and humbly—yet confidently—in the midst of present circumstances. Let us not lose faith nor be stumbled, as we realise that but few of all who profess to be following the Master in these latter days, give evidence of even discerning—far less overcoming—the snares and deceptions of the Adversary, now working in our midst (Psalm 91: 7). Let us not be dismayed, if even like the Master Himself, it should be the portion of the last faithful remnant, in drinking of His cup, to be esteemed by professing fellow Christians as He was—"stricken, smitten of God, and afflicted"—as though He was really the sinner (Isa. 53 : 4).

Our Lord, in faithfully bearing witness to the truth, was put to death by God's professing people as a blasphemer, and surely "the disciple is not above his Master, nor the servant above his Lord" (Matt. 10: 24).

—"The Old Paths."

## KEPT IN PERFECT PEACE.

*“Thou wilt keep him in perfect peace, whose mind is stayed in Thee” (Isa. 26 : 3).*

This thought is very precious to us as New Creatures. “The peace of God, which passeth all understanding,” is to rule and keep our minds and hearts (Phil. 4 : 7). We are to count the things of the present life as not worthy of comparison with the glories of eternity. And so the Apostle says, “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. 4 : 17-18) When our minds are stayed on the Lord, and we take the proper view of our experiences, we can sing with the poet:

“No storm can shake my inmost calm,  
While to this Refuge clinging.”

We have peace, no matter what the outward conditions may be. The trials and difficulties of life come to the Lord’s people commingled with joys—the rain and storm, then the sunshine. They enjoy all righteous pleasures that are in harmony with their consecration. They learn to cultivate patience in trial, knowing that patience works out experience, and experience works out more and more that hope which maketh not ashamed (Rom. 5 : 3-5).

So, then, it is to the Christian that our text brings the assurance that when God gives quietness, none can make trouble. They\_ “shall say all manner of evil against you falsely for My sake,” said the Muster, but then we are to “rejoice and be exceeding glad.” “Let not your heart be troubled” (Matt. 5: 11; John 14 : 1).

### TROUBLE NECESSARY TO OUR PROVING.

Our Heavenly Father designs that various kinds of trouble shall come upon us, that these may develop and prove our characters. It is a part of the Divine Plan to permit us to have experiences of affliction (Psalm 119 : 67, 71, 75; 34: 19-20). So when we see God’s people in trouble or trial to-day we are not to say that God is against them. We are each to demonstrate our willingness to suffer according to His will, and often to suffer unjustly. Our Lord set us an example of cheerful, patient, submission to God’s will. We are to walk in His footsteps. We have the examples of the Apostles, when trials and difficulties and persecutions came upon them; and the example of other saints all down the Age.

Trouble is not necessarily a sign of the disfavor of God. On the contrary, we know that “many are the afflictions of the righteous,” and that “All that will live godly in Christ Jesus shall suffer persecution.” The truth will cost them something. Faithfulness to the Lord will cost them much. As the Apostle says, “If ye be without chastisement (discipline, training), then are ye bastards and not sons” (HO). 12 : 8). If God gives peace of heart, who can upset the one who is thus in harmony with God, in whom this peace of heart is ruling? This, then, is the greatest blessing of all. And He grants this peace to those who are faithfully striving to walk in the footsteps of Jesus. We have a Refuge, which none but His own can know. No harm can reach us within this shelter ; no storm can shake us from our moorings, for we are securely anchored to the Rock of Ages. “And we know that all things work together for good to those who love God, to the called according to His purpose” (Rom. 8:28).

“What though my joys and comfort die!  
The Lord, my Saviour, liveth;  
What though the darkness gather round!  
Songs in the night He giveth.  
No storm can shake my inmost calm,  
While to that Refuge clinging;  
Since Christ is Lord of Heaven and earth,  
How can I keep from singing?”

### PEOPLES PAPER.

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

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

## Falling Away from Faith.

*When the Son of Man cometh shall lie find faith on the earth.”*

The following is clipped from the “Christian World”:

### ST. PAUL AND THE FALL.

“St. Paul,” said Dr. Barnes, Bishop of Birmingham, in his Lloyd Roberts lecture before the Manchester University Medical School, “imagined that evil and death resulted from Adam’s fall. We have learned, on the contrary, that evil and good are equally likely to arise at every stage of the evolutionary process.” “The notion that evil is due to a fall, to some act of spiritual rebellion against God, must be abandoned,” he said. “We need not grieve over the loss of such a

theory, as it cannot really relieve God of ultimate responsibility for His Creation.”

Dr. Barnes has been prominently before the Christian world, particularly in opposing the Anglo-Catholic movement in England ; and while one could admire his noble stand for Christian liberty in opposing the encroachment of Rome, it seems to make it all the more deplorable to note his remarks about St. Paul. The evolution theory, of course, will not fit in with the Bible teaching of the fall and how death passed upon all through one man’s sin, and so the Bishop loses his faith in the Bible as God’s inspired Word, and in Paul as an inspired writer. He says Paul only “imagined” that sin and death resulted from Adam’s fall. Certainly Paul was no evolutionist ; he did teach with no uncertain sound, that by one man, sin entered and death by sin, and so death passed upon all men. This not “imagination,” but is Bible teaching from Genesis to Revelation. Only because all were representatively condemned in Adam, being included in sin, could all be ransomed from the condemnation by the one true Christ, the second Adam ( Rom: 5: 12, 17-21). Thus, it is that, “As all in Adam die so all in Christ shall be made alive again” (1 Cor. 15: 21-22).

The first three chapters of Genesis show the “Fall” and how sin and death passed upon all Adam’s posterity. The teaching runs throughout the Bible, and that the only way of salvation is by a ransom being paid, a man’s life for man’s life. So Jesus became flesh that He might “give His life a ransom for many.” The matter was prearranged, as the fall was fore-known to God, and thus we read of “the Lamb of God slain from the foundation of the world.” “The Lamb of God that taketh away the sin of the world.” Peter says, “He bore our sins on the tree” ; and Isaiah speaks of Him as “Pouring out His soul unto death”—“bearing the sins of many”—“the iniquity of us all.” -Without the shedding of blood there is no remission of sin.

Because the ransom has been paid there is to be a resurrection of all, and opportunity of gaining life during the “times of restitution of all things which God has spoken by the mouths of all the holy prophets since the world began” (Acts 3: 20-21). So Paul was not the only inspired writer who taught the doctrine of original sin and its remedy.

It is preposterous for one professing to be a minister of Christ to belittle the Apostle, who was more used than any other to propound the Gospel, and to whom we owe nearly all the New Testament. If St. Paul only “imagined” the wonderful philosophy of his epistles, particularly the one to the Romans, also the Hebrews, then surely what Moses and all the prophets have written was, also, only imaginations. Such would be an absurdity in view of the fact that the writings by different men cover a period of about 1500 years, and yet are so wonderfully in accord, and so much has had actual fulfilment. Attacks, from without, upon the Bible by infidels are much less likely to undermine faith in God’s Word written “by holy men of old as they were moved by the Holy Spirit.” than such statements from within, made by prominent leaders as ministers of the Gospel.

## THE WAY TO ACCEPT A FAVOUR.

A young woman who was private secretary to the head of a college, when returning to her lodgings, slipped on the steps and sprained her ankle. She managed to reach her room, but was quite unable to go out and get something for her supper, and was delighted when the girl who had the room next to hers came in to see what she could do.

“Please let me go out and get you something to eat,” she begged.

“That is most kind of you,” said the secretary. “My purse is on the table.”

“No,” said her neighbour; “I want to get the things myself and come in and have supper with you here!”

“How delightful!” cried the secretary, “We will have a real party!”

So, instead of protesting, she let her friend give the “party.” She praised the food and thanked her for the jelly supper.

A few days later there was an afternoon tea at the college, to which the secretary invited her new friend. She explained why she came with a crutch, and told of the oilier girl’s kindness to her, and of the impromptu supper-party and how she had enjoyed it.

-We should accept favours, not grudgingly, not awkwardly, but graciously and appreciatively; then watch for the first opportunity to bless the giver in return, with gratitude and love.

## Question Box.

Question:—In what Way does the fourth watch in Mark. 6 : 48 typify the early dawn of the Millennial day, as per “Dawn Studies Comment,” by C. J. Woodworth?

Answer:—With reference to the comments on Mark 6: 48, it seems that the event of Christ coming to the disciples in the fourth watch on the sea, was taken by Bro. Russell as a picture of Christ’s Second Advent (His Second Presence) , delivering His Church from the waves of trouble at the end of this Gospel Age, and bringing them safely to shore—to our heavenly shore.

This, we believe, is a beautiful picture, but our thoughts differ on the point of this taking place at the beginning of the Millennial Age. It will be remembered that Bro. Russell thought of the Millennial Age commencing about 1874, and that there was an overlapping period for the events closing one age and opening up another. No doubt most of the friends in the truth have seen for many years that the Millennial Age in no sense can begin until all the Lord’s people are gathered home, and the time of trouble over ; then will be ushered in the glad day of restitution, the 1000 years of blessing and healing, and restoring, which is shown later on in the same chapter, where, when Jesus and His disciples reached the shore (the Church complete with Him), He healed the sick in all the villages and country round about (verses, 53-56).

The fourth watch, according to the Roman division of the night, which the Jews had adopted, would be from 3 a.m.

to 6 a.m., and would fitly represent in the picture the closing period of this dark night of storm and trouble, sin and death, during which our Lord has come, and soon, with all His faithful saints, to arise as the morning light, at the end of the fourth watch—the Sun of righteousness with healing in His beams. Still there is yet a period of darkness for the world to go through, which will make the morning all the more beautiful, and appreciated by all when delivered from this present evil world (Psalm 30 : 5).

Question:—For what reason does God, the Father, give His only begotten Son, Jesus Christ, the right to become our everlasting Father?

Answer:—The Scripture referring to Christ being the “Everlasting Father, the Prince of Peace,” etc., as mentioned by the prophet (Isaiah 9: 6-7) ; seems to apply to our Lord in connection with His Millennial Kingdom reign, when “the government shall be upon His shoulders,” when He shall reign, “whose right it is” (Ezek. 21:27; Dan. 2:44). Our Lord said that His kingdom was not- of this world (age) (John 18: 36) ; but soon He is to bind Satan and establish His kingdom of righteousness for the blessing of the poor groaning creation. That will be the glad time when He will be the “Everlasting Father” (life-giver), in the fullest sense to all man-kind, both living ,and dead ; for during that 1000 year day, all in the death condition will be awakened, and the obedient uplifted and restored to the condition of human perfection, from which father Adam fell,(Acts 3 : 20-21; Isa. 35th ch. ; Micah. 4 : 1-5).

Our Lord, however, is not referred to in the Scriptures as the Father of His faithful disciples of this Gospel Age, but rather that they are recognised as sons of God, on account of the merit of Christ’s sacrifice (I John 3 : 1) ; Eph. 1 : 3-6). It is from this standpoint of being accepted in Christ, branches in the vine, members of His Body, and partakers of His glory and honor (Rom. 8 : 16-17), that the Apostle could say in Heb. 2: 11, “for both He that sanctifieth (Jesus), and they that are sanctified (the Church), are all of one, for which cause He is not ashamed to call them brethren.”

## Correspondence

Dear Brother,

Yours of the 4th inst. duly to hand, and we can rejoice in the privilege of service for the Lord and His truth. Surely the Lord has richly blessed us in revealing to us something of His wonderful plan of salvation for the Church in this age, and for all mankind in the age to come. The evidences are many which go to show that we are living in the harvest time of the age—the end of the age. True to His promise the Lord has come forth to serve His people; and blessed indeed are those servants whom the Lord has found watching and maintaining the attitude of humble servants (Luke 12: 37). How we need to heed the Master’s words—“Hold fast that which thou hast, that no man take thy crown.” (Rev. 3: 11.)

We surely need very much the wisdom from above to guide us aright, that our conduct toward others may be such as will be helpful. The prayer of the Psalmist is appropriate for all: “Let the words of my mouth, and the mediation of my heart, be acceptable in Thy sight, O. Lord, my strength, and my redeemer.” (Psa. 19:14.)

As you say, it is indeed a privilege to meet with others of like precious faith; we need surely to remind each other of the truths pertaining to our salvation; we need to exhort and encourage each other.

I would be glad to have a few extra copies of the “P.P.” each month, about five or six would, I think, be enough, as we have a good supply of various issues of the “Voice.”

With Christian love,

Yours in the service of Christ, Mg.R.

New South Wales,

5th July, 1931. Dear Brother,—

I have just received yesterday and read to-day the July “People’s Paper” and notice a cross on the wrapper which reminded me my sub. is overdue, so herewith please find \_\_\_\_\_, which will keep it going and the balance to be used as your wisdom dictates. I am sorry I cannot afford to make it more at the present.

The articles in these papers are good and very much appreciated, the convention paper, “Fear Not, Little Flock,” being especially appropriate and opportune at this time.

In this state the trend of events are brought more forcibly to our attention by those who have control of state affairs, showing and impressing upon our hearts the truth of dear Bro. Russell’s faithful expositions of the Scriptures. Truly are men’s hearts failing them, for those things they see coming on the earth. With Christian love to all the dear brethren of the Melbourne Ecclesia and yourself, Yours in Him,

M.J.

## When Thou Wast Little in Thine Own Sight.

I Sam. 15: 17

THE history of Saul, the son of Kish, who was selected to be king over Israel, is one of the extremely sad stories of the Bible. He is introduced to us as a noble young man, choice and goodly and tall, a head above all his fellows. He was honourable, upright, and possessed of noble qualities and abilities, and was of humble disposition. When Samuel announced to him that the Lord had indicated that he should be the king of Israel, he seemed unable to believe it. He said, “Am not I a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin, wherefore, then, speakest thou so to me.” Then when Samuel came to present Saul as king, Saul had hid himself in modesty.

How strange that such a character could so soon lose his virtue and become a despot and a gruesome murderer of innocent men. Not all at once, however, for sin generally has its small beginnings.

His first mistake was to presume to offer the sacrifice to God instead of waiting in trust and patience for the coining of Samuel to do so. For this he had his own excuse, "Because I saw that the people were scattered from me and that thou (Samuel) came not within the days appointed, and that the Philistines gathered together at Michmash. Therefore, I said the Philistines will come down upon me and I have not made supplication to the Lord. I forced myself, therefore, and offered a burnt offering."

What a change had already taken place; where was the modesty that would hide from being made king? Now he assumes an office for which he had no authority. How plausible seemed the excuse, the emergency called for it, then it was an offering unto the Lord. He no doubt persuaded himself that as king he could officiate. and that he was doing the right thing. How easy it is to err, to take a wrong course if we trust to our own judgment—"a man's ways seem right in his own eyes"—but it is better to trust in the Lord and wait upon Him. He will never fail those who trust in Him. He will "not slumber or sleep" but guard His people, even though sometimes He sees it good to test their patience and faithfulness to principle and truth. "Wait on the Lord and keep His way."

King Saul had evidently lost some of the beauty of his character, and had become a sorrowful example of such as go before the Lord instead of, as the Psalmist expresses it, "My soul wait thou only upon God for my expectation is from Him (Psa. 62 : 5). He only is my rock and my salvation, He is my defence, I shall not be moved."

Then a little later, and a more serious fault occurs, a further disobedience against clear definite instructions. Samuel giving the message said, "Now hearken thou unto the voice of the words. of the Lord . . . go and smite Amalek and utterly destroy all that they have, and spare them not, but slay both man and woman. infant and suckling, ox, sheep, camel and ass." Samuel seemed to know that it was necessary to emphasise, "Hearken to the voice of the message." It was very plain, and there could be no misunderstanding and no excuse. Nevertheless, Saul leaned again to his own understanding and spared king Agag, and the best of the sheep and oxen, etc. He seemed to 'have persuaded himself that he had done better, perhaps more mercifully than what the Lord had commanded. He met Samuel with, the words, "Blessed be thou of the Lord, I have performed the commandment of the Lord." And Samuel said, "What meaneth then the bleating of sheep and lowing of oxen which I hear." Saul had satisfied his own mind by the thought of sacrificing these animals to the Lord. In both cases he erred respecting worship. As though something he could do would be pleasing to God. "To obey is better than sacrifice and to hearken than the fat of rams." It is a sad condition to get into, and yet probably many who ought to know the truth have, like Saul. taken their own way, trusted to their own understanding instead of seeking to know the Divine will and way, and such will\_ as surely as Saul did, lose God's favour and lose the spirit of the truth.

How serious is the lesson in this connection. God can do without \_our aid; it is but a privilege He may grant if we can serve Him, but anything we do, must be done rightly, must be done in His way and in His spirit. let us never think we can improve on Divine instructions. Let us be careful of the Word of God as it stands, and not think to add to or take from it. What God requires of us is simple, earnest faith, implicit obedience, and then such sacrifice that a grateful heart may offer. Surely it was a great privilege God had granted Saul when he was little in his own eyes, to make him king of Israel, and it is a greater privilege He has granted us, to anoint us as kings and priests unto our God, joint heirs with Christ in His kingdom. let us keep small in our own sight.

The spirit of the Lord departed from Saul, and an evil spirit troubled him, and so he went from bad to worse until all honour was lost. and he became a jealous murderer and inquired of evil spirits. His action in slaying Ahimelek and eighty priests, because Ahimelek had given David bread, although the priest did so under the impression that David was on the king's errand, showed that he had no sense of honour or justice, and to what degradation he had fallen; and so it is with those who have known the truth, if they fall away after having tasted of the good things of the Age to come, and having been partakers of the Holy Spirit. How terrible is their condition, and one is surprised at the things they do, still thinking they do God service.

Samuel's words give the reason for the fall. It was the same reason. that brought about the fall of the great Adversary—he was no longer, "little in his own sight." "Pride was found in thee." \That a foolish thing pride is; in fact, it is a feature of insanity; the inmates of the asylums seem, mostly to imagine they are some very important personage.

The important lesson of our text is the preserving of an humble mind and heart. "Every one that is proud in heart is an abomination to the Lord" (Prov. 16 : 5) ; and so St. Peter exhorts, "Yea, all of you be subject one to another, for God resisteth the proud but giveth grace to the humble" (1 Pet. 5 : 5). It is so easy to be puffed up if we have any little ability, and to think more highly of ourselves than we ought to. It is even possible to have an outward appearance of humility and yet to have a proud heart, and some seem to deceive themselves as well as others. How important it is to keep "little in our own sight." The greatest characters have always been founded on humility, and no character will stand the fiery trials which a Christian must go through, if it has not a strong ground work of humility.

The histories of Saul and of Satan are similar in many respects. Satan, like Saul; had been given a high position; He had evidently been appointed to rule or guide the human family, and by the aid of angels to instruct them. Both Were beautiful in their early days, "until pride was found in thee." Then Christ was to 'be the prince of righteousness and peace, to reign over, to instruct and lift up mankind, and David was anointed to be the king of Israel. As Satan has ever fought against the truth and sought to slay Christ, and all who are chosen in Him to be joint-heirs with Him in the kingdom, so Saul inbibed a jealous hatred of David and sought to kill him.

As Saul could not kill David, neither could the Adversary kill Christ or His followers. While Satan appealed lo

have succeeded in killing our Lord, he had no power but such as was permitted of God, and what seemed a success of Satan was really but carrying out a feature of the Divine plan, and Christ arose triumphant over death. The purpose of His having been made flesh was accomplished. He had laid down the price of sin, and had now the right to make application of the ransom price as He wished, as He declared, He had the right "to give life to whomsoever He would."

In Satan we have exemplified, "He that exalteth himself be abased"; and in Christ we have the opposite, "He that humbleth himself shall be exalted."

Saul seemed so beautiful as a young man, and some have been inclined to sympathise with him in the penalty he incurred by his failures, and wonder how it was that David did not receive similar punishment for his misdeeds. We may, however, rest assured that "The judge of all the earth will do right." Saul's errors were different from David's. David was ever loyal to the Lord in his heart; his sin was terrible, but it was not deliberate disobedience; he was deceived by the deceitfulness of sin, his mind had evidently become befogged by his lust and he did not realise the awfulness of his crime. Then there was no attempt to justify himself, but a contrite heart sought forgiveness. He was punished and restored to Divine favor.

With Saul there was the high mind, which assumed to know better than the Divine commands and deliberate disobedience which lost him the continuation of the crown for his family. Then, instead of a broken and contrite heart seeking for pardon, he took on a terrible, jealous, murderous spirit, and would kill David, whom he knew the Lord intended should be king after him. He stands as a terrible example of how it is possible for a noble character to fall, and fall so low. "Let him that thinketh he standeth take heed lest he fall."

Knowing, as Saul did, that God had appointed David to succeed him as king, his action in seeking to slay David was deliberate rebellion against God, and an attempt to frustrate His purpose. How clearly Saul's course illustrates the course of Satan, and shows from what heights and to what depths one may fall who once loses the spirit of humble loyal faithfulness to God.

The way God dealt with David shows that He looked upon the heart, and, while the heart is true, He is ready to restore to His favor even though serious mistakes may be made through misjudgment, or because of the frailty of human nature and present environments.

The important lesson then for us all is to preserve the earnest desire to do God's will, to thus keep ourselves in God's love. The power to enable us to do so is our love for God. Our love for God will be preserved and strengthened by considering His love for us, "What great things He hath done," and what wonderful purposes He has revealed in His Word, not only for the Church, but for all the willing and obedient in due time. When we consider His mighty works and His acts of wisdom, justice and love, in dealing with Israel of old, we shall find our love for God is a reverential love. We recognise how little we are, how great He is, and our wonder is, that He is mindful of us. If we thus keep ourselves in such attitude of humble faithfulness to God there will not be much danger of "thinking of ourselves more highly than we ought to think." One may have a little more intellect than another, one may occupy a little better social position, another have had better advantages of home education, etc., but what is the shade of difference in the Divine sight? Besides, though we may be a shade better in some respects than some one else, we may be some shades worse in others. What is it that the Lord requires of us; is it, education, money, social influence, intellect, or such things? Is it clever people that the Lord is to-day selecting? On the contrary we read (1 Cor. 1 : 26-28) (Diaglott), "Behold your invitation brethren that not many wise ones according to the flesh, not many strong ones, not many well born, but God selected the foolish things of the world, that He may shame the wise, and God selected the weak things of the world that He may shame the powerful, and the ignoble things of the world which things that are despised God selected, and things not existing that He may bring to nought the existing things, so no flesh may boast in His presence."

The Lord uses the weak things that His strength may be the more apparent. When He would deliver Israel under Gideon, He chose only 300 men and sent the thousands to their homes so that Israel might know that it was not by their own might that the Midianites were discomfited.

The Lord will not use the proud to do His work. Moses, the meekest man on earth, was most wonderfully used to deliver Israel and lead them forty years, and to mediate the Law Covenant. Saul was chosen to be king of Israel "when he was little in his own sight"; but he was rejected when he lost that disposition. "Come unto Me all ye that are weary and I will give you rest, for I am meek and lowly of heart" (Matt. 11 : 29). So says the Apostle, "Let this mind be in you, which was also in Christ Jesus, who, though being in the form of God, did not meditate an usurpation to be like God, but took on Himself the form of a servant, having been made in the likeness of man, humbled Himself and became obedient unto death, even the death of the cross. Therefore, God hath highly exalted Him and given Him a name above every name, that at the name of Jesus every knee should bow."

If we will know the riches of Divine grace we must learn to be humble, keep little in our own sight. Selfishness and pride are twins, and they are at the bottom of all sin and wickedness and troubles, and how often are these seeds of evil seen even among God's people. We are all born in sin and inherit some taint of these abominable things, but we have received the mind of Christ and the power of the Holy Spirit, which can overcome the natural disposition. This is not done without a struggle; the flesh warreth against the spirit and the spirit against the flesh. We could not of ourselves win the fight, but it is God that will give us strength to do so, and will also work in us to will and do His good pleasure even our sanctification.

What dangers we shall avoid, what errors we shall escape, if we will keep "little in our own sight." It will keep us from selfishly wanting our own ways. It will keep us from being self-opinionated. It will help us to rely only on God's Word, and not trust to our own understanding. It will help us to tread the way appointed instead of wandering in search

of "new light," or something by way of a change. It will help us to give patient hearing to the earnest expressions of others' thoughts, even though feebly expressed. It will prevent us from being critical of others, from judging, from being censorious and interfering, or trying to arrange others' concerns. It will help us to put the best constructions on the actions of others, and to be sympathetic with the weak. It will help us to be like the Master, ready to wash one another's feet, willing to serve in any possible way so long as it is the Lord's way.

Had the Church as a whole preserved the disposition, "little in thine own sight," the servants of the Church, called elders, deacons, or bishops, would never have assumed these designations of service as titles; and such things as Lord Bishops and Reverends, or holy Popes and Fathers, would have never been heard. There would have simply been a band of true followers of the meek and lowly One who said, "Be ye not called Rabbi, for one is your Master, even Christ, and all ye are brethren." And, "he that is greatest among you let him be your servant" (Matt. 23 : 8, 11).

How much depends upon keeping "little in our own sight." It means success or failure in our Christian course. Only if we humble ourselves under the mighty hand of God will we be exalted in due time, to reign with Christ.

Oh, what am I that Thou should'st think  
To offer me a throne,  
So graciously to make me drink  
Of truth and love, Thine own.

Oh, may I ever feel  
The favour Thou dost grant,  
In lifting me from miry clay  
And on the Rock to plant.

I know if Thou (lost call  
To grace so wondrous kind,  
I need not fear my being small,  
My lack in Christ, Thou'lt find.

'Tis only if I still remain  
In mine own eyes so small,  
That I God's favour may retain  
And thus make sure my call.

By grace I would keep little, Lord,  
Faithful and meek and true,  
Ever love Thy will and work,  
Do humbly what I do.

## Sermons We See.

I'd rather see a sermon than hear one any day,  
I'd rather one walk with me, than merely show the way.  
The eye is a better pupil and more willing than the ear,  
Good counsel is confusing but examples always clear.  
And the best of all the preachers are the men who live their creeds,  
To see good put in action is what everybody needs.  
I can soon learn how to do it if you'll let me see it done,  
I can see your hands in action; your tongue too fast may run.  
And lectures you deliver may be very wise and true,  
But I'd rather get my lectures by observing what you do.  
For I may misunderstand you and the high advice you give,  
But there's no misunderstanding how you act and how you live.  
When I see a deed of kindness I am eager to be kind,  
When a weaker brother stumbles a strong man stays behind;  
Just to see if he can help him, and a wish grows strong in me  
To be as big and thoughtful as I know that friend to be.  
and all travellers can witness that the best of guides to-day  
Is not the one that tells them but the one that shows the way.  
One good man teaches many, they believe what they behold;  
One deed of kindness done is worth forty that are told.

Who stands with men of honour learns to hold his honour dear,  
 For right living speaks a language that to everyone is clear.  
 Though an able speaker charms with his eloquence,  
 I say I'd rather see a sermon than hear one any day.  
 It may be thou art entered into the cloud which will bring a gentle shower to refresh thy sorrows.  
 —J.T.

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## **CONSIDER HIM LEST YE BE WEARY.**

*“Consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds.”—(Heb. 12 :3.)*

THERE is a natural tendency amongst people to tire of a thing When the novelty wears off. Even the hearing of the truth, strange as it may seem, causes weariness to some after a time. It is the same way with the soldier. It is easy for him to enlist and march forward when the drums are beating and the hands are playing, and enthusiasm runs high ; but when the damp, cold weather comes, when ice forms in the trenches, and there is no martial music, he is liable to grow weary, and army life does not seem to be nearly so attractive as it appeared at first. This is true in our spiritual warfare—in fighting the good fight of faith. There are times when all around seem joyous, when the Christian soldiers are marching, and all are stimulated and encouraged; whereas there are times when the clouds hang low and are dark, chilliness surrounds us, ardour abates, and we are liable to get discouraged. It is partly for this reason that the Lord has directed us to “consider Him,” that thereby we might be stimulated and encouraged to press on and to inspire others. He knew just what we would need.

“Lest ye be wearied and faint in your minds.”

The Apostle Paul exhorts us not to forget the assembling of ourselves together, and so much the more as we see the day approaching. Why so? Because “this day” has its peculiar trials, its difficulties, its attractions in various directions, and the story of the Cross will likely seem old, not as new as some things, and consequently we shall need to bear each other up. Because there is danger of becoming luke-warm spiritually, it is generally recommended that the Lord’s people meet together, for to do so is stimulating. In proportion as we seek to stir up others in the Way by putting them in remembrance, we are thereby reviving our Own minds. we can, therefore, see a wisdom in all of God’s arrangements with respect to the truth. In every congregation there- is danger of growing weary in well-doing. Well-doing costs something. It means sacrificing. If you are serving the Lord’s cause you are denying yourself in someway. Unless we have some special love for the Lord and for the truth we might say, “This is a very tedious work; I am pressed in many directions.” So many things come to you and to us all, that we might consequently lie retarded, and slacken our efforts. The world, the flesh, and the adversary are pressing hard to draw us, not exactly from the prize, but from the narrow way that leads to the prize. They would slacken our zeal and heat our courage down; they would make us faint, and cause us to say, “O, I am so tired; I cannot do any more!” Doubtless we all have had such experiences. If we get faint in body we can rest ourselves, but if we get faint in mind it is more difficult to become refreshed.

**WHAT SHALT, WE CONSIDER ABOUT HIM?**

What then shall we do in case we get weary and faint in our minds? The Apostle tells, “Consider Him.” Whom? We all know that he is referring to our Lord Jesus, the one great “Him” in all the whole world. We an. to consider how much He endured without getting faint or weary, without giving up the work which He undertook to do. He undertook

to do a certain work, and so have we! In some respects we have undertaken to do the same work that Jesus did. Let us consider Him, lest we get weary and faint in following in His footsteps.

Of course, the world is not exhorted in this text, but merely those who have come into the Lord's family, and have taken up their cross to follow Him; those who have consecrated themselves to Him; those who have made a covenant with the Lord by sacrifice, declaring that they will give all to Him, and His service—that they will follow Him at any cost. These are to consider what He endured without fainting in carrying out the Father's will—what He endured in the way of contradiction of sinners against Himself. This is the very kind of difficulty which we have in our endeavour to carry out the Father's will. If there were no devil, no sinners, and no trials, this would be a very pleasant world to go through. It is because we have to swim upstream, against the current, when almost everything is going in the opposite direction, that we have such a difficult work. Watch the swimmer: He must battle upstream against the down flowing current; a moment's relaxation and the current carries him downward. With us there is a natural tendency, as well as in the currents of thought and activity about us in the world, to pull us back in the opposite direction to which we are trying to go.

#### OUR LORD'S LOYALTY AND OBEDIENCE.

Let us consider His example, His words, or else we may become faint. There are many reasons why we might become so. One of them is that we might consider that the opposition against us is too great. Jesus had the opposition of all those of national influence in His day. He was continually misrepresented, until finally the slanders culminated in His being called a profane person, one who had spoken blasphemies against God, who had said that He was like God, and was as great as God. This was a part of the charge against Him. Although the accusation was not true, nevertheless He endured it, even though He had power to stop it. If He could cast out demons and open the eyes of the blind, then surely He could have done something to change things in His own case. Why, then, did He not do it? Because He was doing the Father's will, and it was the Father's will that He should bear witness to the truth, and demonstrate His loyalty in connection with it. Is it not the same with us? But why does the Father care about our loyalty? Because He is seeking a certain class for a certain purpose. In Jesus' case, He was seeking one to be the Head of the Church. In our case, He is selecting those who will be members of the Body. He has a great plan which contemplates the overthrow of sin and the blessing of all the families of the earth; and He is now looking for those who are in sympathy with all His plans and arrangements. He is seeking for those who would rather suffer death than violate His word or shrink from doing His will.

This is our glorious position, and we are considering One who never made a mistake in carrying out the Father's will. Yet He suffered as though He had made a great many serious mistakes. He suffered as a disloyal person, although He had always been most loyal. The Jews declared that He had no patriotism at all, yet He was loyal to His own nation in every respect. As Jesus said, "They hated Me without a cause."

#### HIS TEMPTATIONS SUBTLE.

Turn these things over in your mind! Consider Him! This kind of suffering is necessary, for the Father would not be wise in exalting to such a high position anyone who was not thoroughly loyal. He could not give even His own Son the divine nature without a thorough testing. Our Lord, as a new creature, was tempted in all points like as we are, yet without sin. He was not tempted as a fallen man. The temptations which come to the new creature are different from those which come to the sinner.

Jesus was tempted to grow weary and faint in His mind. This was one of the ways through which special temptations from Satan were placed before Him. Satan told our Lord that He would get rid of these difficulties if He would cooperate with him, and would avoid those things which would necessarily come to Him if He should continue in the way marked out by Jehovah. Our Lord's answer was, "Get thee behind me, Satan!" Another temptation was to show what great power He had received as a spirit-begotten son, to use this power either to gratify His own natural appetite or to make a display before the people. So it is with those of us who may wish to do things in a showy way; instead of in the humble way marked out for us. We may expect to have the same temptations that our Lord had. Therefore we should be on guard that we may prove loyal to the Father.

#### CHRIST CALLED TO SACRIFICE—"THE BODY" ALSO TO SACRIFICE.

"If we suffer with Him we shall also reign with Him." The reason why the Father is so careful in making the selection of the Church Class is that they are to reign. He could not take hypocrites or any disloyal ones, or even careless ones, to be rulers and teachers of the people in the coming kingdom. He would not select those who had not resisted sin. He must select those who had first learned humility before He could use them to teach humility to others. God desires such a company of priests and judges to be associated with His Son for a thousand years, in ruling and blessing the world, as will prove faithful under all circumstances—those in whom He can place absolute confidence, who have been tested and found faithful. This is the reason that He tests and proves, during this Gospel Age, everyone whom He will receive for that future work.

The call of this Gospel Age is therefore one to sacrifice. God does not hide this fact from us. He does not call us to simply stand up and say that we wish to be followers of Jesus. No! Our Lord says, "If any man will be My disciple, let him deny himself, and take up his cross and follow Me." There is no deception about the matter. If we have been deceived it is our own fault. The Old Testament says the same thing: "Gather My saints together unto Me; those who have made a covenant with Me by sacrifice." Whoever would follow Jesus must prove his faithfulness by his willingness to sacrifice.

In the past false doctrines confused us, but now "we see Jesus," we see what He accomplished, and how He

endured without growing weary or giving up. It makes our course plain when we consider Him. We sometimes say that we have not been careful enough in this or that matter, and have consequently made some mistakes. We can often find some fault in ourselves, thus demonstrating that we are partly to blame for our sufferings. In our Lord's case it was different. He received the slanders, the misrepresentations, and everything else that came against Him, without having any fault in Him at all. "He was holy, harmless, undefiled, and separate from sinners"; still, He endured. We, though following in His footsteps, have not as much to endure as had the Master.

#### THE OUTCOME OF OUR FAITHFUL ENDURANCE.

We are also to consider the outcome. While the Father let 'Jesus die on the cross as a malefactor, yet He did not let our Lord go permanently, but kept His promise to raise Him from the dead. We have the promise that, as the Father raised up Jesus from the dead, so also will He raise those up who are found worthy by being found faithful unto death. In raising up Jesus, the Father has given us a testimony to His faithfulness. In the case of Jesus, no one had set Him an example. It was all by faith with Him; none had gone 'before. With us it is different. Besides, we have not so much to lose as had our Lord. However, if we trust God, He is faithful to keep us and to do what He has promised—to raise us up with our Head. Consider what great things God has done for His Son. Consider also that He has promised us a share in our Lord's glory if we be found faithful. It is amazing, almost beyond conception! Unless God had made it plain we would not have been able to receive it. It has, however, been stated over and over again in so many different ways, that there is no room for doubt. How wonderful it all is!

Consider Him! Consider that God has highly exalted Him! Consider what a great privilege has been afforded us of walking in His footsteps, especially as our lives are so imperfect, so unsatisfactory, even to ourselves, and as life is all that we have to give. What a thought that God will count our little sacrifice as a part of that which Jesus gave! We are to be heirs of God and joint-heirs with Jesus Christ, "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed at the last time." 'Then to think that we are in the last time now! We 'are right at the close of the Age. The evidences of our day denote this, although the world in general does not understand these signs of changing dispensation. "None of the wicked shall understand, but the wise shall understand" (Dan. 12:10).

How carefully the people of God, therefore, should weigh their thoughts and deeds. "Seeing that these things are to be dissolved, what manner of persons ought we to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God? . . . According to His promise we look for a new heaven and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found of Him in peace, without spot and blameless in His sight. Ye, therefore, beloved, knowing these things beforehand, beware lest being carried away by the error of the wicked ye fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be the glory, both now and for ever. Amen." (2 Pet. 3: 11-18.)

In view of what we see ahead of us as sharers with Jesus of His glory, honour, and immortality, we should be leading holy lives. We should be, living in the future rather than in the past. Do not think too much of the past. Let us not live in the past and dwell upon our mistakes and shortcomings, and thus be cast down, but let us believe that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). And we should have such an appreciation of these mercies and blessings of forgiveness as to show it forth in our conduct.

Let us give heed more and more to the suggestion of our text, and consider Him whom the Father has so highly exalted. Let us remember that He has called us with the same high and heavenly calling, and has promised to help us all the way through. If we remember this we shall cease to be weary and faint, and shall become strong in the Lord and the power of His might; we shall go on from grace to grace, from glory to glory; we shall be transformed by the renewing of our minds, more and more proving what is that good and acceptable and perfect will of God. Then, finally, we shall attain unto the glorious things which He has in reservation for those who love Him more than parents, or children, or self, or any other person or thing.

"Hold on thy way with hope unchilled,  
By faith and not by sight;  
And thou shalt own His word fulfilled—  
At eve it shall be light."

## KNOWING.

I know the crimson stain of sin,  
Defiling all without, within;  
But now rejoicingly I know  
That He has washed me white as snow.  
I praise Him for the cleansing tide,  
Because I know that Jesus died.

I know the helpless, hopeless plaint,  
"The whole head sick, the whole heart faint";

But now I trust His touch of grace  
That meets so perfectly my case,  
So tenderly, so truly deals;  
Because I know that Jesus heals.

I know the pang of forfeit breath,  
When life in sin was life in death;  
But now I know His life is mine,  
And nothing shall that cord untwine,  
Rejoicing in the life He gives  
Because I know that Jesus lives.

I know how anxious thought can press,  
I know the weight of carefulness;  
But now I know the sweet reward  
Of casting all upon the Lord,  
No longer bearing what He bears,  
Because I know that Jesus cares.

I know the sorrow that is known  
To the tear burdened heart alone;  
But now I know its full relief  
Through Him who was acquaint with grief,  
And peace through every trial flows  
Because I know that Jesus knows.

I know the gloom amid the mirth,  
The longing for the love of earth;  
But now I know the Lord that fills,  
That gladdens, blesses, crowns and stills,  
That nothing mars and nothing moves—  
I know, I know that Jesus loves.  
I know the shrinking and the fear,  
When all seems wrong and nothing clear;  
But now I gaze upon His throne,  
And faith sees all His foes o'erthrown,  
And I can wait till He explains,  
Because I know that Jesus reigns.

F. R. H.

PEOPLES PAPER.

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

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## Times of perplexity

TIMES of perplexity prevail practically all over the world and the Scripture is being fulfilled which says, "Men's hearts failing them for what is coming on the earth." Those, however, who have respect to the Divine instructions and warnings through the Lord, the prophets and the apostles, are not taken unawares, nor need they be afraid nor alarmed. Not that God's people are to be untouched by the troublous times. There is no promise that we are to escape all trouble or sorrow or pain; rather on the contrary we know that we must needs have tribulation, persecution, etc., so that our characters may be developed and established. Some of the Apostles and other Christians have "suffered the loss of all things," have been in shipwrecks and gone hungry and without proper clothing and yet have been able to rejoice in the

Lord and in the end have received more than recompense, so that, as the Apostle has said of his trials, they also can say : “These light afflictions, which are but for a moment, will work out a far more exceeding and eternal weight of glory.”

If, then, we like others find the times hard and suffer loss through no fault of our own, let us remember that “all things shall work together for our (eternal) good.” Our times, ourselves, our all are in our Father’s care, and nothing can happen to us unless be permitted by Him. He can lift our load, and lighten our burden ; He can provide all that we need, if we will trust Him and just seek to keep ourselves at rest and peace in His will. Surely those who understand the present truth and who not only are forewarned concerning the coming storms, but who can see the silver lining in the, clouds, and who know that He in whom they trust “neither slumbers nor sleeps,” but will guard His people; and that “there is nothing too hard for Him,” can beyond others courageously face the coming troubles in confidence and peace.

Men may still be able for a little while to patch up the crumbling systems, and it is good to see that there are some leading men who are seeking righteousness and equity in the necessary readjustment of conditions in this country.

The financial position has been brought about by improvidence and gross extravagance on the part of the governments and people generally. It was foretold that this would be a sign of the end of the age—Matt. 24: 3739, Luke 17:26-30 and 2 Tim. 3 :1-5. Though it may seem unjust that those who have lived carefully should have to suffer with those who have brought about the trouble, yet, we should be glad to bear our share uncomplainingly. As the time of trouble prophesied by Daniel 12:1 and our Lord in Matt. 24 develops, those whose hearts are not set on the holding of or attaining earthly wealth will not feel the stress as others must, and such may find many opportunities of encouraging hope concerning the better day, so soon to follow the dark night preceding the rising of the sun of righteousness which will dispel the ignorance and superstition and false views of the Divine purpose and cause the light of truth to bring joy and gladness. Then Satan’s dominion will be overthrown and Christ and His saints shall take the dominion and establish righteousness and peace in the earth. What good reasons we have as God’s people, full of hope for humanity, and with the exceeding great and precious promises for ourselves, for rejoicing that the day of deliverance of the Church is so near and that it will be followed by the deliverance of all the poor groaning creation from the bondage of corruption into the glorious liberty of the children of God.—Romans 8:19-22.

## **PALESTINE MANDATE.**

### **JEWS’ CLAIM TO CANAAN.**

Mr. Lloyd George, whose name has been given to -a colony in Palestine in gratitude for his services to Zionism, was the guest of the Zionist Federation in Great Britain at the Savoy Hotel.

In referring to the mandate, Mr. Lloyd George declared it must be carried out not seriously or apologetically, hut firmly and fearlessly as a policy in which they genuinely believed. The first duty of the Government was to protect the lives and properties of all citizens without respect to race or creed. The Jews had a special claim to Canaan, as they were -the only people who had made a success of it during the past 3000 years. Since the Jews had been enriched through contact with every civilisation on the earth, he was entitled to expect great things from the Palestine experiment, the progress of which since the mandate had been issued had been incredible. The people who had faced an age-long persecution would not turn hack on account of a single squalid, cowardly riot.

Sir Herbert Samuel declared that if the Jews appreciated the Arab standpoint, the Arabs would in time appreciate the Jewish claims. In the meanwhile the Government must maintain peace and order, and proceed with the economic and educational development—Melbourne “Age.” -

### **BE OF GOOD COURAGE.**

“To work fearlessly, to follow earnestly after truth, to rest with a child-like confidence in God’s guidance, to leave one’s lot willingly and heartily to Him—this is my sermon to myself. If we could live more within sight of heaven, we should care less for the turmoil of earth.” —J. R. Green.

## **A SOLDIER OF THE CROSS.**

“I have fought the good fight, I have finished my course, I have kept the faith.”-2 Tim. 4:7.

WAS there ever a nobler soldier of the Cross than St. Paul—the Redeemer alone excepted? Soldiers of fortune and patriots have indeed left their marks in the world and on the pages of history, but not one of them has left so indelible a mark as St. Paul. The motive power influencing others has generally been selfishness, but the motive power of the Christian is the reverse—love. Others hazarded and laid down their lives in self-interest, or in the interest of their kin or tongue. St. Paul, copying his Master, laid down his life for Jew and Gentile, bond and free, male and female. to assist in gathering the “elect” to be the Bride of Christ—that ultimately through the glorified King and His glorified Bride, all the families of the earth may receive the blessings which God waits to give through Abraham’s Seed.—Gal. 3:29.

St. Paul’s courageous life reminds us of the words of the poet

“Be not like dumb, driven cattle,

Be a hero in the strife.”

God is seeking only for heroes now. By and by He -will deal with the remainder, helpfully. The “elect” must all be courageous, “conformed to the image of His Son”—heroes. Hence the promise to the Church is “to him that

overcometh.” And let us remember that scripturally considered this character Which the Lord seeks may be developed in very humble stations; no matter how low, all may develop the overcoming qualities which the Lord will reward. (1 Cor. 1 :26-29.)

When writing the words of our study St. Paul realised that the close of his career was near—his course was finished.

He recognised as a Christian that he had certain lessons to learn in the School of Christ and this was a part of his course of preparation for joint-heirship with Christ in the glories of the Messianic Kingdom. The course included not merely theory, hut also practice. He not only theoretically learned about Christ, but experimentally. He became a partaker with Him in the sufferings of this present time. And sympathetically he was permitted to enter into a large degree of knowledge of the “mystery” of the Divine Plan hidden from the world.

Not only had his own course of instruction been a thorough one, but he had been given a post-graduate course as an ambassador for his Lord and Redeemer and as an apostle for the brethren, the Church. Moreover, he recognised the fact that all such as become members of the Body of Christ are so directly under the Divine supervision and regulations that their times are in God’s hand—all of their affairs of life, temporal and spiritual. As the Master’s death could not occur “until His hour was come,” so likewise it is with His consecrated members. •

He had kept the faith and the faith had kept him. Many do not realise how important are knowledge and a correct faith. ‘My people perish for lack of know-ledge” is the Lord’s testimony. And their faith can keep pace only with their knowledge, for faith must have a basis. A correct life depends greatly upon a correct faith. Why did our forefathers burn one another at the stakes in a diabolical manner? Because they were governed by error. False doctrines, styled by the Apostle “doctrines of devils,” had been presented to them and they had believed them. And the legitimate outcome of the wrong belief, the wrong faith, was wrong doing. Believing that God purposed the torture of His creatures for centuries in purgatory or for countless millions of years in eternal torment, they copied the misconception of the Almighty in their lives, to our horror.

But St. Paul had kept the faith—the true faith once delivered unto the saints—faith in the Redeemer’s sacrifice ; faith in its application on our behalf faith in our justification by the Father on that account; faith in the glorious promises of God’s Word; faith in the Lord and faith in the brethren. Surely it meant something to keep the faith especially when we realise that our great adversary, Satan, is on the alert continually to take it from us or turn or twist it to our loss or injury.

The crown mentioned, the. Apostle had seen for many years, with the eye of his faith, as a part of the Lord’s promise. He had absolute confidence in the Lord and in the promise he had received from Him. That crown had been his cause of rejoicing for many years, not because of pride or ambition, but because of love and benevolence. he would love to receive that crown because it would be the mark of Divine appreciation and love for him; and a mark of his faithfulness. He esteemed it because it would afford him untold opportunity Of blessing his fellowmen in association with his Lord and the brethren on the plane of glory during the Millennium.

He hoped for this crown, but did not hope to receive it at death, He knew the Bible teaching on the subject of the resurrection—that this was his God’s provision for the communication of His blessing, first for the Church, and subsequently for the world. He knew and taught that there would be “a resurrection of the dead, both of the just and the unjust.” (Acts 24:15.) he desired to have a share with his Redeemer in all of His glorious Kingdom work, and he knew that it could not begin until the completion of this Gospel Age, When all the elect Church, as members of the Bride of Christ, would share in “His resurrection,” to glory, honour, immortality and glorious Kingdom privileges.—Phil. 3 :10, :11.

It was for this reason that he proceeded to declare that the crown was laid up for him—awaiting him—not at death, but at the time of his resurrection. That crown the Lord would give to him and to all others in the attitude of heart to appreciate His revelation at the Second Advent—”that day.” True, not many - at the present time love His appearing. The majority, not only of the world, but also of Christians, seeking but not finding in pleasures, riches and honours of men, have certain ambitions along these lines which they would like to satisfy first, and then possibly they might be willing for the Lord to establish His Kingdom. But, no! by the time their lives have been spent in such pursuits they are usually thoroughly disappointed and bewildered and generally further than ever from seeking the Kingdom.

None but the faithful will receive this crown. Thank God, the remainder will not be tortured, but, on the contrary, will be blessed ‘by their crowned brethren, from whom, as the Christ of God, will go the blessings of restitution through the agency of the Messianic Kingdom.. Eventually all the blind eyes of understanding will be opened—eventually all will see the great Messiah, though -invisible to the natural sight. Then every knee shall bow and every tongue confess to the glory of God.

St. Paul closes his exhortation by reciting that in his trial before Nero some in whom lie had full confidence had forsaken him, and he concludes that the Lord, nevertheless, stood with him and strengthened him, and that lie had every confidence in His care to the end of the way.

Am I a soldier of the Cross,  
A follower of the Lamb ?  
And shall I fear to own His cause,  
Or blush to speak His name ?

Sure I must fight if I would reign;  
Increase my courage, Lord;

I'll bear the toil, endure the pain,  
Supported by Thy Word.

## **BAD TEMPER IN THE HOME.**

"Bad-tempered people are always a nuisance," writes Rev. G. D. Rosenthal in "The Saint in the Street." "On committees, and boards of management, and church councils, they make business difficult to do, waste valuable time by unnecessary bickering, and impart a bitter flavour to the most ordinary differences of opinion. In clubs and offices and workshops they create an atmosphere of unpleasantness and discomfort, sow the seeds of discord, and ruin free and healthy social intercourse."

"But," he continues, "it is in the home that they usually hit their hardest, and do most injury, inflicting wounds on those who are nearest and dearest to them, for which occasional gifts and bursts of good nature do little to atone. No one whose lot it has been to live for a while with a thoroughly ill-tempered person would, I fancy, willingly repeat the experience. No other form of vice, not worldliness, nor avarice, nor lust, nor drunkenness does more to make life utterly intolerable than bad temper. For embittering existence, for breaking up friendships, for devastating homes, for withering up men and women, for taking the bloom off children, the sin of anger stands alone."—"Christian World."

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## **Question Box.**

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

Answer.—First of all it would seem clear that this passage could not refer to the typical Sabbath, because the distress referred to is to come not upon the nations of Israel, so much as upon the nominal Christian world, and the Law Covenant with its commandments, the fourth of which relates to the Sabbath, has never been made binding upon any other people than Israel. It would make no difference to those not under the Law, whether they fled on the Sabbath or not: it would be no more hardship to flee on that day than on any other. The passage had a preliminary instruction referring to the days of trouble and ultimate fall of Jerusalem in A.D. 70, but there was no limitation to a Sabbath for the inhabitants of Jerusalem to make good their escape. The Roman Army was simply withdrawn for a time and Christians, having respect to our Lord's instruction, took the opportunity to get out, so that Josephus remarks upon the matter and claims that no Christian perished in the utter destruction of the city or its terrible experiences during the renewed siege.

It is quite clear that the real fulfilment of this great prophecy is yet to be, and refers to the overthrow of Christendom in the time of trouble spoken of by Daniel 12:1 to take place at the second presence of Christ. The whole passage is in highly figurative language, in which it was customary for our Lord to speak. Were we to endeavour to take the passage in a literal way, how could they flee from Judea into the mountains, if they were not to come down from the housetops (vide verses 16 and 17)? But each expression has its own instruction to those who have "ears to hear." So it is in the 20th verse, the Lord is not referring to the literal winter time nor the typical Jewish Sabbath. Day. The reference appears to be to the gathering out from the condemned systems, those who are truly the Lord's people. When the Harvest is complete, the four winds of trouble will be let loose (Rev. 7:1) and those still clinging to the old associations of nominal Christendom will partake in her plagues in the winter time of trouble. Immediately following upon the great time of trouble, the great antitypical Sabbath will commence. A day when the poor groaning creation, which has been travailing in pain together for six one-thousand-year days of labour and sweat of face to earn a living, will cease from its heavy lag, our and find that by complying with the righteous rule of Christ and His saints (Satan and the wicked spirits having been bound or restrained), all labouring under heavy burdens, under the bondage of sin, Satan and death, pain and sorrow, will cease. Rom. 8:19, 22.

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

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

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

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

Question.—In Acts 3:19 Peter says that times of refreshing might come from the presence of the Lord. Does he refer to the second presence of Christ?

Answer.—The word rendered "presence" by the Authorised Version, in this text, is apt to mislead in the connection. It is not the Greek word "parousia," meaning presence, but "prosopon," which signifies "face" or "countenance." The Lord hides His face, withdraws His favour from the disobedient or wicked, but lifts up the light of His countenance and grants His blessing of peace to the broken and contrite heart.

Peter boldly told the people that they had crucified the Lord of Glory—the long-promised Messiah. They could not have a continuation of Divine favour under such circumstances.

He says, however, that it was no doubt through ignorance they did it, as also did their rulers. Therefore, if they truly turned from their wickedness and repented, the Lord would blot out their sins and they would have some refreshing times of Divine favours, and Jehovah would send again their Messiah, the same Jesus who had been preached unto them, whom they had slain, but whom God had raised from the dead, who had ascended to heaven to wait until He would come again and bring about the "restitution" of all things which God had promised by the mouth of all the holy prophets since the world began!

The times of refreshing, however, were what might be immediately enjoyed by the repentants, their sins being forgiven through the blood of Jesus Christ, and would come from Jehovah who would send Jesus again in due time.

## **FOLLOW AFTER PEACE.**

(Continued from June issue.)

WE may by nature be more or less indisposed to peace, restless, dissatisfied, discontented, fearful, foreboding or quarrelsome, but following the course outlined, we learn to trust God in all our affairs, and it is the peace of God which comes to us from the realisation of God's power and goodness and willingness to guard us, which will keep us from worry and anxiety. It keeps the Christian's mind so that he at heart has peace with the Lord, fellowships communion; and it guards his mind also, instructing and assuring him respecting the Divine power, wisdom and love. But it does not assure him of anything respecting his own perfection or worthiness of acceptance before God. This proper peace merely assures us of our standing in Divine favour through Jesus Christ.

The Apostle points out that, the will having been consecrated to the Lord, faith having been exercised in rejoicing and thanksgiving in all of the Lord's providences, the peace of trust having come in, the further steps in the development of character will be through guarding the thoughts; and this means also the guarding of words and acts, because it is out of the abundance of the heart the mouth speaketh and that the whole course of life is directed. What, then, should be the trend of the Christian's thoughts after he has reached the development already outlined by the Apostle? It should be towards things that are true, having no sympathy with anything that is false or exaggerated. 'Whoever sympathises with falsehood or exaggeration is more or less defiling himself. Nor is it sufficient that we are sure of the truth of anything; we must test them, further and discern to what extent they are honourable, for although the Lord has accepted us and has covered the unworthy features of our characters, and purposes to cover them to the end with the merit of Christ, nevertheless we cannot be in sympathy with the unworthy features of our fallen condition, but on the contrary must desire true nobility and the highest standard of honour in our hearts and in all our dealings. The thing might be true, but is it honourable to think about it, or to tell about it?

If we would think on good things, we must of necessity lift our mental vision to as high a point as possible, and as nearly as we are able, to discern the perfect character of our Lord and Saviour, and proportionately the loveliness manifested in one or another of the followers of Jesus, who walk closely in His footsteps. The mind that frequently calls up the lovely perfections of the Lord and the truth, and is well filled by these, is guarded greatly against intrusions of unlovely and unholy things contrary to the spirit of the Lord. How few can say what the Apostle says, "The things which ye both learned and received and heard and saw in me these things do." This should be the standard of all Christians because they each and all are representatives of the Lord, ambassadors for Him; hence, so far as lieth in them, their conduct and words should be such as would be living epistles read by the brethren and by the world to profit. No wonder the Apostle adds that doing this "the peace of God shall be with you."

The Apostle further says, "I rejoice in the Lord greatly, that now at length, ye have revived your thought for me." These words seem, to imply that their thoughtfulness for the Apostle and earnestness to improve opportunities to serve him, had to some extent relaxed for a time and then revived. Then, as though fearful that his words might be understood as a reproof, he adds, "ye did indeed take thought, but ye lacked opportunity." How careful he was not to unnecessarily wound the feelings of the brethren, and how careful we should all likewise be to let the love of God extend, not only to the degree of giving us liberal sentiments toward the brethren, but also to the extent of influencing our tongues and pens not to wound unnecessarily even the least of them. The Apostle points out that he is not complaining of want. He had learned to put into practice himself, the lesson which he was just communicating to them, to cast aside anxious thought and to approach the Lord in prayer and supplication, in thanksgiving, and he possessed the resultant peace. In this condition of heart, however many may have been his necessities, he was not in want, for he was satisfied that the Father would provide the things which he really needed, and more he did not want; for, as he explains, he had learned the lesson, "In whatsoever state I am, therewith to be content." We are not to be contented after the manner of the indolent and shiftless, who would prefer to live at the expense of others who "labour with their hands." We are not to be content to allow opportunities and talents, and privileges which the Lord has given us, to lie idly by, unused; but, while using these talents and Opportunities to the best of our ability and intelligence, and while seeking in prayer and thanksgiving to use them all as would please the Lord, we should be content with the result of such efforts. We should at all times conclude that our Heavenly Father is quite able to supply our needs in the manner and to the degree that would be for our highest welfare. "Be content with such things as ye have," does not ignore talents and opportunities, for these are part of the things which we have, the things which as stewards we are bound to use to the Best of our judgments.

Surely the Lord was fitting the Apostle for a grand place in the heavenly kingdom when He gave him such a variety of experiences. Surely as the Lord was touched with the feeling of our infirmities that He might be a faithful High Priest, so the Apostle by his experiences evidently was being fitted and prepared for a very honourable and prominent place in the Royal Priesthood of the same kingdom. And so with us : if we find our experiences in life very checkered, we may conclude that the Lord sees that we need both the heights and depths of prosperity and adversity properly to instruct us, and qualify us for the position He designs for us in the future. Let us, then, as the Apostle did, learn how to abound, not allowing the abundance of earthly good things to swerve us from our consecration vows; and learn also how to be in want and yet not want anything beyond what the Lord's wisdom and providences sees best to give. The secret of the Apostle's success is stated in Phil. 4:13. It was his close relationship to the Lord, his intimate union with Him, his reliance upon Him; he was abiding as a branch in the Vine, and was strengthened by the same spirit, and thus enabled to do all these things, to pass through all these experiences with gratitude, with thankfulness, rejoicing, and with that peace that passeth all understanding. Let us also learn from his example.

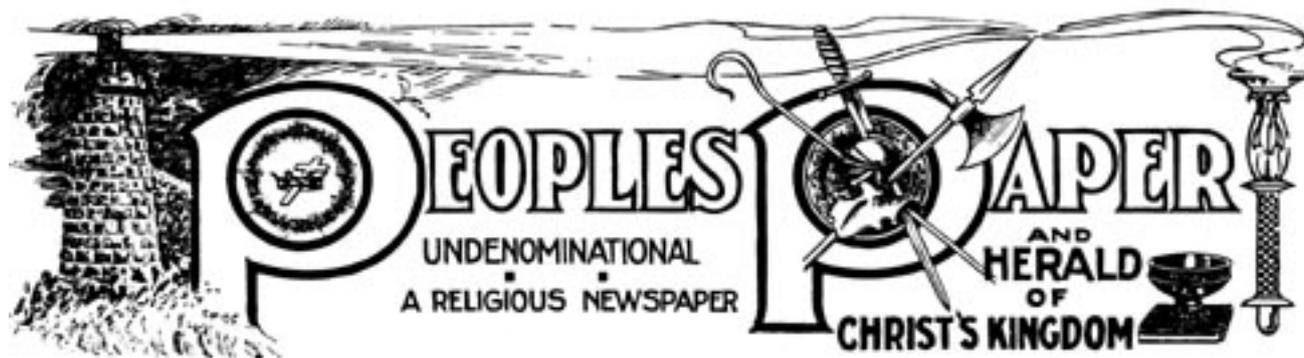
It is also written in Psa. 119 :165, "Great peace have they that love Thy law and nothing shall offend them" — nothing shall cause them to stumble. It remains that there is only one sure, safe course to pursue for those who would gain the prize of our high calling, and that is a course of fidelity and loyalty to the truth, with a full determination to be obedient unto the true gospel, and not to give heed to any seducing spirits which might try to attract our attention and service away from the truth. The understanding here is that they that love the law have great peace. The Lord has been graciously leading into the knowledge of the deep things of His wisdom and grace. It is right that the prospective joint-heirs with Christ should be fully tested before the establishment of His kingdom, and consequently the Lord has permitted and will permit our great adversary to test severely all accounted worthy of the light of present truth. Strong delusions are being brought against the awakened children of God. Certain elements of truth are united with error in various forms to lead away such as do not truly love His law; and these delusions will, according to Scripture, become so strong that if it were possible the very elect would be deceived. God knoweth them that are His, who meekly abide under the wedding garment of Christ's imputed righteousness, and who are daily seeking to be more conformed to the image of our Lord. For such as go astray let us remember that a preparation for thus leaving the foundation and getting ready for the deception is laid beforehand always. Instead of truth leading such to humble service, it leads to pride or to carelessness and worldliness. Let us remember the Master's words to the apostles, "Let not your hearts be troubled." (John 14 :1.)

While still sharers in the trials we have the consolation of God's Holy Spirit, and the Word of "Truth to offset these troubles and to make them "light afflictions." As the Apostle says, so it should be with us all. "None of these things move me," none of these experiences in life cause anxious thought, "because the love of God is shed abroad in our hearts." "Thou shalt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

(Concluded.)

*Happy and strong and brave shall we be, able to endure all things—if we believe that every day, every hour, every moment of our life is in His hands.—H.V.D.*

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**FOLLOW AFTER PEACE.**

*“Let us therefore follow after the things which make for peace.”—Rom. 14 : 19.*

EVERY right-minded individual desires peace, rest, quietness, and concord. In the beginning of our Christian course “being justified by faith we have peace with God through our Lord Jesus Christ,” and the prophet says that God “will keep him in perfect peace whose mind is stayed on Him.”

To have come into a condition of peace with God means that one has become reconciled to God. This implies a former condition of alienation, of “enmity through wicked works.” Peace with God, then, means that this estrangement is a thing of the past, that the sinner has turned his back upon sin and is seeking to walk in the path of righteousness. We may rejoice with all who have come thus far.

The Apostle elsewhere refers to those who have come further into possession of the “peace of God, which passeth all understanding.” This peace can come only to those who have given themselves unreservedly to God; their time, talents, influence, their all. These have a peace that none others can know. This peace of God rules the heart even amid turmoil and trouble; it is an inward tranquillity and rest which is the direct result of a close personal relationship of the soul with God. It is the peace of God, because it is a peace that only God can give, a peace which only His very own can know fully. What a precious legacy our Lord left with His disciples when He went away from them : He said, “Peace I leave with you; My peace I give unto you ; not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid.” This was truly a legacy of priceless value, and it is the inheritance of the entire Church throughout the Age.

To the world it may seem that the course of the Christian is far from peaceful, for the Lord’s saints often have a stormy voyage. But if our hearts continue to be stayed on Christ by faith, and we do not let go our anchor, we shall be kept through all the tempests of life. The Lord does not bless His people with peace in an outward sense. The Apostles were buffeted, and so all

Christ’s followers have been. The Adversary does everything in his power to prevent peace and happiness. This is true of all who walk in Jesus’ footsteps. We have “fightings without and fears within.” We are to put forth our best efforts in fighting against the world, the flesh and the adversary, against all the things that Satan would put into our minds and hearts, and we are to get the better of these things. The Lord blesses His people with strength to surmount these difficulties. We are not to be at peace with the flesh, but always at warfare with it. Yet there is a peace in the Lord that is born of faith in Him and in His promises. He has promised us grace sufficient; He has promised that we shall not be overcome through having trials and difficulties that are too great for us. We are assured that we shall have the victory if we trust in His strength. This gives us a rest and peace in all our experiences: We are resting in all the Lord’s promises, we are resting in His strength and in His ability to make good His promises; for we know that He who has called us is able to fulfil all His good Word.

This peace or rest is the special blessing of the Holy Spirit. Only in proportion as we receive the Holy Spirit can we have this peace fulfilled in us. As we grow in grace and in the knowledge of the Lord, in the knowledge of the truth, we shall have this to comfort and strengthen us; and we shall thus have more of the peace of God every day, and be able to abide in His love. It has been written for our instruction and comfort, “This is the victory that overcometh the world even our faith.” “This faith is built upon the testimony of God’s Word, a sure foundation. It is only through strong and unwavering faith that the peace of God will abide with His children. No good thing will He withhold from these. “All things shall work together for their good.” He shall bear them up in His hands lest they dash their foot against a stone. “The eyes of the Lord are over the righteous, and His ears are open to their cry.”

This peace of God is not dependent upon the smile of fortune, nor upon physical health, nor upon a host of friends; but it is a peace which abides even when health fails or poverty comes, or death steals from us the treasures of our hearts. It is a peace which none of the changes or vicissitudes of this life can take from us, and which enemies are

powerless to touch. How poor would be our inheritance to-day if we were without our anchorage in Christ ; but with it we can endure all things which the Father's loving providence will permit. Then let us face the coming days with calmness and courage.

In order to enjoy this perfect peace we must unswervingly trust in our Father's love and abiding faithfulness. As we look out into the starry heavens we see a manifestation of God's mighty power and majesty, but our hearts and minds would not be stayed and sustained by this. But if we have the proper foundation for faith ; if we learn to know our Father through His Word, we come to have confidence in Him. If we trusted to our own reasoning we would be in a very unsatisfactory condition, all would be uncertain, we would have no sure basis for faith or assurance. But when we see that the testimony of the Bible from Genesis to Revelation reveals to us a God of wisdom, justice, love and power, our minds and hearts have something reasonable and convincing to lay hold upon. This conviction deepens, and we can rejoice as we step out upon His promises and prove them for ourselves, thus learning their reality and realising their fulfilment.

We may rejoice that this loving God has called us to redemption through His Son, we may rejoice that He has offered us eternal life and has called us to a glorious joint-heirship with our Lord. We can also further rejoice in the knowledge of the wondrous provision for the whole world in the future. All these things form a firm basis for peace, joy and confidence in the Lord; But our peace is proportionate to our constancy, our staying qualities. No one can retain this peace of God whose mind is not stayed, fixed on God. It is not a peace of recklessness or sloth, but a peace begotten of God Himself through the promises, which we have made our own. It is dependent also upon our full obedience to the Lord. This peace and the faith that inspires it can look up through its tears with joyful expectancy for the glorious fruition of our hopes which God has promised, and of which our present peace and joy are but the foretaste.

Another way of keeping this peace and rest in the Lord is brought to our attention in the exhortation of the Apostle where he says, "Be careful for nothing"; but since our English word "careful" has lost its original meaning, there may be danger of error here with some. The word originally had the thought of being full of care, care-full, anxiety, trouble. The Apostle's words correspond exactly to our Lord's injunction: "Take no thought," and signify be not anxious, full of care, or Burdened. It is proper that the Lord's people should be careful in the meaning of the word as used to-day. We should not be careless, indifferent, lax in our conduct or words, but be circumspect. Anxiety and burdens are unavoidable to those who are depending on themselves, their own wisdom, their own strength, their own skill;\_ but the members of the Body of Christ accepted in the Beloved, adopted into the divine family, are assured over and over again in the Word, that if they abide faithful all things shall work together for their highest welfare. Why should they be burdened? Why should they feel anxious? He who guards their interests slumbers not. When Christians find themselves anxious, fearful, burdened, the evidence is that they have either never grown to the point of having the proper faith in the Lord, or that they have allowed "earth horn clouds" and cares of this life to come between them and the Lord, so that they no longer have confidence that they are abiding in His love and in His care. All in such condition should go at once to the throne of heavenly grace and to the divine promises, and obtaining mercy at the former and feeding upon the latter, they should grow strong in the Lord and in confidence in Him, and their corroding care will give place to faith, confidence, peace of heart, whatever the outward conditions. Such is the counsel of the Apostle that, instead of continuing in the anxious condition, we should lay all of our affairs before the Lord, supplicating His promised providential care, acknowledging our own lack of wisdom, and gladly accepting His wisdom and the provisions of His love, we should make every request in a spirit of thanksgiving.

This spirit of thanksgiving implies a recognition that the circumstances and conditions in which we are, have been supervised of the Lord, and that we are appreciative of His care, and trust it for the future. Thanksgiving for what we have and a full appreciation of the Lord's leadings hitherto and now will preclude any anxiety for the future; for the thankful heart will conclude that He who favoured us and redeemed us while we were yet sinners, will much more favour and do for us now that we are His through the adoption that is in Christ Jesus. The question may arise, Why will not God give us the things which He sees us to need, without our making petition to Him and claiming His promises? Undoubtedly because we need previously to come into the proper attitude of heart to receive His favours and be advantaged by them. If we have the spirit of rejoicing and trust in the Lord, and make all our requests, so far as we are able to discern, in harmony with His promise, and accept with gratitude and thanksgiving, whatever His providence may send us, then the Apostle assures us, "The peace of God which passeth all understanding shall guard your hearts and your minds in Christ Jesus."

(To be continued).

## **THE LORD BLESS THEE AND KEEP THEE!**

### **Numbers 6:24.**

The Lord bless thee!

How shall He bless thee ?

With the gladness that knoweth no decay;

With the riches that cannot pass away;

With the sunshine that makes an endless day—

Thus may He bless thee!

And keep thee!  
How shall He keep thee ?  
With the all-covering shadow of His wings;  
With the strong love that guards from evil things;  
With the sure power that safe to glory brings  
Thus may He keep thee!

## Christ's Spirit of Comfort and His Second Presence.

THERE appears to be a difficulty with some to discern the difference between the Lord's being with His Church throughout the Gospel Age, and His presence as Lord of the Harvest at the end of the Age—His parousia—unseen by man and discerned only by the eye of faith, as the signs of His presence are observable.

The Lord Jesus has certainly been with His suffering saints ever since Pentecost. He has so closely identified Himself with the members of His Body that He said to the man who went "breathing out threatenings and slaughter against the disciples," "Saul, Saul, why persecutest thou Me? I am Jesus whom thou persecutest." "For by one spirit we are all baptised into one Body. All made to drink into one spirit" (1 Cor. 12) so that Christ is represented in His Body-members on earth, in whom the Holy Spirit operates. "He who received you receiveth Me, and he who receiveth Me receiveth Him that sent Me." These have the privilege of suffering with Christ, of filling up the afflictions of Christ which are left over, so that we might be dead with Him and so might live with Him.

Our Lord is represented in Rev. 1: 13. and 2: 1, as "He that walketh amidst the candlesticks" and as being thoroughly acquainted with the varied conditions and circumstances of His Church—"I know thy works." He is ever with His people in their trials, and renders aid by His Spirit, through the Word of God, and through His people, sending comfort and strength in time of need.

This was His promise when taking leave of the disciples—"I will not leave you comfortless. I will pray the Father and He shall give you another comforter that may abide with you for ever." "He dwelleth with you, and shall be in you." "But the Comforter—the Holy Spirit which the Father will send in My name—he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." "But when the comforter is come, whom I will send unto you from the Father, he shall testify of Me."—John 14: 16-18, 26; 15: 26.

It is in this way that the Lord has been with His people, sustaining them in trial, adversity, persecution and distress, by bringing to their remembrance His love, His care, His interest in their progress, and the many exceeding great and precious promises of grace to help.

As the young nobleman in the parable, our Lord went to a far country, to the heavenly courts, to receive the Kingdom, and then to return, to come again and receive His Church unto Himself, that where He is there they may be also. Then He will take His great power and order righteousness and peace in the earth.

Before dealing with mankind generally, the Scriptures clearly show that the first work of Christ on His return is in connection with His Church, and for this purpose He must be present for a season, "as a thief in the night," unknown to the world. Gradually His presence would be made known to the watching saints—those who, when they hear the "knock" indicating His presence, open their hearts to welcome their Lord and He enters and sups with them, and they with Him (Rev, 3: 20), Those who do not hear the knock and those who hear, but fail to open, are left in ignorance of the second presence of the Lord.

The discourse in Matt. 24 shows that there is the work of harvest to He first attended to, a gathering of the elect. The Lord of the Harvest will say to the reapers, "Tie the tares in bundles, but gather the wheat into the garner." True Christians are to be separated from the false and gathered home into the antitypical ark, into Christ, beyond the veil, before the burning up of the bundles of tares takes place in the "time of trouble such as never has been since there was a nation, nor ever shall be."

The world will be in ignorance of the fact that Christ has returned until this preparatory work in connection with the Church and the closing of the Gospel Age has been accomplished. "As the days of Noah were, so shall also the days of the Son of Man be. For as in the days that were before the flood, they were eating, drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the presence of the Son of Man be" (Matt. 24: 37-39). It would seem to be difficult to make it plainer that there would be "days of the Son of Man"—a time during which the Lord would be present, dealing with His people and preparing for their deliverance, but unrecognised by the world. He would come "as a thief," unawares.

The parables in Matt. 25 illustrate the matters dealt with in the 24th chapter. The parable of the virgins shows that only the watchers would know of the Lord's coming, and that even among them some should fail to be properly prepared. It shows a separating work, which is still in process. The varied experiences of the harvest period continue to separate the foolish virgins from the wise. When all the wise virgins are gathered the door will be shut.

The second parable shows the Lord dealing with His people respecting the use of opportunities and talents, and rewarding them accordingly. Not only are the living saints to be thus dealt with and rewarded on completing their course, but "the dead in Christ are to rise first." This all indicates that there will be quite a period similar to the "days that were -before the flood," in the "days of the Son of Man," His parousia, prior to His commencing His work with

the world, indicated in the next parable.

All this preparatory work could not be accomplished if the old thought that Christ's coming and going would be like a flash of lightning, if all living and dead saints were to be caught together at the moment of that coming. There is something more -beautiful and reasonable, more-Scripturally harmonious and more God-like, in the manner of our Lord's return as presented by C. T. Russell in his book, "The Time is at Hand," which we recommend all to read and study.

We see then that there is quite a difference between Christ being with the Church during the Age by the Holy Spirit in His people to comfort and sustain, and Ilia being present again in the earth in this day of His preparation. All the evidences of His "parousia" are with us to-day. He has surely come, and has prepared the promised feast of Luke 12: 37. It is the blessedness promised to come at the end of the 1335 days (about 1874) of Daniel 12. Those who have experienced the joys of this feast, since the unfoldment of truth at that time, know that He has come. They have heard the "knock" and opened their hearts, and are feasting with their Lord (Rev. 3: 20). The fact of seeing these things has refreshed the hearts of God's people. They are strengthened against the scepticism and human philosophies, theories, delusions and deceptions of this sad day, by the clearer knowledge of the Divine plan of the Ages. They are thus enabled to stand the severe tests of faith ill these "days of the Son of Man," while those who fail to recognise the "knock" seem to prefer the dim light of the dark ages, or when the Church was just emerging from the gloom of Papal errors, to the bright shining of truth radiating from the rising Sun of righteousness. Let us "hold fast that which we have received." "Continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."-2 Tim. 3: 14.

44 PEOPLE'S PAPER. .Tune 1st, 1931

PEOPLES PAPER.

Published by the Berean Biblical Institute,  
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Hawthorn, Melbourne E1 2,

(Monthly) 2/6 per annum, post paid,

## Another year of witness

THE end of the month of April brought to a close •, another year for the Berean Biblical Institute, and . we desire to present the Tract Fund Account as usual, showing the work just completed in co-operation with the dear friends who realise the privilege and joy of service for the Lord and His cause of truth.

- The year past with its many changes in the existing order of things, while the Lord is judging amongst His people preparatory to the establishment of His Kingdom, has no doubt brought its trials and difficulties to all who are walking in the narrow way. We trust, however, that each one has realised that even the hardest experiences for the cause of Christ are evidences of sonship, which having been permitted of the Lord, shall work together for our good, yielding the peaceable fruits of righteousness unto all that are exercised thereby.

While the work accomplished is not large, we render grateful thanks to our Heavenly Father for His blessings in connection therewith, and that under His providential care; through the sacrifices of the friends generally, the various sections of the work have been enabled to continue as in previous years.

One encouraging feature has been the many reports of appreciation of the truth message contained in the "People's Paper," and truly, those who have received the truth into good and honest hearts, find that it satisfies their longings as nothing else could do. There will be no desire for some new theory every now and again with such, but as they continue to grow in grace and in the knowledge of the -Lord. the deeper truths open up in all their beauty, in harmony with the foundation doctrines of -God's plan of the ages. While the subscriptions to the "People's Paper" have been maintained, there is a deficiency to be made up each year from the Tract Fund toward its cost, as most of our readers know. It would assist the work generally if this extra cost could be relieved as much as possible, and so that all may encourage others to take the "People's Paper" regularly, extra copies are provided free on application, for distribution among likely cases. We wish to express sincere appreciation of all the willing assistance given, both in the preparation and circulation of the "Paper" in the service of the truth ; and to remind all our readers that its future work and scope depends mainly upon their co-operation with us in this way.

There has been an increased supply of tracts provided during the year, and this is good evidence of many realising their responsibility and privilege of endeavouring to give to other hearts, something of the gracious hope set before the sacrificing saints of this Gospel Age ; and of the glad tidings of the Kingdom that shall be to all people in the Millennial Age. Together with the distribution of the tracts to the homes of the people, free literature coupons in the newspapers have brought many earnest inquiries for further reading matter ; good has been done by this means. To every enquirer for literature the "People's Paper" is sent free for three months by way of encouraging the interest, after which it is expected that there will be some further word from those desiring its continuation and who wish to co-operate with us in the service of the Master.

While we recognise that our most important work is respecting our own building up and standing in Christ, and assisting our dear fellow-members in the Body in the same, there will no doubt be many further good opportunities of service to others as the clouds of trouble gather more thickly. Earnest people with failing hearts, on account of the things coming to pass. are now to be found enquiring for some message of comfort, which only the true understanding

of God's Word can bring. What a privilege then may still be ours to tell the comforting story of God's love, as the Prophet Isaiah expresses it : "To give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

A good supply of tracts is on hand for all willing workers. Let the sickle of truth be used at every opportunity, and with the return to the cheaper rates of postage on printed matter and books full advantage should be taken of this, wherever it would not be possible to receive parcels by boat. One method of receiving a supply of literature regularly would -be to make request for some to 'be enclosed each month with your "People's Paper."

In addition to the work covered by the Tract Fund Account shown below. there was the printing of a Zulu tract in South Africa from the fund specially contributed for that purpose. account of which was shown in October's "People's Paper" of last year. We fully realise that the contributions to the funds of the Institute represent much of sacrifice and self-denial on the part of the friends generally, and while the expense for the year was not quite covered, we have endeavoured to fulfil our part faithfully in the cause of the truth. We are pleased to hear from all our readers regularly, and ask that we may have their prayers on our behalf in the days ahead, that all may be done to the glory of the Lord and for His cause in this corner of His harvest-field.

**TRACT FUND ACCOUNT**

To Balance Carried Forward . . . . . 33 17 9  
 .., Donations Received .. . . . 190 13 5  
 . . . . . 224 11 2

By	Pilgrim Work and Advertising			
	Free Literature	14	8	0
77	Postage ..	14	18	10
77	Free Tracts and Deficiency	92	18	11
'7	"People's General Expense	46	1	2
77	Personal and House Balance	35	1	0
..	.....	21	3	3
	.. .. .			
		224	1	2

**THE END OF THE ROAD.**

THE friends in Gawler, particularly Sister Kennewell and daughters, have our sympathy in the great loss to their fellowship and home by the death of our Brother M. Kennewell, who, after a prolonged illness, passed away a few days ago. Our brother was not, may be, very widely known, but he was one loved best by those who knew him best, and he has been a faithful brother gladly using his talents in the service of the truth and as leader of the happy little class in Gawler. Is it not wonderful to think of these who seem- to successfully run the Christian race being of that class of whom it is written: "Blessed are the dead who die in the Lord from henceforth, they rest from their labours but their works follow them." "Caught away to be for ever with the Lord"

**Correspondence**

South Australia. 8/3/31. Dear Christian Brother,

I'm enclosing postal note for the "People's Paper," which I should not like to be without. Please forward me two copies each month; also send them as usual to \_\_\_\_\_ and \_\_\_\_\_

The extra money may be used for the Tract Fund. Yours faithfully,

N.J.A.

New South Wales,

April, 1931. Dear Brother in the Master's Service,

You can imagine the joy I received when I got your letter recently. I was wondering if the Bible Students' office was removed from Temple Court, and was waiting patiently for a reply.

You know, brother, I am here alone, a single man, and not a soul to talk to on the Bible. People here are just following the man-made religion, and nothing seems to shift them from it.

I received a "People's Pulpit" here years ago, which first drew my attention to our Lord, but I could not grasp things very well then; still I sent for more of them, and just then the little "People's Paper" you sent was started at Temple Court; so I got Pastor Russell's six volumes and a Bible, also "Foregleams," "Heralds," and several other booklets. I gave some to friends and kept some, and really at that time there were other religious books and papers sold to me, and among the lot of them I got confused ; understand, I am not a learned man, but when I left here in \_\_\_\_\_ I went to Victoria and carried my Bible with me, but I did not understand it nor the books I carried. I then carried all these from Victoria to Queensland, as I could not part with them, hoping that offered a simple little prayer to our Father through our Lord Jesus, and, brother, really, when I read the "Divine Plan of the Ages" again I saw its beauty still better, and the Bible also. So I came to the conclusion that I had to have many trials of earth first, and to be tired •of all sin

altogether, so that when I did start to serve the Lord, by His help I may not wish to turn back; and when I offered my simple little prayer I cried like a little child as I felt so small when I did know God truly.

So now I have consecrated my all to Him. Certainly, it is not much, but, still, I yield all with pleasure, for look at His love for those that obey Him—and the promises. Yes, brother, I have read the Bible day and night since I wrote you, and I have discovered wonderful things in it concerning God's children. I have read the Acts, Romans, Corinthians, all the New Testament, the Psalms, and the 23rd Psalm appealed to me, and many others. It is all beautiful when one does understand something of it by the Lord's guidance.

I seem to have entered in the Master's service at the eleventh hour, so I must not delay, but press on. How happy one feels when we know we have the Holy Spirit within our hearts, if when we shed a tear it is a tear of joy. How good it is of our Heavenly Father to confer such an honour to His little flock. We surely feel that we cannot thank Him enough for the light given us through our Lord Jesus.

I am sending you \_\_\_\_\_ with this, for you to use as best you know. Thanks, brother, for the "Papers," which are very helpful.

I remain, your brother in the Lord, J.B.

New South Wales. Dear Brethren,  
Re Will Jesus Come Again in the Flesh?

Some seem to think that Christ will come again in the flesh, in human form. While I do not wish to force my views on any one, for all must be allowed full liberty of thought, to prove the Scriptures for themselves, still we must not teach others what we do not know.

Jesus said, "My flesh I give for the life of the world," and, therefore, it seems to me that to teach that Christ is to come again in the flesh would be accusing both the Father and Son of a mean action, such as few of the fallen human race would be guilty of; that is, take back a gift once given.

I am 75 years of age, and can only recall one case of a gift being taken back. A father had given his son a horse that he could do no good with, but when he saw how the horse turned out he took him back from his son. The horse was taken to Sydney and ran a record race. Someone offered 1600 guineas for him, which was refused. However, as the owner was leading him over some slippery cement the horse fell and broke a leg and so had to be destroyed. So if the Lord takes back His gift it destroys all hope of both the Church and the world.—Yours, etc.,

M.G.

Dear Brother,  
He Faileth Not—Zeph. 3: 5.

Of our lives I often wonder whose is the most isolated. Here the bush is ever changing and pulsing with life, and radiant in beauty, and a certain peace and sweetness pervades the air, which is lacking in the city. The "wee paper" is to hand, and I think everyone enjoyed the Adelaide Convention. There has been work on every hand, and everyone enjoyed doing something for the Master; and it is just wonderful the joy and happiness it gives the heart in just doing something for the Lord, and for a better understanding of the brethren whom we love so dearly. O, how we should love to serve our Heavenly Father Who has provided such a store of good things for them that love Him (Luke 10: 27). How He has provided for us far exceeding our hopes; glories which even the wise men of old and the holy angels diligently inquired into. (1 Pet. 1: 12). For whom were all these great and precious promises of love and bounty being provided for?—2 Pet. 1: 4. What zeal and fire these promises should lend our flagging energies; what love they should inspire in our hearts; what fear and dread lest sin should stain our garments; what tenderness and kindness we should show to the ones who are running in the same race; what a plea should ascend to the throne of grace that God will guard, guide and bless all the brethren everywhere.

To-day prophecy is fading away, melting in the light of day; and there seems to be, as it were, a hush, just as it is before a great storm, and all nature seems to be expecting and waiting for the revelation of the sons of God; when every man who will may drink of the water of life freely. (Rev. 22: 17).

Let us stir again the love fires in our hearts and plead and exhort one another to . greater deeds of love, and "lift up our heads and rejoice for our redemption draweth nigh" (Luke 21: 28); for God is not slack as men count slackness, but He is the rewarder of all those who seek Him (2 Pet. 3: 9).

Convey my warmest Christian love to the brethren; remembering, I ask and need the prayers and co-operation of the class at the throne of grace; "for the effectual fervent prayer of a righteous man availeth much" (James 5: 16).

I have chosen this verse for the class (Job 36: 7): "He withdraweth not His eyes from the righteous, but with kings are they on the throne for ever, and they are exalted."

May God's peace and blessing attend you all,  
Yours in the one precious hope, O.C.

Scotland, 15/4/31.

Dear Brethren,

Many thanks for nice card received through Bro. —. Re subscriptions, we just meant anything over to go to the general fund, and which would amount to very little.

We do appreciate the little "Paper" very much, and also your kindness in sending the three. We will be very pleased for you to continue sending the three; they being passed round amongst the friends, then sent to someone whom we think will appreciate them.

We are looking forward to Bro. Hoskin's visit on the 28th inst., and trust it may be a means of rich blessing to all.

Praying the Lord's blessing upon you all in your labour of love. Your Bro. and Sister by His grace.

## Convention Bible Study.

INTRODUCTION IN PHIL. 2: 1-3.

THE Apostle is setting forth here, the unity of the Church and the conditions that promote it. His expressions contain loving affection. He poured out, as it were, his whole heart to them, whom, with all his heart he loved, and the object which he aimed at was union of spirit, of purpose, of principle and of love—movement toward the same goal—Phil. 1 : 27-30.

Verse 1--"If there be therefore any consolation in Christ." The thought seems to be, if there be such things as make Christian unity possible. The "if" is not an expression of doubt, but of strong affirmation. The Greek word for consolation has the two senses of "exhortation" and "consolation," and is closely united to the word "Comforter" in John's Gospel. Comforting, from two Latin words, means making strong together, and has in it the thought of invigorating, inspiring and filling the soul full of courage and strength: The Holy Spirit comforted the disciples after the death of Jesus by making frightened men bold as lions, by giving joy unspeakable When persecuted, imprisoned, tortured and scattered.

"If any comfort of love." This is almost equivalent to the word consolation, but having a suggestion of tenderness involved. It springs from Christ's love toward us, the Greek giving the thought that it is the incentive which love brings.

"If any fellowship of the Spirit." The thought seems to be, communion of the Holy Spirit, which makes all Christians one, or, participation in the love, joy and peace which the Holy Spirit produces.

"If any bowels and mercies." The thought is of "tender mercies and compassions"—warmth of love, mutual burden bearing and sympathy with one another in their various trials. The Apostle had suffered much to bring them into possession of these blessings, and it was his joy in seeing the Church he had founded and the Christians he loved fulfilling their mission, and so in verse 2 he urges them to complete his joy by being like minded with himself, having supreme love to God—His cause, and to himself, as he had to God, His cause, and to them —seeking at all times and especially in affliction to act so as to secure the highest possible happiness which their Saviour could impart to them.

"Being of one accord and one mind," has the thought of being united together in the bond of union, zeal and humility always promoting the honour of their Lord and Master—2 Cor. 1: 5 ; 2 Tim. 2: 16, 17; Phil. 1: 9, 10 ; 2 Cor. 13: 14; 1 Cor. 3: 16; Rom. 8: 16; 12: 16; 15: 5, 6; 1 Cor. 12 : 4, 13, 14 ; Col. 3: 12-17

On four occasions this Church helped to sustain the Apostle in his poverty and imprisonment—Phil. 4: 16. Once at Corinth Paul was manacled in prison and could not support himself as he did in other places. The Philippian Church sent him gifts 'by Epaphroditus.

Verse 3.—"Let nothing be done through strife or vainglory," Calvin says, "Always in discord the door is open to Satan for spreading unholy teachings, for the repelling of which the chief defence is unity. Never act from separate interests. One of the greatest enemies of Christian unity or the mind of Christ is the party spirit, the spirit of contention—not amicable discussion which is wise and helpful, but personal parties and divisions. Let every member fear and labour for the welfare of the whole—do nothing so as to promote your own reputation. —Gal. 5: 25, 26; Rom. 12: 16; Phil. 1: 1-17; James

3: 14. Vainglory—personal advantage, wishing to be prominent rather than for the good of Christ's cause. The victory comes by a character exactly opposite to the destroyer, ill lowliness of mind, not seeking personal honour, but only the cause.

## FEAR NOT, LITTLE FLOCK.

(Convention Address). Luke 12: 32.

WHAT endearing words, so sweet, so simple, so full of meaning and what comfort they bring to the heart in this day of fear! They remind us of a mother who hearing a cry in the night, rises swiftly to tend the one she loves. 'Faking the trembling one in her arms and telling it to fear not, while she rocks it to sleep on her breast.

How many times we are told in the Scriptures to fear not, and our Saviour must have realised the great power fear would have over the human mind when He told His little band of faithful followers so many times to fear not

From whence comes fear, and what makes one fear? The first intimation we have of fear in the Bible is where Adam and his wife hid themselves in the Garden of Eden. So we see that fear comes from a knowledge of sin. Once sin enters the heart we fear. John, in ch. 11: 14, 15, says: "Put iniquity away . . . and thou shalt not fear." When iniquity leaves the heart fear departs with it.

What a persistent and formidable foe fear is. It attacks from every direction. It is the imp and progeny of sin, and

where it hides the child of God may he sure that the Adversary is working very hard to stumble the unsuspecting one: Nevertheless, a godly fear is necessary in the composition of a true Christian character, for the child of God must fear to do evil, to wound the feelings of a 'brother, and should reverence and fear God. Fear makes a splendid watchdog, which should warn if any evil approaches the heart, but it should never repose in the heart.

How strange that in a day of full and plenty, with garner of wheat overflowing, fat cattle and sheep by the million, fruit weighing the branches to the ground, grapes in abundance in a land flowing with milk and honey, and everything that should gladden the heart of man, that fear grips the heart, leaving a dreadful feeling of unrest and insecurity.

Never in our lives do we need faith and perfect trust in God more than we need it to-day. Men seem to have lost faith in God, and evil and vice abound. What a vivid picture St. Paul paints of the men of to-day, when he declares that they would wax worse and worse; that in the last days trying times should come, for men would be lovers of self, money-lovers, boasters, haughty, blasphemers, disobedient to parents, ungrateful, unholy, without natural affection, implacable, accusers, without self-control, ferocious, rash, self-conceited, lovers of pleasure rather than God, having a form of piety but denying the power thereof; and from all such he exhorts us to turn away.

O the blessedness and peace that reigns in the heart of the children of God, who look to the Father with the faith of a little child, never doubting that the Divine hand that has supplied the wants of to-day, will also provide the needs of to-morrow! As the mother runs to the aid of her sick child, even so, God will come quickly to the aid of those who call upon Him, and His best gifts are to those who have perfect faith and implicit trust in Him. Our Saviour teaches this lesson. When He Was with His disciples on the lake of Galilee, a storm arose, lashing the waves to fury; and in the midst of the tempest the boat had sprung a leak and the disciples were in great peril. In fear and dismay they ran to our Saviour and found Him sleeping peacefully. '11'114 awakened Him, saying, "Master, Master, we perish." Then, arising, He rebuked the wind and the raging of the water, and there was a great calm. And He said unto them, "Where is your faith?" In this case the disciples' fear was caused by a want of faith. Had they had perfect faith in their Master, they, too, could have slept peacefully and would have known no fear.

The Psalmist gives us a splendid pen picture of that storm in the words, "They that go down to the sea in ships and occupy their business in great waters; these see the works of the Lord and His wonders in the deep. For He commandeth and raiseth the stormy wind which lifteth up the waves thereof; They mount up to the heaven, they go down again to the depths. They reel and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble and He delivers them out of their distress. He maketh the storm a calm so that the waves thereof are still" (Psa. 107: 2329). It may be that our Saviour had previously been discussing these powerful words of the Psalmist, and to try the effect of His teachings and to test their faith had permitted the raising of the storm. Even so it is today, amid all the gathering gloom and the banking of the storm clouds, when men stagger and reel under the power of the Divine hand.

Although the storms are of a different character, they are purposely sent by God to try our faith, and to see if we have perfect faith and implicit trust in Him. O, if we could only have that sweet love and trust in God, which even little children teach us every day by their confiding faith in us.

We see many instances where our Lord tested His disciples and gave them warnings. After Peter had made his avowal of love, our Lord had warned him that he would deny Him, and we all know the result. Jesus, revealing Himself to St. Paul on the road to Damascus, told him plainly that he would suffer many things for His Name's sake. And as we follow the Apostle Paul in all his wanderings, we see him buffeted from pillar to post, and treated by some as the scum of the earth. We follow him to prison, and in depths oft, five times he received forty stripes save one, thrice he was beaten with rods, once stoned, thrice shipwrecked, in perils often, in perils among false brethren, in weariness and painfulness, in hunger and thirst, in cold and nakedness, and yet, in spite of all this formidable list of fears and sufferings he counts them all as light afflictions. So real was his faith, so great his love and loyalty to his Master, that fear could find no place in that noble heart. We realise that the many things he suffered acted as the -chisel of persecution that shaped that noble character into a gem of loveliness, which has so endeared him to all believers.

As we look back over the mist of years and recall the wondrous words of the Apostle which have shed a halo of glory around the cross of Christ, reaching numberless hearts, stimulating and comforting, and leaving an impression which is the reflex of Christ's glorious character, let us step forward bravely and courageously into the future, -and "fear not."

## He Giveth Quietness.

When He giveth quietness, who then can make trouble? And who but He, the 'God of all comfort,' can give quietness in the midst of tumults which rise upon the soul like sudden storms upon the sea? like ocean mariners in peril, we cry unto Him, and He bringeth us to the desired haven—blessed haven— of quietness and peace in God.

"What is the cry Which brings this answer of peace? It is not a prayer that all occasion for disturbance shall 1:" remove,, for it is not always the divine will to bring peace to the human spirit in that way; it is not always the best way. But there is a cry which never fails to bring the quietness in which none can 'make trouble.' It is a prayer for sweet, trustful, loving acquiescence in the will of God.

" 'May thy will, not mine, be done;  
May thy will and mine be one;  
Peace I ask—but peace must lie,

Lord, in being one with Thee.’

“What is it which disturbs my spirit? Is it anxiety about my work, my finances, my reputation, my friends? Suppose my Father in heaven should hear my prayer and remove every apparent cause for unrest in regard to one or all of these matters to-day. That would not give settled peace, for in a life so full of uncertainties as this, new occasions of anxiety would probably arise to-morrow.

“But if I say, ‘Lord, let each one of these matters which concern my peace of mind so closely lie under Thy control; order all entirely according to Thy will. for “Thou art my Father and my Friend; Thy will is that Thy children should have the very best in all things; and Thou knowest what is best for me,’ what a place of rest is that ! How the sense of too heavy responsibility rolls off ; how the distracting care is shifted from the heart too weak to bear it to the strong shoulder upon which the government of all things rightfully and easily rests.

“If this experience of a meek and quiet spirit, which is in the sight of God of great price, is not realised at once, we must not be discouraged. It is not only of a great price as to value, but it often costs a great price to gain it.

“It follows successive battles. often repeated self-surrender. and multiplied trials in which the unfailing care and love of God have been clearly manifested. We were Watching the sea waters under the north-east wind; how disturbed and dark they were! Suddenly, with a fierceness that seemed cruel, the rain fell in torrents, and the unresisting waters grew perfectly calm as under an overwhelming surprise. When the storm had passed, the setting sun shone gloriously, and the quieted waters were beautiful ill colors of rose and gold.

“Nature has its spiritual correspondences. Surprise comes upon surprise, sudden, overwhelming. The spirit which once tossed restlessly in chafing winds of lesser trials sinks in sweet submission under heavier griefs. We learn that even in the storm God was, and at last His conscious love. His abiding presence, His unvarying peace—the beauty of Godlikeness—glorify the character and life.”—Selected.

Hitherto the Lord hath blessed us,  
Guiding all the way.  
Henceforth let us trust Him fully,  
Trust Him all the (lay.

Hitherto the Lord hath loved us,  
Caring for His own;  
Henceforth let us love Him better,  
Live for Him alone.

Hitherto the Lord hath blessed us,  
Crowning all our days.  
Henceforth let us live to bless Him,  
Live to show His praise.

F.R.H.

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**YOUR REDEMPTION DRAWETH NIGH.**

*“Come, My people, enter thou into thy chambers, and shut thy doors about thee ; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity ; the earth also shall disclose her blood, and shall no more cover her slain”—Isa.26:.20,*

THERE is an affectionate tenderness about these words of our Heavenly Father which helps us to realise His great love for His people, and His special care over them. But, while appreciating very gratefully this special love and care in the comfort, encouragement and protection afforded us by our Heavenly Father in the world's great tribulation, we would come far short of having His Spirit if we should regard the matter with self-complacency, forgetful of His great love for the world also. This love, veiled behind the clouds of His righteous indignation against their sins, in wisdom strikes the heavy blow which will shatter all their idols and humble their pride in the dust, so that the sore wounds of His wrath may prepare them for their everlasting healing.

If God so loved the world as to give His -Only Begotten Son, "that whosoever believeth in Him should not perish (eternally), but have everlasting life," He loves them still, and it is His love that wields the rod for their correction. He also would have His people so regard His judgments; and while they rejoice in the sunshine of His favor, -because by faith they have come into an attitude which can receive it, He would have them share His spirit toward the world ; and while the blows of -His righteous indignation fall heavily upon the world, He would have us point them to the cause of their calamities and to the only remedy—"In returning (to God) and rest (in Him alone) shall ye be saved; in quietness and in confidence shall be your strength." Be still," saith the Lord, "and know that I am God; I will be exalted among the nations, I will be exalted in the earth."—Isa. 30: 15; Psa. 46 : 10.

But who are those whom the Lord is pleased to designate by the endearing name, "My people?" Does this class include every one upon whom His name is named? -No , for that would include a great number of false professors. as the Psalmist expresses it, it includes all those who have made a covenant with God by sacrifice (Psa. 50: 5)—all the consecrated and faithful children of God, however young or weak they may be, whose hearts are fixed firmly and resolutely to be truly loyal and obedient children by His assisting grace.

To be numbered among the children of God is a great privilege ; but it means much more than many seem to understand--much more both on their part and on God's part. On their part, it signifies, not merely a name to live in some great organisation which bears the Christian name, but that they have become sons and heirs of God through Christ; that they have fully consecrated themselves to God to follow in the footsteps of His dear Son ; that they have renounced the vain pomp and glory of the world and have solemnly covenanted to live apart from its spirit, ambitions, hopes and aims; and not only so, but that in pursuance of that covenant, they are striving daily to be faithful, and meekly to take up their cross and follow their Leader and Head, Christ Jesus.

On God's part it signifies the fulfilment of all His gracious promises to such through Christ, both for the life that now is and for that which is to come. It signifies that in the present life we have His Fatherly love, care, discipline, counsel, teaching, protection and encouragement to the end ; and that afterwards we shall be received into His glorious presence, and into everlasting rest, joy and peace. Oh, how blessed to be the people of God! even in the present life the reward of His favor is -beyond computation.

THE "SECRET PLACE" OF HIS SAINTS. The place of hiding is "The secret place of the Most High," "under the shadow of the Almighty" (Psa. 91: 1-9). This secret place of the Most High is the place of intimate communion and fellowship with God, through the blessed privilege of prayer and through faith in His precious Word and His promised providential care.

"When all around our souls give way,  
He then is all our hope and stay."

Oh, how precious is this hiding place! What rest and refreshment we find in the midst of the commotion that is even now bestirring the whole world—rest from the pride and folly of men in their abortive efforts to readjust the present unsatisfactory social order; and rest from the strife of tongues in their equally vain attempt to evolve the clear principles of truth and righteousness from the present confusion of human traditions (Psa. 31: 20). Here we find rest, peace, light and joy, which the world cannot give nor take away.

Few indeed are those who can understand our motives in thus withdrawing from the world and from the various organisations of the nominal Christian Church, to walk alone with God; and many are the reproaches which such must endure for His name's sake. But fear not; "shut thy doors (of faith) about thee," and heed not the reproaches; turn a deaf ear to them, and "Sanctify the Lord of Hosts Himself, and let Him be your fear, and let Him be your dread" (Isa. 8 : 13) ; and, "Above all, take (for the conflict before you) the shield of faith. wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6: 16). "And this is the victory that overcometh the world, even our faith."-1 John 5: 4.

It is to inspire such a faith as this that the Lord has offered us, in addition to all His precious promises. so many encouragements to simple, childlike trust in Him, and that He has bidden us to turn a deaf ear to the reproaches of man, saying, "Hearken unto . ye that know righteousness, the people in whose heart My Law ; fear ye not the reproach of men, neither be afraid of their revilings. . . even I, am He that comforted] you ; who art thou, that thou shouldst ,he afraid of a man that shall die and of the son of man that shall be made as grass; and forgettest the Lord thy Maker, that has stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? . . . I have put My Words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the Heavens [establish the new Heavens], and lay the foundations of the earth [the new earth], and say unto Zion [the people tried and proved by these afflictions to be the worthy heirs of the new Kingdom—the new Heavens and earth], Thou art My People."—Isa. 51: 7, 12, 13, 16.

"While the storm of trouble which is to engulf the whole world will affect all men, both individually and collectively, the Lord's people, who seek only to draw yet closer to Him, entering more fully into the secret place of communion and fellowship and rest in Him, and shutting the doors of faith about them, will be safely hidden from

the alarm and fear and trembling that will take hold upon all other classes. And while they patiently endure its effects upon their temporal interests, they will rejoice not only in the knowledge of God's overruling providence, in the whirlwind and in the storm as well as in the calms of life, but also in His blessed assurance that His wrath will be thus revealed only "for a little moment." and then will His righteous Kingdom be manifested in power and great glory, and they "shall shine forth as the sun."—Matt. 13: 43.

#### RETRIBUTION FOR WILFUL SIN.

Verse 21 seems to refer to the operation of the principle of justice in God's judgments upon the world. The Heavenly father stands for justice, and He has appointed that all of His mercy shall be exercised through the Lord Jesus Christ. Our Lord will be specially identified with the trouble upon the nations, but it will not be so much His work as the Father's. The time of trouble is called the Day of Jehovah. We read that "In that day His feet shall stand upon the Mount of Olives," and that there shall be a great earthquake.— Zech. 14: 4.

While God has done nothing for mankind during the past six thousand years, but has rested so far as any work of restitution is concerned, yet in some instances He has interfered to prevent the spread of evil, as in the case of the Amalekites and of the Sodomites. The Scriptures seem to indicate that in the end of this Age, He will intervene in the affairs of mankind, and execute justice in the time of trouble.

In the Scriptures, justice is represented as calling for retribution. The blood of the murderers' victims is said to cry for vengeance. Whether the sin has been literal murder, or has been some injustice which has led to crime or suicide, justice will require of humanity this much of retribution on this score. Justice demands that the children of Adam shall suffer. The Church of Christ is a separate class, taken out from the world and having their sins forgiven: They are upholders of truth and righteousness.

But this time of trouble coming upon the world will be the time when justice will get its dues, so to speak. Justice will take its "pound of flesh." It will requite for the more or less wilful sins of humanity. The class that has reaped the benefit of the spoliation of the poor in the past, will have to pay some of the toll to justice in squaring the accounts. The Apostle James says, "Go to now, ye rich men, weep and howl for the miseries that shall come upon you." We are not to think, however, that in this present time God is dealing with the rich. None are on trial now except the Church of Christ. 'The others are merely the world of mankind, one part of which God will permit to wreak a measure of vengeance on the other part. But man's extremity will be God's opportunity. His appointed time for the establishment of His Kingdom will have come, and He will cause this wrath of man to work out good for humanity.

Those who are causing this trouble to come on are not aware of what they are doing. But when satisfaction shall have been made to justice, Messiah's Kingdom will interpose. We read that "except those days should be shortened, there should no flesh be saved." This exacting of a penalty for such sins as we have enumerated is not at all in conflict with the Bible teaching that Christ died for sin. Jesus pays the sin-debt of the world.

The sin-debt of the world was a death penalty. Unless the Lord Jesus had met that penalty, the world would never be released. That death penalty would have remained upon the world, without any injustice in any way. The selfishness which has led to murder is, however, over and above the sin of Adam, the penalty of which was met by our Lord. Whoever has, through injustice, been responsible for murderous conditions is held responsible for those conditions.

We read that in the end of the Jewish Age our Lord said that God would require from that generation a reckoning for all the righteous blood shed from the time of Abel down (Mat. 23: 35). And the trouble which came upon the Jewish nation in the end of their Age fully settled that account. They had light and knowledge, and thus were held responsible. They were obliged to suffer because of the injuries that were not only perpetrated by some, but endorsed or winked at by others.

#### LIGHT AND RESPONSIBILITY.

In the close of this Age, it would seem, the judgment of the Lord will be upon Christendom, which has had much light, although at times only a refracted light. But a measure of responsibility has come with it, and apparently the Lord's edict is that they shall not escape the penalty. From this generation He will require all the righteous blood shed during this Age, upon it, even as He did from the Jews in the end of their Age. This will cause the great time of trouble here, as it did there. So far as the world is concerned, they may not perceive the relationship between this time and the past. We know only from the Scriptures. God gives us this understanding, that we may have the greater poise and comfort of mind.

In thinking of the nature of the tribulation at the end of this Age, we are first of all to remember that it is a tribulation coining upon the world and the hypocrites. The Lord tells us that if we are faithful, we shall not come into the condemnation coining upon the world. The intimation is that those who are not faithful enough to be members of the Little Flock will come into this condemnation with the world. So the Lord tells us of some who will be appointed their portion with the hypocrites—Matt. 24: 51.

Only the wheat class constitute the Church of Christ. Only they will be gathered into the 'barn (Matt. 13 : 30). The tare class will undergo this time of trouble coining upon the world. The hypocrite class will include the rich of this world. These are addressed by St. James, 5: 1-6. In these verses the Apostle is turning aside from his line of thought. Then he addresses the Church again. The trouble will be especially hard on the rich, who are represented as weeping and howling for misery.

The Great Company class is typically represented by the scapegoat of Israel's Atonement lay ceremonies. The -bullock typifies our Lord Jesus, and the Lord's goat His faithful followers (Heb. 13: 11-13). After the faithful ones have finished their course, then something will be done with the scapegoat—the Great Company. The account in

Leviticus is very definite that the high priest will then lay upon the head of the scapegoat all the iniquities of all Israel (Lev. 16: 21). All the sins of all the people were laid upon the head of the scapegoat, that it might bear them away—make full satisfaction. As has been declared, God has made provision for the cancellation of original sin through Christ, and has made arrangements for the satisfaction of justice, so far as all the other sins of the world are concerned, through the Great Company class.

There is a correspondency -between the end of the Jewish Age and the end of this Gospel Age in this way. As expiation for the taking of the life of Jesus was required of the Jewish nation, so at the end of the Gospel Age the sacrificed life of the Church will, in a measure, be required of nominal Spiritual Israel.

The Lord seems to give this suggestion, when He says that “The -blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily, I say unto you, it shall be required of this generation.” (Luke 11: 50, 51). These words of our Lord were actually fulfilled at the close of the Jewish Age. So in the end of this Age there are certain things charged up against Christendom for their evil deeds. This will include all the persecutions of this Gospel Age, including also, presumably, all the persecutions against the Jews. Therefore, the Scriptures indicate that a great time of trouble similar to that which came upon the Jewish nation in the year 70 will now come upon all Christendom in the closing days of this Age.

Speaking of this trouble at the end of the Gospel Age, our Lord said, “Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand -before the Son of Man.” (Luke 21: 36). Again (verse 28) He said, “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” “My people, enter thou into thy chambers, and shut thy doors.”

How much trouble there will be in our passing into the secret “chambers,” in passing unto the Lord, we do not know. Whatever the experiences may be, all of the Lord’s faithful people will ‘be joyful in that they will have the thought of being so soon forever with the Lord. We can rejoice even as did St. Stephen.

## “FEAR NOT.”

Isa. 43: 5.

Fearest thou the way before thee?

Seemeth it to thee

That the journey all untrodden

Dark and rough must be?

Shrink not from the dread to-morrow;

Take thy rest to-night-

God may show a brighter pathway

In the morning light.

### PEOPLES PAPER.

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

## CONVENTION NEWS FROM SOUTH AUSTRALIA

THE Easter Convention at Adelaide was again a season of spiritual refreshment and blessing. we believe, to all present. True to His promise the Lord’s blessing was surely with us as we net around His Word with earliest desire to do Ills will and partake of His blessings.

On the Thursday evening we met to keep the memorial of our’ Saviour’s death, and once again we were reminded of the great love of God which provided the Lamb that taketh away the sin of the world. We were also reminded again of the love of Christ, who willingly gave Himself to be man’s Redeemer, and who for the joy set before Him endureth the cross, despising the shame. How full of deep and solemn meaning is this simple remembrance which our dear Lord has enjoined upon us to observe each year at the appropriate season. It reminds us again of our consecration vow t, lead to self and to live unto God, for only if we suffer with Him can we hope to share in the glory of His Kingdom ; only if we are dead with Him can we hope to live with Him. Then in the type the seven days’ feast of unleavened

bread shows how the consecrated Christian is to continually feed upon the pure unleavened bread of truth, as says the Apostle--"Christ our passover (Lamb) is slain for us, therefore let us keep the feast."

The Convention meetings commenced nit the Good Friday with a Bible Study on Eph. 6: 10-18. In these verses the Apostle reminds us that God has provided a protection for His people. and we need to put on the whole armour of God so that we may lie able to stand against the wiles of the devil. The line pieces of defensive armour are presented to us—the girdle of truth representing that we have pledged ourselves in our consecration to be servants of the truth, time girdle being an emblem of "servitude" or "diligence." The breastplate of righteousness represents our justification through time merit of the precious blood of Christ. Having the feet shod with the preparation of the gospel of peace suggests the necessity for careful preparation that our service for the truth may lie rendered in a right spirit of love, meekness, gentleness and patience, and so minister a blessing to others. The shield of faith must not be forgo; . our confidence must be in God and in His promises, and in His mighty power to help us. The helmet of salvation would represent that a clear understanding of the teachings of the Word is a necessary part of the Christian armour. We must understand the Word of (hid in order to have a proper hope. The sword of the spirit. which is the Word of God,being mentioned last, suggests that we need some experience in the Christian pathway, before we are prepared to use the sword aright. In conjunction with the armour, the Apostle urges the necessity for earnest persevering prayer.

On the Saturday and Sunday the study of Phil. 2: 1-16 engaged our attention. Here the Apostle exhorts us to love and unity, and lowliness of mind, keeping before us the example of Christ who humbled Himself in order to become our Redeemer, and was obedient even unto the death of the cross. Because of such obedience God has highly exalted our Lord and given Him a name above every name, and so we should strive to work out our salvation with great carefulness, and to live the true Christian life as good examples in the midst of the twisted. perverse conditions of this present evil world.

The Bible Study at (bawler on the Easter Monday was from Phil. 3: 8-14. These verses give us a glimpse of the earnestness of Paul in his effort to follow in the steps of Jesus. He would count earthly gain but loss for Christ's sake. His one ambition was to win Christ to know Christ to experience the power of His resurrection, to share in His sufferings, to he dead with Him as a member of His body in sacrificial death, that he might also share in the likeness of His resurrection. Paul's singleness of purpose is worthy of imitation : he would forget the things of the world and earnestly press toward the mark for the prize of the high calling. This mark for the prize would be the mark of character-liken, to Christ we are to be conformed to the image of Him. and to this end we, like Paul, should count all thing> else Inn as loss and dross, and so run that we might, by the Lord's grace, reach the mark and gain the prize—the immortal crown,

Addresses given by various brethren assisted toward the general helpfulness of the meetings. "Vigilance," and "Perilous Times," were the topics chosen by two brothers, who exhorted us to earnest watchfulness in view of the many snares and allurements of the Christian way. A discussion on "Christian Warfare." What? Where? When? also proved to be helpful, showing that the Christian warfare is a fight of the spiritual mind against the natural mind. and we must exercise perseverance and determination and a good strong faith if we would gain the victory. It is not by might nor by power. but be the Lord's spirit that we are enabled to overcome. When we are weak in our own strength then we may be strong in the Lord and in the power of this might. A symposium on the "Love, of God." the "Love of Christ." and "Love of the brethren" and an exhortation "Fear not Little Flock," as well as addresses from Ezek. 14 : 2)-3. and Heb. 13: 9: "Be not carried about with divers and strange doctrines," gave added interest to the meetings. In the closing address, our brother dwelt upon the Apostle's words. "It is a good thing that the heart be established with grace." We should not be carried about with new and fanciful teachings. but rather seek to be established in that which we know and have proved to be the truth. We should "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

The Adelaide and Gawler Classes appreciated having with us sonic six or seven brothers and sisters from Victoria and New South Wales, as well as some from the nearby country districts; and our hearts were filled with gratitude to God for His goodness to us in granting so helpful and happy a season of Christian fellowship.

"Praise God from whom all blessings flow."

"THIS DO IN REMEMBRANCE OF ME."

It was with an air of deep appreciation, sincerity and reverence that the Melbourne brethren gladly met on the evening of Tuesday, March 31, to memorialise the death of our dear Lord.

We were reminded again of the rich symbolic meaning that must ever be attached to the tokens of bread and wine, as these would fitly represent the true "Bread from heaven" broken for us and the life poured out in sacrifice on our account.

The brethren were encouraged to more deeply view their own standing as Body members in true participation of a life willing to suffer with their Head, and to more and more deny themselves and to take up their cross and follow Christ along the same narrow way of love and sacrifice.

We viewed, too, the blessed realisation, that, in the partaking of the tokens, it pictured not only the glorious truth of salvation or "sparing alive" of the first-born antitypical Priestly class, but also our faith in the expected deliverance so soon we believe to be accomplished, and when we shall partake in the truest and richest sense of the cup of joy and blessing in the Kingdom of our Lord and Saviour.

We rejoiced also in the knowledge that when the Church's cup has been drunk to the full and the last member

gathered out, then it will be that the “earnest expectation of the creature” will be realised, and the blessings and deliverance of the poor groaning creation come into operation, and all on account of the precious blood of Christ so freely shed that all might have life through Him. “Bless the Lord, O my soul, and all that is within me,  
Bless and praise His Holy Name.”

From our dear brethren in other parts comes reports of their grateful appreciation of the privilege of once again observing the Memorial of our loving Lord’s death, and the blessings received as they assembled for this purpose in little companies, ill twos and threes, and in many cases alone with the Lord Himself.

In Sydney the Class members were thankful that others of like precious faith from distant parts were able to be present with them on the evening of March 31st “to keep the feast.” They were solemnly reminded again of the significance of the occasion, and of the emblems partaken, representing our Lord’s ‘body broken for us, and life poured out on our account. All realised that the Lord’s spirit was with them according to His promise, and that we are indeed a favoured people to be reckoned as sons of our Heavenly Father, on account of the merit of our dear Redeemer, and our consecration vow to follow in His steps faithfully unto death. Amongst other accounts of this special season is one from our little company of faithful brethren at Digby, Victoria, who, with all fellow-members in Christ, realise that He alone is their hope, their salvation, their all. With all God’s people their thoughts were centred upon the gracious, willing sacrifice of Christ, our Passover Lamb, all that He suffered for our sakes, and with renewed desire to faithfully endure to the end of earth’s pilgrimage well pleasing in His sight.

We pray that this Memorial season may have been realised by all God’s consecrated people as a further manifestation of the Lord’s grace and strength, and that the days ahead will find all waiting patiently on God, as we seek to fulfil our covenant of sacrifice with the gracious prospect of so soon drinking anew in the Kingdom.

“Grant us Thy peace, as we  
The heavenly pathway run  
Thy face to see.  
Cause us to know and choose the way  
In which Thou bid’st us—Watch and Pray,  
Until Thy will be done.”

## **THE JEWISH DATE OF PASSOVER.**

The question has been raised as to the reason why over two days elapsed this year between the observance of the Memorial of our Lord’s death on the evening of March 31st (Nisan 14th) and the time of full moon in the early morning of Friday, April 3rd (Nisan 16th), seeing that each Jewish month begins with the new moon.

While we are not in any way in bondage to certain days and new moons, etc., this matter is of interest, for it is understood that the moon was about full at the time of Christ’s crucifixion in the closing hours of Nisan 14th, and, taken to symbolise the Law Covenant, its waning after the Cross, well illustrates the passing away of the Law-arrangements, after their fulfilment by the Lord.

That the Jewish people have been particular in commencing their months at the first sight of the new moon is shown by statements that in olden times in some places they had watchers posted on elevated positions to inform the Sanhedrin. Proclamation was then made, “The feast of the new moon,” and the beginning of the month was proclaimed by sound of trumpet. However, in the temple it is understood there was always a fixed calendar, or at least a ‘fixed decision for festival days determined by the House of Judgment.

The Jewish Calendar of the present day seems to be as exact as in past times, for the new moon of Nisan this year came in about forty minutes before sundown on March 19th, and the 1st of Nisan was reckoned as commencing 011 the 18th at sundown. This seems to account for the moon not having reached its usual fulness this year on Wednesday afternoon, April 1st, the time corresponding to our Lord’s crucifixion and death in the closing hours of Nisan 14th on that memorable day so many years ago, the previous evening of which He had instituted the Memorial observance to be kept each year at its anniversary in remembrance of Him.

## **CAST OUT THE BEAM.**

Matt. 7 : 5.

THESE words are contained in Matthew’s record of the Sermon on the Mount, in which the Lord seemed to give instructions concerning the principles which must operate in those who would be His disciples, and this matter of fault-finding and judging others is much emphasised. How well our Lord understood frail humanity and its weaknesses. He had been interested in man even prior to man’s creation. He had superintended the work of the preparation of the earth and the production of such things as would supply every human necessity, and give scope for the pleasurable exercise of every faculty along righteous lines. “His delight was with the sons of men.” He had seen the fall through disobedience, the entry of sin and its consequence —death. He had seen how soon the image of God had been impaired, how selfishness instead of love became the ruling passion, and how quickly envy, jealousy, pride and ambition had developed and lust, theft, murder, and all the abominable deeds of the fallen flesh resulted. It was such a “world of sinners lost and ruined by the fall” that the Saviour undertook to come and rescue. It was from such a

world that the Church was to be taken. He came not to call the righteous but sinners to repentance.

The Apostle has put it, "Christ Jesus came into the world to save sinners, of whom I am chief." It would be well if every one who professes consecration to "walk in His steps"—to be "dead with Christ," would as truly realise as did the Apostle how utterly unworthy we are of being favoured by the call of God to enter this race for the prize of the high calling in Christ Jesus. There seem to be many somewhat like the Pharisees. From a standpoint of respectable birth and good training they have been favoured more than others. They are outwardly the best living people, good, honest, moral, religious and perhaps liberal givers to the poor, interested in good works. They are well represented by the man that went to the temple to pray, "I thank Thee that I am not as other men are. . . I fast twice in the week, I pay tithes of all I possess," etc. He was not like the poor sinner who was standing afar off behind him, saying, "God be merciful to me a sinner." All! is it not just there that this miserable "holier than thou" spirit gets possession of one; instead of looking unto Jesus the Captain of our salvation, the perfect One, the One we must copy—whose character likeness is the "Mark for the prize," the critical eye rests on one whose faults are more open to view, and self-satisfaction grows by comparing outward appearances. Without just uttering the words, the attitude is assumed, I do not drink, I do not smoke, I do not attend theatres, I abstain from worldly pleasures, I give my time to religious work, I give to the church and to the poor, I read my Bible and am regular in prayer and in attendance at worship and study classes, and lead an honourable life, and so the Lord has called me to be a joint-heir with Christ. And there enters a spirit of judging, and, thinking of others, as, for example, that this one may possibly be of the "little flock" or that one of the great multitude, and another is not a consecrated Christian at all. There seems to be more pleasure for such people, in looking for faults in others, than in observing the brave fights that may be in course in their hearts and wills, battling against their inherited weaknesses and striving to reach the "mark."

The self-complacency and pride reminds one of the Laodicean Church condition. Sad, miserable condition, to think themselves so rich, in need of nothing when, in reality, they lack everything that matters most; and though the Laodicean Church of the present-day have seemed to think that they were the very gate of heaven they have been cast off by the Lord, who looks not on the outward appearance but on the heart. "Thou knowest not that thou art miserable and blind and naked."

It was the Pharisees, the best living—the holiness people, the self-righteous, who despised the Lord because He went and did eat with publicans and sinners, who were so denounced by Christ that He said that the publicans and sinners would go into the Kingdom before them. It was these Pharisees who were the fault-finders. They made long prayers to be seen and heard of men, but they made the word of God void by their own traditions and bye-laws.

There appears to be a similar class to-day who are well satisfied with their own attainment. They glory in their respectability; their outward appearances command the respect of others, and they seem to think that they can shine the brighter by holding up to view the deficiencies of others. Some glory in their sense of good order, and surely all should endeavour to have all done decently in order." All should try and so observe order, do the right thing at the right time in glad obedience to the arrangements of either the church, home, office or workshop. 'Those, however, who are the better balanced along this line should not expect others to find it so easy to comply. They must exercise patience and make allowances for such, and rejoice if they can observe any attempt to overcome the natural weakness; while at the same time trying to assist all towards a proper conduct. If, on the other hand, they should become impatient and by word or gesture they should wound or offend one of the Lord's little ones theirs would surely be the greater sill. They would be those represented as saying, "Let me take the mote out of your eye," while they had a beam (or splinter, as the word might be better translated) in their own. The Lord, who looks less upon the outer man than on the heart, may see the greater effort towards perfection in the one from a natural sense, the less perfect.

The fault-finding, judging spirit, is a mean, abominable thing. It is conceived in pride, selfishness, ambition, jealousy, envy and strife, and when the little "unruly member," the tongue, is once set going in the service of such a spirit, who can tell where it will end? It leads to destruction; as James says, "It is set on fire of Gehenna." How often is envy at the root of the matter, and the works of the flesh so quickly press the tongue into their service.

Some one aspires to a position for which he or she has little or no qualification, while another is seen to possess the required talent. Envy quickly seeks to defame by exposing some weakness, or seeming wrong transactions or connections; or anything to discredit the person who stands in envy's way. How small, how foolish, how wicked must such a course appear in the sight of Him who seeth not as man seeth, for the Lord looketh not on the outward appearance of a man but upon the heart." "Take out the beam," take away these abominable defects—the works of the flesh—jealousy, envy, malice, bitterness, etc.; cleanse the heart from secret faults, make the inside of the platter clean, and out of the good treasure of the pure heart will proceed, not jealousies, envies, thefts, murders, fault-findings, slanders, imputations, evil surmisings and evil speaking, but words of grace, of sympathy, encouragement and helpfulness to all fellow travellers in the straight and narrow way, beset by so many foes. The obstacles are so great, the standard of the mark for the prize is so high, that the most nearly perfect of all in the race would utterly fail if they depended only on their own ability. All need the office of our great Advocate, for all are so weak and sinful by nature, so that none can glory in his strength above others. Some who appear so strong and are looked up to as so respectable and good and zealous are, maybe, very weak on points not discernible to human eye, but manifest to Him with whom we have to do.

The Lord Jesus knew what was in man, and, therefore, how much there is, in His words, warning us against this evil of wanting to take out the mote from a brother's eye—"Take out the beam." That is, attend to Your own faults, look to your own conduct, purify your own vision.

Do we find ourselves apt to think evilly of others do we find that we seem to look more for their faults than for their

virtues—are we paying more attention to the outward man than to the heart’s intentions—the new creature in Christ? Then let us pray with the Psalmist, “Create in me a clean heart, oh God, and renew a right spirit within me.”

We should be happy to put the best possible construction on the conduct of others. We should be anxious to find excuse and to defend each fellow member in Christ, or indeed any one even of the world. We should be glad that we are not required to judge others. The Lord is the Judge and He is a kinder Judge than man, so that David was wise when he said, “Let me fall into the hands of the Lord, but not into the hands of man.

How solemn are the repeated words of Christ, “With what judgment ye judge ye shall be judged.” With whatsoever measure we mete, it shall be measured to you again.”

What sympathy and tenderness was expressed by the Master in all His contact with fallen humanity, even in their sins and weaknesses. The one thing more than another that called forth His indignation was hypocrisy and hard heartedness. “If ye from the heart forgive not those who grieve or hurt you, yes even your enemies, neither will your heavenly Father forgive you.” Such instruction seems to run throughout His teaching in parable and example, as well as in plain language. How miserable does the prodigal’s brother appear in his complaint regarding the welcome given his returned penitent brother, beside the father’s pitying heart which took idol along the way to meet the erring son.

What indignation is pictured in the parable of the two debtors. The one who had been forgiven the great debt sought out a man who owed him a small sum. He pressed him and had him put in jail until he should receive his value. So if we will remember how much we owed, the debt of sin, the penalty, death, and how God willingly forgave us all, on account of Christ’s sacrifice, can we be hard on any even in the world who may have injured us, and could we withhold a free glad forgiveness from any who showed sorrow or regret for wrongs done? How often, says Peter, shall I forgive an offender in a day, “seven times?” Nay, saith the Master, I say not seven times, but if one shall offend seventy times seven and seventy times seven shall repent, thou shalt forgive.

How far is all this from the fault finding, busybodying, defaming disposition. The very fact of trying to belittle another by slander, evil speaking, evil imputations, or of holding up to view another’s weakness for correction, generally indicates that the fault-finder has a similar fault himself, just as in the parable it was not the man with the small mote in his eye who wanted to take out the splinter from the other. It was the one with the greater defect who wanted to put the other right.

It would seem, then, that when we see faults in others. it would be the wisest thing to examine our own hearts and minds, words and actions, and see whether or not we are in a position to “cast the first stone.” In most cases such a personal examination will reveal the fact that we have enough to do to mind our own concerns, to make straight paths for our feet, and cleanse our own hearts and minds, that we may be vessels prepared and sanctified and made meet for the Master’s use.

We may depend upon it that the Master will not require a service of us other than to encourage every fellow member in the Body, and to carry the glad tidings of peace and salvation, bringing comfort to the sorrowing. binding up the broken hearted, bringing strength to the weak and weary, for “A broken and a contrite heart, oh God, Thou wilt not despise.” Let us see that we have no beam in our own eye, before we begin to complain respecting another’s fault or weakness.

The great Head of the Body will seek to assist each and all towards perfection, and we all need His advocacy, for if any man say he is without sin he deceiveth himself, but if any one sin we have an Advocate with the Father who does not hold up our weaknesses before the great white throne, but, on the other hand, He pleads with His own blood in the presence of God for us. Surely, then, every member in Christ, immersed into His spirit, will also seek not to criticise and judge one another. but to have an overflowing love that will cover a multitude of sins. It is the great enemy of the Church. the “accuser,” who would find fault and accuse and discourage. but “How happy are we who in Jesus agree.” and rejoice in the glorious hope of being one day able to encourage the whole race of mankind to walk up the highway of holiness step by step. overcoming all inherited weakness. What patience will he needed, then, and it is needed now. Let patience have her perfect work that ye may be perfect and entire and wanting in nothing. The first essential is our personal progress towards the goal for the prize of the high calling of God in Christ Jesus. This is the will of God concerning you, even your sanctification—Cast out first the Beam.

“How shall we gauge the whole, who can only guess a part?

How can we read the life when we cannot spell the heart?

How can measure another, we who can never know

From the jutting, above the surface the depth of the vein below?

“Even our present way is known to ourselves alone—

Height and abyss and torrent, flower and thorn and stone;

But we gaze on another’s path as a far off mountain scene,

Scanning the outlined hills, but never the vales between.

“How shall we judge their present, we who have never seen

That which is past for ever, that which might have been?

Measuring by ourselves, unwise indeed are we;

Measuring what we know, by what we can hardly see.”

## THE SECRET.

I went to Hampton Court the other day, and saw the great vine which is such an attraction to visitors, and is certainly one of the largest and most fruitful in the world. bearing hundreds of bunches of splendid fruit. They say the roots of this vine go clown to the Thames nearly a quarter of a mile away.

A few years ago the gardeners cut the great vine back to its withered-looking trunk. Had you seen it then you would have said: “The vine is dead. That is the end of it.” The gardeners did not think this. They knew that the true vine is the root, that the branches are hut its manifestation, the bearers of its foliage and fruit. These are sustained “by the root, and without the root they would not even be there.

So Jesus, using this as an illustration of the hidden, secret source of life in the souls of men and women, the spiritual life which is “life indeed.” said: “A branch cannot bear fruit of itself, unless it abide in the vine.” No, unless it draw its sustenance, its being, from the Root, it not only fails to bear fruit but it actually withers and dies. The gardener cuts it off and throws it away. It has ceased to be “in the vine.” It is a dead branch. The vitality of the Root, the secret source of its life, has ceased to flow through it.

One could imagine the great Root saying to the branches: “Be of good cheer, the pruning knife will cut you, the cold of winter will try you, many blights and devouring pests will attack you—but be of good cheer, in Me you have all you need, and without Me you have nothing, least of all life.”

So, when you are discouraged, look up and say: “I will be of good cheer, for my life is hid with Christ in God.” It is the secret not only of life, but of everlasting life.”—”Home Chat.”

## EXCERPT.

THE necessity for highly figurative language is shown in such expressions as the ‘sun rises,’ and the ‘sun sets,’ for how otherwise could we make our meaning clear to the young and ignorant who are not acquainted with the occult fact that it is our earth that moves and not the sun.

“And just in this way God has found it absolutely necessary in revealing His Divine infinite nature to our feeble finite minds, to use those anthropomorphic (that is, manlike) representations of His personality and power, which we find throughout His word, and to which the atheist has raised such foolish objection. When we read of ‘the eyes,’ ‘the ears,’ ‘the nostrils,’ ‘the arms,’ ‘the hands,’ ‘the loins,’ ‘the feet,’ not to speak of ‘the shadow,’ ‘the wings,’ ‘the feathers,’ and ‘the roar’ of the Most High, we perceive on reflection that God, the Almighty, could not speak to man in any other way than by representing His actions in such figurative terms. This also applies with equal force to such descriptions of God where He is said ‘to rest,’ ‘to sit,’ ‘to laugh,’ ‘to shout,’ ‘to wake,’ ‘to smell,’ etc., as well as to the terms ‘anger,’ ‘jealousy,’ ‘repentance,’ ‘hatred,’ ‘fury,’ ‘revenge,’ and ‘grief,’ when applied to the emotions of the Divine Mind. All that is meant by these and such expressions is that, in the Divine mind and conduct, there is something analogous to and resembling the sensible objects and human affections on which these metaphorical expressions are founded.”—J. NEIL, M.A., in “Strange Figures.”

*It doesn't take much of a man to be a Christian, but it takes all there is of him.—E.S.J.*

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**WAIT PATIENTLY FOR HIM.**

(Convention Address. Continued from March issue.)

*"Rest in the Lord, and wait patiently for Him." (Psa. 37: 7.)*

We realise that not only at the time of our Lord's consecration, but also right throughout His earthly ministry, He waited continually upon God. That is, He did nothing, undertook nothing in His own name. "I came down from heaven not to do my own Will, but the will of My Father that sent I Me." (Jno. 6 : 38.) "Verily I say unto you, The Son can do nothing of Himself, but what He seeth the Father do." (Jno. 5 : 19.) My meat is to do the will of Him that sent me and to finish His work". Expressions like these from "the faithful and true witness," help us to see how Jesus waited patiently for God. His every thought and motive was fully submitted to the will of His Father. Every plan suggesting itself to His mind for consideration must be put to the test. What is the will of God? Is this matter in line with the principles of righteousness? Then, is it in harmony with my consecration vow to sacrifice earthly interests, hopes and ambitions, and faithfully Walk the narrow pathway of self-denial?

Thoughts such as these we believe would be in our Lord's mind as He would continually- be seeking to know and do the Father's will. It was because Christ had such a great love for His Heavenly Father that He sought to do what would be most pleasing in the sight of God. And we are assured that Jehovah appreciated very much the love and obedience of His faithful Son. "The Father loveth the Son, and hath given all things into His hand." ( Jno. 3 : 35.) And, again—"This is My beloved Son in whom I am well pleased." ( Matt. 3 : 17.) We, too, earnestly desire that Jehovah should be well pleased with us. We may be sure that those found worthy to be joint-heirs with Christ in His Kingdom will include only such as are pleasing in the Father's sight. We must all be purified from all iniquity in order to be made meet for the Master's use. God has pre-determined the characteristics of the Church. We must become at heart, copy-likenesses of

Christ, and the effort to attain that degree of character will affect the whole life. The thoughts, the motives, the actions, will, as far as possible, be brought into line with God's will and His law of love.

This work of building character is a very important matter in God's sight. The Heavenly Father is very deeply interested in the progress and development of His children. "The Father himself loveth you," is our Master's assurance. So, when trials and difficulties or perplexities arise, we must not allow these to discourage us. Let us remember the Lord's instruction to wait patiently for Him, and endeavour to be rightly exercised by each lesson as it comes to us, that so we may develop More of the peaceable fruits of righteousness.

Let us not make the same mistake as the Israelites of old. In Psa. 106, we are told how God delivered them from Egypt at the Red Sea by His mighty power. At the time of their deliverance, Israel sang Jehovah's praises and believed in Him, yet they soon forgot His works, and verse 13 says "they waited not for His counsel." This was the point of their failure, they lacked faith, they hearkened not to the voice of the Lord's providences, they heeded not His counsel, but hurried along in the doing of their own will, pleasing themselves. Let us always remember that God's way is the best way; peace, contentment, and satisfaction of heart can be ours only so long as we maintain an earnest, patient and steady effort to do God's will. We are not wise enough to guide ourselves, we are not strong enough to cope with the forces of evil arrayed against us, but our Lord and Saviour, our Captain offers us His guidance and protection. He invites us to draw near to Him in full assurance of faith, with unwavering confidence in His power and love and goodness. The Lord expects us to trust Him fully. "Without faith it is impossible to please God." Therefore, no matter what difficulty may confront us in the Christian way, let us remember His promise, "I will never leave thee nor forsake thee," and again, "My grace is sufficient for thee, for My strength is made perfect in weakness." Thus, trusting and waiting patiently for Him, as we follow His steps in the narrow-way, we will find in Christ a true and unfailing source of strength, wisdom, mercy and grace. (1 Cor. 1 : 30.)

Truly, Jesus is mighty to save all who put their trust in Him. He saves us not only from the guilt and condemnation of sin, but also from its power. This deliverance or setting free from sin and its service, which, by the Lord's grace, we begin to experience in the present time, will have its complete fulfilment when the whole Body of Christ is changed to be with and like her Lord in the First Resurrection. ( Rom. 8 : 23 ; Col. 3 : 4.) That is truly a glorious prospect to look forward to, and it does us good to think sometimes of the future inheritance of the Church, when, united with her Lord in Kingdom power, she shall reign over and bless all mankind.

But the thing that claims our attention now is our preparation for the Marriage of the Lamb. Does our Bridegroom occupy the important place in our hearts? Are we giving Him our best and fullest service? Are we carefully watching and guarding against the encroachments of fleshly or worldly affections or attractions? Are we "patiently waiting for Him" ? Perhaps some of us may feel like saying that we have not, in every matter, been as faithful as we would like to have been. If that is so, let us not become discouraged, but rather let us make up our minds that by His grace we' will strive to be more faithful in future than we have been in the past.

Let us heed the Apostle's words in Heb. 12: 1-3. After reviewing the lives and example of some of God's faithful ones of the past, the Apostle says :—"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which cloth so easily beset us, and let us run with patience the race that is set before us ; looking unto Jesus." Here we notice that the Apostle mentions four things which he regards as necessary to be observed by those running in the race toward the mark for the prize.

(1). We should "lay aside every weight"—every hindrance; in the same way that a runner would divest himself of everything likely to hinder his speed, so the Christian should put aside all earthly encumbrances—all Unnecessary worldly cares, that he may make more consistent progress in walking after the spirit.

(2). The Apostle directs that we lay aside "the sin that cloth so easily beset us." What is the easily besetting sin ? We believe he refers to the sin of unbelief—or lack of faith. One of the main objects in writing to the Hebrew Christians was to guard them against falling away from Christ through lack of faith, see chapters 3 and 4, 6 : 11-12; 10 : 19-23,

35-39 ; ch. 11 ; etc. In view of the example of the faithful ones of past ages, let us lay aside the sin that cloth so easily beset us—the tendency to doubt or question God's power and goodness. (Heb. 3 : 12-14 ; Eph. 6 : 16 ; Heb. 11 : 6.) How important that we have the right kind of faith—the faith that works by love ! (Gal. 5 : 6.)

(3). The third point in this verse is that we run with patience (cheerful endurance, constancy) the race set before us ; and as though to assist us in running the race with constant endurance, he points us to the example of our Lord Jesus, and tells us, (4) to look unto Jesus, and consider how He endured patiently the trials and difficulties of the narrow pathway. He did not grow weary in well-doing, but kept on patiently in the doing of the Father's will, even in the face of many oppositions and contradictions of sinners.

In the 12th chapter of Luke's gospel, verses 35-37, the Lord gives an illustration of the attitude He would wish to see manifested in His people. He says—"Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately." We are to maintain our attitude of patient waiting upon the Lord, and "blessed are those servants whom the Lord when He cometh shall find watching, verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them."

In writing to the Ephesians, the Apostle directs us to take and put on the whole armour of God that we may be enabled to withstand the trials and temptations of this evil day, and having done all to stand. "Stand, therefore, having your loins girt about with truth." (Eph. 6 : 14.) Here again we have the thought that we are to maintain our attitude as servants of the truth. We must let our light shine. (Matt. 5 : 16.) The Lord has given us the knowledge of His truth for the very purpose that we should let the light shine out for the benefit and 'blessing of others. We must not be like the man who hid his one talent in the earth. We must not permit earthly cares to hinder us or prevent us from studying-, God's Word, or from meeting together with others of like precious faith. Just as an earthly child needs food to nourish and strengthen it in body and mind, so we, as New Creatures in Christ Jesus, need to feed upon the Word, to refresh our minds with the promises ; and what could be more helpful than the meeting together with those of like precious faith? So then, if we would maintain our attitude of patient waiting for the Lord, we must give careful attention to the directions of His Word.

Surely there are many blessings to be obtained by those who wait patiently for the Lord. In the midst of trial and perplexity, how good it is to draw near to our Heavenly Father and wait upon Him in prayer and seek counsel and guidance from His Word. "Truly my soul waiteth upon God, from Him cometh my salvation. He only is my Rock and my salvation. He is my defence ; I shall not be greatly moved." (Psa. 62: 1-2.) The Psalmist knew how vain it was to hope for deliverance to come from anyone else than Jehovah. and so he says in Psa. 62: 5: "My soul, wait thou only upon God ; for my expectation is from Him," and then in verse 8—"Trust in Him at all times ; ye people, pour out your heart before Him, God is a refuge for us." it is because God is all-wise, as well as all-powerful and just and merciful, that we learn to wait patiently for Him, knowing that He will cause all things to work together for our ultimate good and blessing. (Rom. 8: 28.)

In Lam. 3: 25-26 we have the expression of the prophet Jeremiah, who also had learned the wisdom of waiting patiently for the Lord ; he says, "The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord." In the days that lie before us may we each one realise the Lord's rich blessing upon us as we seek to wait patiently for Him ; hearkening to the instructions of His Word and following the leadings of His holy spirit. ( Jno.16 : 13 ; Rom. 8 : 14.) Let us remember the Apostle's words to "Set the affections on things above, not on things on the earth," ( Col. 3 : 2), and to cultivate a love for righteousness and truth by thinking on the things that are pure, good, true, just and lovely. ( Phil. 4 : 8). How grand and satisfying will be the ultimate outcome if we persevere in this way, and cease not to wait patiently for the Lord ! It will mean that He will own us as His Bride, His body members, and when He who is our life shall appear, then shall we also appear with Him in glory. ( Col. 3 : 4). In view of that glorious hope, "let us lay aside every weight (every unnecessary worldly care), and the sin which cloth so easily beset us, and let us run with patience the race set before us, looking unto Jesus."

(Concluded.)

## **TRUE WORSHIP AND TRUE SERVICE.**

*"God is a spirit and they that worship Him must worship Him in spirit and in truth." (John 4: 24.)*

THE disposition as expressed by the woman of Samaria still exists. How many different thoughts there are as to how and where, under what arrangements, and under what ministry God must be worshipped. How narrow is the conception of Christ and of the true worship of God. Selkirk seems to have better estimated the matter when he wrote, "Can the human eye contain the sphere of all the sky? God's truth is wider." When mankind comes to know God, to understand His wondrous purposes, and so voluntarily and wholeheartedly "turns to the Lord with one consent," there will be no waiting to consider the various manners, doctrines, and ceremonies of the Anglican or non-conformist churches ; there will be just that full spontaneous hallelujah chorus sounding throughout the earth as they adore and "worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created." Rev. 4 : 10, 11) "And every creature in heaven and on earth and such as are in the sea and all that are in them, heard I saying, Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever." (Rev. 5: 12-13.)

Various sections still think their assembly the only church to worship God in, and that only their ministers are

really ministers of Christ. In a previous Anglican Lambeth Conference there had been a disposition to recognise the validity of the ministry of the free churches, and those who have worked hard for the union of the churches had their hopes raised, and were looking for some further encouragement from the Lambeth Conference recently held. These hopes, however, were in vain. The Anglican Church would seem to have swung back to its old sacerdotalism, being evidently controlled by Anglo-Catholic influences. The various Eon-conformist churches are evidently beginning to think on better lines and to wonder whether all the time, thought and expense that have been used to bring about the union of the churches, would not have been better spent in the propagation of the Gospel, which is the real service of the church. After all, there is only one true church, and certainly that is neither Roman nor Anglican, nor any other of human foundation, but the one true Church, of which Christ is Head, the Church which is His Body, organised by Christ and established at Pentecost.

No doubt, it is a good intention that prompts so much effort towards bringing all the various churches to be one united whole, but it appears to be a wrong thought. The several denominations or sections in Christendom have never been Divinely recognised as the Church. They have been the attempts of earnest people, who have appreciated honoured servants of God, such as Luther, Knox, Wesley, Fox, Campbell, etc., to continue in the things taught by these leaders.

Instead of continuing to grow in grace and in the knowledge of the Lord Jesus Christ, they seemed to conclude that no more could be learned, and so settled down and put up their creed fence and church rules. Thus, instead of furthering the cause so ardently carried on by their leader, they rather "fettered reason with their rules," and stood in the way of advancing truth. Their organisations are, after all, but of human construction. They are bottles made to hold their own wine, but unable to contain the new wine, as truth unfolds and the Divine purposes become clearer. Those who claim that their section is the only place to worship God, that their humanly ordained clergy are the only ones properly authorised to serve God's people, are like the Samaritans of old, who thought the mount in Samaria where Jacob's well was situated was the right place to worship. The Lord's words are so plain and so full; no humanly constructed system can contain them—"Neither in this mountain nor at Jerusalem, but they that will worship God must worship Him in spirit and in truth." There is no occasion for one sect to condemn another, but let all seek as best they can conceive the Divine Word and Will, to serve God acceptably. And if they perceive that some other gathering of Christian people are having more fruit for their labours than they are, let there be rejoicing that the Word is going forward.

The only unity that Christ prayed for is a unity of Christian individuals, under one head—Christ. There is no thought in our Lord's prayer of forming one big earthly organisation. All true Christians are baptised into one body, into one faith, one hope, in one spirit, and where such meet, in so far as there is that one baptism, there will be found a fellowship, and kinship, a oneness.

The prophet Isaiah says, "When they say a confederacy, say ye not a confederacy." Respecting the union accomplished in Scotland. the "Christian World" says:—"There is no doubt that, in the United Church, the machinery will be better and the financial resources greater, but it does not necessarily follow that the religious life will be deeper and the spiritual power more intense. These things lie beyond machinery. And it may be said here that, so far, the tokens of spiritual quickening and of deepening life are to be found among those who refused to enter the Union."

The only true unity of spirit will be found in those who rise above the trivialities of form and ceremony, and appreciate the fulness and depth, yet simplicity of the teachings of Jesus and the Apostles. Those who come to "stand aghast with wonder and gaze on the ocean of love" manifested by God in the giving of His son to suffer and to die, and to perceive the rich provision of His Grace, first for the Church in the exceeding great and precious promises, and then for the world of mankind in the wider promises of His Word, need no human formula nor clergy to guide in worship. They simply find their hearts going out in adoration and praise, and, like the Psalmist, they sing, "I will praise Thee with my whole heart, before the gods will I sing praise unto Thee. I will worship toward Thy Holy Temple and praise Thy name for Thy loving kindness and for Thy truth." (Psalm 138.)

#### TRUE WORSHIP.

There can be no true worship apart from such a spirit—the spirit of reverential love. The Lord said the greatest command was, "Thou shalt love the Lord Thy God with all thy heart, with all thy soul and with all thy mind."

How much of formalism there has been and still is in connection with churchianity. How easy it seems for many to deceive themselves into thinking they are worshipping God, because they sing hymns and psalms and bow their heads while a minister reads or utters prayers. They have attended a service, they feel they have done what religion required; they have satisfied or appeased God. They have done it more because they were afraid not to do it than because they delighted in or rejoiced in the Lord. Such is not worship; only love of the heart, the soul, the mind, can express true worship. The atrocious teachings still contained in church creeds are so confusing and so dishonouring to God's name that it would be impossible to believe them and to render loving worship to God. It is only when we know God, when we "see the King in His beauty," recognise His wisdom in all His works and in all His requirements, and His love in all His purposes, and His justice in all His arrangements, when we understand His Word which reveals the great benevolent designs of selecting the Church to be joint-heirs with Christ, to share in the work of His Kingdom for "blessing all the families of the earth," and fulfilling the glad angelic message of "good news which shall be to all people," and of making this sin-cursed earth a happy, holy home for all Adam's race, that we can say in spirit and in truth, "O bless the Lord, oh my soul, and let all that is within me bless His holy name."

It matters not about temples made with hands, it matters not about pompous ceremonies or the offices of priests with robes, of printed prayers, of crosses, of bread and wine (falsely claimed, against all evidences and reason, to be

changed into the actual flesh and blood of Christ), or of any other humanly circumscribed forms and regulations, if God's love is recognised. The heart will surely find its own expression of reciprocal love, and it is acceptable to God anywhere, everywhere, if in spirit and in truth.

The world is gradually learning how much the Christian religion has been corrupted. History reveals much wickedness among those who have been popes and priests and clergy, and no wonder such fulfilled Peter's prophecy that they would bring in "damnable heresies." What is needed to-day is a discarding of all these errors of churchianity and an enquiring for the old paths, a returning to the simple and beautiful teachings of Jesus and the Apostles. It is a personal matter, for each must get his own heart into a loving, reverential attitude towards God, his own mind satisfied respecting His wisdom, justice and love, and then his whole being will be quickened into service of Him who has a right to "every service I can pay."

True worship does not, then, consist in joining one or another class, but the heart longing to express its loving worship to God will surely seek others of like precious faith with whom to co-operate in fellowship, in worship and in service. Instead, then, of one community labouring to confederate with some other community, let there be more diligence in purifying the doctrine, in getting into true alignment with Christ, in attaining Christlikeness in character and in service, and all who come to love God with all their heart, soul and strength, in simple faith and earnest hope, find they are drawn to each other in bonds of unity, love, joy and peace.

#### TRUE RELIGION.

True religion is not the doing of mighty deeds of miracles, of healing, speaking with tongues, or even preaching in Christ's name. True religion and undefiled is to visit the fatherless and widows in their affliction, and to keep unspotted from the world. (James 1: 27.) The service of Christ requires no great natural talent, the poor and uneducated can as truly serve Him as the cultured and great. A cup of cold water given to one of His disciples will not lose its reward, while some will say, "We have done great works in Thy name," but the Lord will answer, "I know you not."

True service must be prompted, as true worship, by love. "Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains and have not love, I am nothing. And though I bestow all my goods to Feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." - (1 Con 13 : 2-3.)

Christian service, or the Christian way, is simple. If it is a hardship, then it is not true Christian service. It must be a loving desire to serve the Lord and His dear people ; a pleasure to do good, to bring joy to the weary and sad, comfort to the sorrowing, light to them that are in gloom.

True, real service, like true worship, must spring spontaneously from a heart full of loving devotion. Real religion means a deep appreciation of the beauty, the excellence, the benevolence of the Lord, which produces a thorough devotion to the Divine will, a daily living to serve and please God. The Pharisee could stand in due form, in the recognised place of prayer, in the temple of God, but his prayer was a self recommendation, there was no love, but of self, in it, but, in another picture, we have true worship and real sacrificial service. The Pharisee had invited the Master to his home, for a feast in His honour. As they took their places at the table, a woman entered and stood at the Master's feet. She fairly bathed His feet with her tears, wiped them with her hair, and broke a very costly box of ointment which she poured upon His feet. What it cost her did not matter, she had been forgiven, lifted up by One who, instead of scorning her for her sins, had sympathetically restored her, given her the joys of restored favour of God, and put her on her feet, and made life worth living again. How could she express her feeling of gratitude? Oh, happy occasion, here was the opportunity ! Others could he-grudge the expense, and criticise her action, and say what she ought to have done with her money, but no expense, no, not life itself, would be too much to express properly her love for Him. He, so differently from everyone else, had looked upon her with pity and sympathy, instead of with scorn and insult, and had raised her out of her unhappy condition. Much had been forgiven, so she loved much, and there in that home at Bethany was a demonstration of true worship and true service, flowing from a heart overwhelmed with loving thankfulness and appreciation of the perfect and beautiful character of her Lord.

Such is the way to worship in spirit and in truth, never mind where or how, in this mountain, or at Jerusalem, or wherever two or three are gathered together in the Lord's name, or maybe in lonely and unseen service, or in the solitude of one's own room. True worship, real service, is not dependent upon one's being associated with any church or society ; it depends upon how far one appreciates God's pardoning grace and wonderful love, how far one is living in full devotion to Him who so loved "the world of sinners lost and ruined by the Fall."

In full and glad surrender  
I give myself to Thee  
Thine utterly and only,  
And evermore to be.  
O Son of God who lovest me,  
I will be Thine alone,  
And all I have and all I am  
Shall henceforth be Thine own,

My Lord hath met my longing  
With word of golden tone,  
That I shall serve forever

Himself, Himself alone.  
'Shall serve Him'—and 'for ever !'  
Oh hope, most sure, most fair!  
The perfect love outpouring,  
In perfect service there.

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

## "KEEP THE DOOR OF MY LIPS."

ONE great mark of character development is demonstrated by the control of the words of our mouths. How much trouble, discord and disintegration of companies of the Lord's people has been brought about 'by word of mouth. The Apostle Paul admonishes, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Viewing the Apostle's statement, we see clearly that this admonition is very applicable to many religious people to-day. How many there are who do injury to their fellow creatures with their words and use the same tongue in offering praise to God.

We know of no evil to which God's people are more exposed. than to the wrongful use of the tongue. With many it is as natural to gossip as it is to breathe ; they do it unconsciously, and many are the peculiar methods which the fallen nature will use in its attempt to stifle conscience, and yet maintain the use of this channel. long after it has been driven from evil practices, which are less common, less popular, though more generally recognised as sinful. It will say, I do not mean any harm to anyone, but I must have something to talk about, and nothing is so interesting to friends and neighbours as something which has a gossipy flavour connected with it. Hence it is that the Scriptures instruct us, "Let your conversation be such as becometh saints." "Let your speech be with grace seasoned with salt, that ye may know how ye ought to answer every Man."

Those of the gossiping disposition. however refined their methods and words, well know that. so far from the gossip ministering grace to the hearer, it ministers evil ; that the hearer is impelled by the forces of his fallen nature to go quickly and tell it further. Fallen natures feast on just such things, feeling the more liberty to do so, because they delude themselves that thus they are preaching against sin, and that in discussing and denouncing the said matters as being transgressions of another, they are mentioning subjects abhorrent to their righteous souls. How- defective are the reasonings of the weak human nature. when the counsels in righteousness of the Lord's Word are ignored. There is a wide scope for conversation among Christian people on the subject of the riches of God's grace in Christ Jesus expressed in His Word, and in these things we have that which not only ministers grace to the hearer, but which adds also grace to the speaker. Such conversation showers blessings on every hand, so far as the new creature. is concerned, and assists in deadening the old nature with its evil desires, tastes and appetites.

This is what the Apostle no doubt had in mind when he said that the Lord's people should "show forth the praises of Him. who called us out of darkness into His marvellous light." And a heart filled with the spirit of love, the spirit of God, the spirit of the truth and overflowing at the mouth, will be sure to overflow that which is within, for "Out of the abundance of the heart the mouth speaketh." A mouth, therefore, which does injury to others, either to fellow-members of "the Body of Christ," or to those that are without, indicates an evil heart, implies that the heart is not pure.

Another excuse for gossip about other men's matters is offered by some who say they can talk about religious matters to those who are religiously inclined, but when they are with worldly people or professors of religion who take no interest in Christian themes, they must be agreeable and accommodating. and must at least hear their gossip and and if they do not share in such conversation. they would be considered very peculiar, and their company would not be desired. But this is one of the peculiarities of the saints. They are not only to be different from the world, but different also from the nominal professors of religion. Their religion is not merely to be on the surface, and on one day of the week, and under a certain suit of clothes. but is to be of the heart, related to all the affairs of life, for every day and every moment. To follow strictly the Divine injunction will indeed separate them from some who are now their friends, and who love things of the world, forbidden to those who have become sons of God, and who have received of His spirit. That time Lord intended us to know this, is evident from the fact that He foretold that the way of discipleship would be a "narrow way." If, therefore, one's failure to be an entertaining visitor, neighbour or friend is because of one's fidelity as a new creature to the law of Christ - love which "worketh no ill to his neighbour," either in word or deed, and friendships are lost on this account, then, indeed, such have cause for rejoicing, because they are suffering a little, experiencing a loss for Christ and righteousness' sake. The loss may at first seem heavy, but if it is endured for Christ's sake in obedience to His righteous law of love, such will soon be able to say with the Apostle that such losses are "light afflictions" not worthy to be compared with the off-setting blessings..

It is in harmony with this that the Scriptures declare that the friendship of this world signifies enmity with (God).

Games 4: 4.) God has purposely placed the matter in such a position that His people must take their choice, and lose either the Divine friendship and fellowship, or the worldly friendship, because those things the Lord loves are distasteful to the worldly, and those things the worldly love. evil deeds. evil thoughts. and evil speaking, are an abomination in the sight of the Lord. "For, as He which hath called you is holy, so be ye holy in all manlier of conversation." (1 Pet. 1 : 15.)

## **CHRIST OUR PASSOVER.**

By Rebecca Fair Doney.

In the dark night, when Egypt lay asleep,  
Forth went the angel, God's command to keep:  
Slay all the first-born, even from the throne,  
Down through the realm to the humblest home.

Swift was his work; and on the midnight air,  
Oh, what a cry of anguish and despair  
Rose, from the hearts of those in every home:  
God's word was sure; the last great plague had come.

But in the homes of Israel, what a sight!  
Darkness without, in every dwelling, light.  
Clad for a journey; shoes upon their feet;  
With staff in hand, a solemn feast they eat.

Their father's God had heard their cries at last:  
His time had come; their bondage now was past;  
So in that night while Egypt mourned her dead,  
They ate the lamb with bitter herbs and bread.

But why this blood we see on every door?  
Why does the angel, seeing, pass it o'er?  
Israel's first-born in Egypt's danger shared;  
And only through that blood could they be spared.

Centuries passed; and still by God's command,  
Each year they slew, and ate the paschal lamb.  
Not that its blood could for their sins atone,  
But as a type of One that yet should come.

That sinless One, who, hanging on a tree,  
Bore all earth's sins, to set the prisoners free;  
That righteous One, that perfect Lamb of God,  
Who for the world gave His most precious blood.

Our blessed Lord, with those whom He loved best,  
On that last night, sat down to keep the feast.  
"With great desire," He told His chosen few,  
"Have I desired to eat this feast with you."

"My heart is grieved; for I betrayed shall be "  
By one of you, My chosen company."  
"Lord, is it I"? each asked in trembling tone,  
"Nay, Lord, we'll die with Thee!" cried everyone.

But in great sorrow, still our Lord did say,  
"One shall deny; another shall betray;  
All be offended, and flee unto their own—  
But for My Father, I should be alone."

After the feast, He took the Cup, and said  
"Drink ye of it, for you My blood was shed.  
I drink no more, until I drink with you,  
In that glad day, when we shall drink it new."

Then blessed the bread, and as each one did take,  
"This is My body, broken for your sake."  
Oft as ye drink this wine, and eat this bread  
Ye do show forth the suffering of your Head.

Bearing the whole world's load of guilt and shame,  
Knowing His own would soon deny His name;  
Knowing, by God, He would forsaken be,  
Thus our Lord went to His Gethsemane.

And still that sacred feast down through the years,  
Thy saints commemorate with holy tears.  
Keeping the words of Him, who said,  
"This do In mem'ry of My dying love for you."

In this dark night, Lord, we Thy first-borns meet,  
With staff in hand and shoes upon our feet.  
Thy precious blood is sprinkled on our hearts;  
Thy broken body life to us imparts.

Come, dearest Lord, and bless us while we feast;  
Around this board, be Thou our honoured Guest.  
We eat, and drink, and here our vows renew;  
Oh to our vows, Lord, keep us ever true!

Ail earthly hopes and joys, behind us lay;  
Lord, we would walk with Thee, the narrow way.  
What is earth's joys and what its glittering dross?  
We gladly leave it all for Thy dear cross.

•  
Thy matchless sacrifice doth us afford,  
A chance to share Thy sufferings, dearest Lord.  
Broken with Thee, we claim this privilege rare,  
That in Thy joys we may obtain a share.

On this Atonement Day, we would lay down  
Upon the altar, Lord, beside Thine own,  
Our sacrifice; it is so very small;  
Take, Lord, and offer it; it is our all.

Day after day, our testings, Lord, increase:  
This side the veil, we know they must not cease.  
Scourging or sword, or flames, whate'er it be,  
Help us, dear Lord, in our Gethsemane.

The bitter cup that to Thy lips was pressed,  
We, too, would drain, nor shrink at bitterness.  
These marks of sonship share with our dear Head;  
To live with Thee, we must with Thee be dead.

We'll take the cup tho' filled with grief and pain;  
Drink the last drop, and, dying, drink again;

Oh wondrous joy! this time, the cup shall be  
The cup of life, and immortality.

Lord, we have had a blessed feast with Thee;  
Now we go forth that we may tested be.  
Help us, that we do not our Lord betray;  
When .Satan tries to sift, Lord, for us pray. •

Some solemn night, mid scenes of dread and woe,  
While the fierce winds from every quarter blow;  
While passions rage, and tempests onward sweep,  
Their last memorial, Thy saints shall keep.

They may be few who gather round the board;  
Many, be entered into their reward.  
Praising the One who led them safely home;  
Waiting, until the marriage hour shall come.

Some, weary grew, before the fight was o'er;  
Some, through offence, would walk this way no more.  
Zealous awhile, methinks, they did run well,  
But at the test of Love, they stumbled—fell.

Those who are left, the last of Thy dear "feet,"  
Keep the last feast before the mercy seat;  
Gathering strength for what before them lies,  
When they complete in death, their sacrifice.

Some glorious morn the angelic host shall sing!  
Some glorious morn the bells of heaven ring!  
The Church of Christ has passed her trial stage;  
Eternal bliss is hers from Age to Age.

Before His Father's throne, with love and pride,  
Christ shall present His perfect, spotless Bride.  
The feast begins; the marriage hour has come;  
Christ and His faithful, are forever One.

On that blest day, the Bridegroom shall sit down,  
With His dear Bride beside Him, on the throne.  
To share His joys; to see His blessed face;  
In that blest throng, oh Lord, give us a place.

## Correspondence

Queensland. Dear Brother,

I have been wanting to write to you for some time desiring to know of your welfare in that far-away land. There is one thing certain, being in the Lord's service you will be well cared for. We see very little of the brethren here except as we have fellowship through the mail.

It appears there is another new thought sprung up about the Tabernacle. It is stated that Bro. Russell made a great mistake over the two goats in the "Tabernacle Shadows." They say the Lord's goat in no sense represents the "little flock." The bullock offering was for the High Priest and his own house, i.e., the little flock. The goat was still the Lord offering Himself, one offering in two parts—first for our sins, then for the sins of the whole world of mankind. They quote Isa. 53 and John's Gospel, "Behold the Lamb of God," and in Heb., "For by one offering He bath put away sin by the sacrifice of Himself."

I would very much like to be with you over there, but will have to wait on the Lord, and do what little I can here. I would enjoy very much to have a few lines from you whenever you have the time to spare.

With Christian love,

Your fellow servant by the Lord's grace,

B.T.

[The teachings referred to as being new have been specially abroad for the past 20 years, but the views have been held by Christians for many years previously. It is true that. Isaiah 53 and John's expression, "Behold the Lamb of God that taketh away the sins of the world," both refer to Jesus, but we, as Christians, are exhorted to "follow the Lamb whithersoever He may lead," and Paul so clearly shows that we are baptised into Christ's death, and have the privilege of "walking in His steps," as it is written, "for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." (Romans 8: 36.)

Brother Russell, like all human writers, made some mistakes, "let him that is perfect cast the first stone." Few writing so voluminously on so many deep truths have made less mistakes. To us it is beautiful the way the types in Leviticus 16 are explained in his "Tabernacle Shadows."

We cannot see any reason for the two sacrifices, i.e., the bullock and the Lord's goat if they both refer to the same thing. When, however, we see the wonderful "mystery which had been hidden from ages," how the church-members become joint-heirs with Christ and, therefore, must first "suffer with Him"; "if we be dead with Him we shall also live with Him," then the picture is a beautiful prophecy in type. How clear it is that the precious blood of Christ is applied only for the Church during this Gospel age. "There is now no condemnation to them that are in Christ Jesus" (Romans 8: 1), but the "whole world still lieth in the wicked one." They are still under the condemnation to death on account of Adam's sin. Therefore, the blood of Jesus has not been applied for them; no, for Heb. 9: 24 says "He appears in heaven for us."

Then the blood has bought us and the merit of Christ is applied to cover all our blemishes, so we have been able to yield up to God our justified lives, and have been begotten to the spirit nature; to be with Christ and to be like Him. (1 John 3: 1-2.)

We simply yield up to God what Jesus purchased for us, we give back what we received—the purchase price for the life of the human race—and it is then applied during the next age (Christ's Kingdom Age) for all mankind.

The Church needed the redemption price first, so that they could have something to sacrifice, something to offer to God (Romans 12: 1) that could be acceptable. Thus it is that Heb. 13: 12-13 exhorts us to follow

Jesus ("to drink of His cup, as we are baptised with His baptism"), who suffered without the camp that He might sanctify the people ("by the which will we have been sanctified through the offering of the body of Jesus." —Heb. 10: 10). As the bullock was carried outside the gate, "let us, therefore, go forth unto Him without the camp, bearing His reproach, for here (in this human condition) we have no abiding city, but we seek one to come." "By Him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name."

So, then, while we surrender our human lives unto death, to be buried with Christ—to die with Him—it must not be done grudgingly as though we would rather not, but, gladly appreciating our privilege, we render thanks to God for the opportunity, and so our sacrifice will be accompanied with praise, just as the incense was offered with the blood in the Most Holy, in the Tabernacle Types.]

New South Wales. 10th March, 1931.

Dear Brethren,

Your letter, also tracts, came duly to hand. Thanks very much for same, and, although the night to me seems to be getting darker, and the grains of wheat getting scarce, I am not going to faint by the way. I have not the slightest doubt but that the work being done now will bear fruit later on, but there are so few who seem to grasp the high calling.

I find people who can quote Scripture from Genesis to Revelation and they know nothing about it. No doubt it would be encouraging to know if there was any response, and if I thought I was the cause of only one grain of wheat being gathered into the Master's barn, my joy would be full, but as all praise belongs to the Lord I am not looking for any. My field is a large one, meeting people in the trains from different parts of the State, and I never miss a chance, some of the people travelling seeming to be interested. Although -- is one of the largest suburbs in the State I am not expecting to do much here, but time will tell.

Hoping I have not encroached too much on your time, sincerely yours with much Christian love, M.G.

New South Wales. Dear Brother,

Enclosed postal note , kindly renew subscriptions

to "Heralds" addressed to , and also to myself at

above address; also for "People's Paper" for one year. Send "Daniel's Prophecy," for which I think you have some credit.

I would like some tracts if you have them to spare, especially the February 1st, "Upon the Earth Distress with Perplexity." I think that one is right up-to-date, and would like 50 of these. Place balance of money to Tract Fund or wherever you think best.

With Christian regards, yours in the Master's service, J.E.

Dear Friend,

No doubt you have been expecting to hear from me long since. I'm enclosing to meet my subscriptions, which are

long overdue. Bad times have delayed me a little in sending it; however, I hope to send a little more shortly to help to spread the good tidings. What confusion in the world to-day! More division of opinion on current matters than ever I knew. What relief and peace of mind to know what is to follow. If you have them, please send half a dozen copies of "People's Paper" of February 1st. If not, anything in the pamphlet line hearing on "Distress with Perplexity."

Kindest regards, yours faithfully P.A.W.

[A good supply of the above-mentioned tract is on hand, and all who can use them to advantage and desire to cooperate in the work are invited to send for these or others on different topics. Let us work while it is yet day, for a night cometh when no man can work.—John 9: 4.]

## CHRIST'S LIFE ON EARTH.

REPLY TO PROFESSOR

. London, 19th February.

Rev. Thomas Nightingale, on behalf of the National Council of Free Churches, has issued a dramatic denunciation of Professor Eisler's book, "Christ's Life on Earth," He says it is the work of a hostile Jew attempting to account for the Resurrection and putting the best face he can on the treatment of Jesus by his countrymen. Dr. Eisler, he adds, admits that the book contains nothing more than a hypothetical reconstruction. It starts by postulating a theory, and builds it up to suit his own purpose.

"I believe," Rev. T. Nightingale says, "experts will not find it difficult to reduce the theories to their proper value. Even supposing the text of Josephus is authentic, the whole of Dr. Eisler's work involves a reconstruction which is largely imaginary. This kind of thing is attempted again and again, and Christianity remains."

Dr. Mingana, of Ryland's Library, Manchester, the chief authority on Josephus, says there are only two references to Christ in the recognised edition of Josephus, and leading authorities are unanimous that both are medieval forgeries.

WHERE LIGHT IS NEEDED.

"I was speaking a little time ago," says Rev. M. E. Aubrey, M.A., Secretary of the Baptist Union, in a speech reported in the "London City Mission Magazine," "to a man who knows more, I think, of the lives of University students than any other man. He said that before the war any student who came from a Christian home was assumed to have a working knowledge of the Bible. Not long ago, after speaking to a class on a subject in which David was referred to, one student came up to him and said he was interested, 'but who was that chap, David, anyhow?'"

This recalls to the editor of the City Mission Magazine the story of an American visitor who heard a sermon from a lay preacher in this country. The subject had been "The Cities of the Plain." The grateful hearer went into the vestry to thank the preacher for telling him something he never knew before. "Before I heard you this morning, sir," he said, "I always understood that Sodom and Gomorrah were man and wife!"

"Christian World."

HEBREW SPOKEN IN PALESTINE.

A well-known and learned Christian missionary in Palestine writes, us :—"Even Moslems are learning to speak Hebrew, and to speak it well. A good many Christians have during the past few years got enough for all business purposes. I once travelled beside a chauffeur for a whole half-hour speaking Hebrew, and did not know that he was not a Jew till he used an Arabic idiom,"—"British Weekly."

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# The Principles of Love and Justice Contrasted.

NOTHING is more necessary to the peace and prosperity of the Church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through failure to distinguish between the relative claims of love and justice. Therefore, we consider it profitable to examine these principles and Their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by a square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for “good weight” or “good measure.” There is no grace in it, no heart, no sympathy, no favor of any kind. It is a calculating, exact measure of truth and righteousness. When justice is done, there are no thanks clue to the one who metes it out. Such a one has merely done a duty, the neglect of which makes one culpable, and the doing of which merits no favor or praise. And yet, firm and relentless as this principle is, it is declared to be the very foundation of God’s throne. It is the principle which underlies all His dealings with His creatures. It is His unchangeable business principle; and how firmly He adheres to it is manifest to every one who understands the plan of salvation, the basis of which is the satisfaction of justice against our race. Though the arrangement for the satisfaction of justice cost the life of His Only-begotten and well-beloved Son, so important was this principle of divine justice that God freely gave Him up for us all.

## JUSTICE BEFORE GENEROSITY.

The principle of love, unlike that of justice, overflows with tenderness, and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be regarded as a favor or a manifestation of love, which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, “We should be just before we attempt to be generous.”

And this is right; if justice is the foundation principle in all of God’s dealings, it should be the same in: all ours. who are brethren in Christ, much more so among those in the world. As brethren in Christ, we have no right to presume upon the favor of one another. All to which we have a right is simple justice, though we may waive those things that are really our rights. But in our own dealings, we should strive always to render justice—justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties, etc., because we recognise in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another.

As we have just said, there is no obligation. to demand justice for ourselves, and we may if we choose, even suffer injustice uncomplainingly. must, however, if we are Christ’s, render justice so far as we are enabled to recognise it. In other words, we are not responsible for the action of others in this respect, but are responsible for our own. Therefore, we are to endeavour earnestly that all our actions, our words and our thoughts may be squared by the exact rule of justice, before we offer even one single act as an expression of love.

## JUSTICE, EQUITY-, A CHRISTIAN QUALITY.

It would appear that many Christian people spend Years of their, experience without making any great progress. One difficulty leading up to this condition is a failure to recognise the basic principles underlying the divine laws, which apply to us from the moment we are adopted into the Lord’s family. The first of these basic principles is justice. We need to learn more and more clearly what are our own rights and the rights of our fellow creatures in the Church and out of the Church. We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to recognise that we must not under any circumstances or conditions infract the rights, interests, or liberties of others—that to do so would be wrong, sinful, contrary to the divine will, and a serious hindrance to our growth in grace. Secondly, we must learn to esteem love next to justice in importance in the divine code. By love we mean, not amativeness. nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence, which we see manifested in our heavenly Father, and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in Him, it must be along the lines of these elements of His character. More and more we must appreciate and sympathise with others in their trials and difficulties and afflictions; more and more we must become gentle, patient, kind towards all, but especially toward the household of faith. All the graces of the spirit are elements of love. God is love, and whoever receives of His spirit receives the spirit of love.

These two basic principles must cover all of our conduct in life. Justice tells us that we must cease to do evil—that we must not speak a word, nor do an act that would work injustice to another, nor even by look imply such injustice ; that we must be as careful of his or her interests and welfare as of our own. Justice may permit us to give them more than justice could require, but justice demands that we must never give them less than due. No matter if they do riot require justice at our hands, no matter if they are willing to take less than justice, no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice, still our course is the same. We have received of the Lord’s spirit, and must act from this standpoint and not from the standpoint of others who have not His spirit, or who are more or less blinded and disabled from dealing justly.

## LOVE AND JUSTICE BOTH CONTROL.

If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to

them. Love, generosity, demands that we accept from others less than justice, because we realise that they are fallen, imperfect, not only in their flesh, but also in their judgments. Furthermore, we see that the great mass of the world has not received the spirit of the Lord at all, and therefore cannot appreciate these basic principles of justice and love, as we appreciate them. We must in love look sympathetically upon their condition, as we would upon the condition of a sick neighbour, friend, parent, or child. We must make allowance for their disordered condition, and think as charitably as possible of their words, conduct, etc.

This does not mean that we are to be blind or oblivious to true conditions, and permit ourselves to be deprived of all that we possess or earn; but it does mean that we should take a kind, sympathetic view of the unrighteousness and injustice of those with whom we have dealings. We should remember that they are fallen, and that they have not received the grace of God as we have received it; and that they are not, therefore, to be measured by the line of strict justice, but rather that their imperfections are to be allowed for reasonably by the elastic cord of love. It is our own conduct that we are to measure by the law of justice, the Golden Rule.

#### HOW LOVE MAY OVERFLOW THE MEASURE.

Flow clearly the Master sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in His judgment of ourselves, in harmony with His statement. "With what judgment ye judge, ye shall be judged"! A right appreciation of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an altercation, many a law suit, many a quarrel, and would make of the Lord's people shining examples of kindness, generosity, love, and at the same time examples of justice, right living, sterling honesty, etc.

Love is not, like justice, an exact principle to be measured and weighed. It is three-fold in character: it is pitiful, it is sympathetic, in the sense of kinship of soul—affectionate it is reverential. These different forms of love are exercised according to the object upon which love is centered. Pity-love is the lowest form of love; it takes cognisance of even the vile and degraded, and is active in measures of relief. Sympathetic love rises higher, and proffers fellowship, comradeship. But the reverential love rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter form we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence; and love our fellowmen in proportion as they bear His likeness. The divine law demands love, both to God and to man.

Although we owe to every man, as a duty, love in one of these senses, we may not demand it one of another; but love overflows justice. Love shakes the measure, presses it down, heaps it up. The lack of love is not to be complained of by the Christian, however, but when bestowed it is to be appreciated gratefully and reciprocated generously. Every one who craves love should crave it in its highest sense—in the sense of admiration and reverence. But this form of love is the most costly; and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble, truly like our Lord Jesus.

The love begotten of sympathy and fellowship is also very precious. But any sentiment that comes merely in response to a demand, is deprived of love's choicest aroma. Therefore, never demand love, but rather by manifestation of it toward others court its reciprocation. The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, whose heart is so full of love that it overflows in generous impulses toward even the unworthy. All of the objects of pity, however, are not unworthy of love in the higher senses; and some such often draw upon our love in every sense.

#### A SELFISH, ONE-SIDED VIEW.

To demand love's overflow of blessing—which is beyond the claim of justice—is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. If we do, we manifest a lack of love and the possession of a considerable measure of selfishness. Some seem to see clearly where brotherly love should be extended to themselves, but are slow to see their own obligations in this respect.

For instance, two brethren were once rooming together, and through failure to consider the relative claims of both love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent of the room. When the other urged the claim of justice, the first urged the claim of brotherly love, and the former reluctantly yielded, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow, so one-sided, so selfish a view! Cannot all see that love and justice should work both ways; that it is the duty of each not to oversee others in these respects, but to look well to his own course, to see that he manifests brotherly love; and that if he would teach others, it should be rather by example than by precept only?

#### LET LOVE REIGN SUPREME

Let us beware of a disposition toward covetousness. Let us each remember that he is steward over the Lord's goods entrusted to him, and not over those entrusted to his brother, that each is accountable to the Lord, and not to others, for the right use of that which the Master has placed in his hands. There is nothing much more unbecoming and unlovely in the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be especially manifest in broad and generous consideration, which would rather cover a multitude of sins than to magnify one.

The Christian is to have the loving, generous disposition of heart—a copy of the Heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake deals with us and does not impute sin to us, except as it represents knowledge and wilfulness. With such a rule operating

amongst Christians, a determination not to recognise as an offence anything that is not purposely done, or intended as an offence, would be a great blessing to all, and the proper, God-like „ The transgressions to which our Lord refers Matthew 18 : 15-17, are not trivial affairs of no consequence, are not evil-surmisings and imaginings, are not rumors, are not fancied insults, but positive wrongs done us, and on account of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke—some intimation that we recognise the wrong, and that it has grieved us and hurt us, and needs correction.

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity, our kindness and our desire to think no evil, or as little evil as possible, should be manifest by all the words and acts of life. This is God-like. God had a kind, benevolent, generous sentiment toward us even while we were vet sinners. Nor did He wait for the sinners to ask forgiveness, but promptly manifested His desire for harmony, and His readiness to forgive. The whole Gospel message is to this effect, “Be ye reconciled to God,” Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof, a bitter sting. We should manifest the loving forgiveness that we should have in our hearts at all times.

May love and justice find their proper, relative places in the hearts of all of God’s people, that so the enemy may have no occasion to glory ! The Psalmist said,

“O how I love Thy law (the law of love whose foundation is justice). It is my meditation all the day” (Psalm 119: 97). Surely, if God’s law were the constant meditation of all, there would be fewer and less glaring mistakes than we often see! Let us watch and be sober, that the Adversary and our fallen flesh may not gain an advantage over us as new creatures. Let “Self” be more and more eliminated and “Love” reign supreme.

It takes great love within the loyal heart  
To live beyond the others and apart  
A love that is not shallow, is not small,  
Is not for one or two, but is for all.  
Love that can wound love for its highest need;  
Love that can leave love, though a heart may plead;  
Love that can choose the right and leave the wrong,  
And breathe in hope and joy the victor’s song.  
A love that will not waver—that will find  
Just what it means to suffer and be kind.  
It takes great love to conquer self and pride,  
And swim against the swift and evil tide—  
A love that wends its course to that grand height  
Where dwells our God enthroned in wondrous light.  
Like that great love our Lord did sweet express  
So strong in faith and patient tenderness.  
Yea—like the glowing sun, this love must live,  
Moved by one burning, deathless force—to give.  
Love, faith and courage—courage, faith and love.  
Of such are God’s victors—crowned from above.

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#### PEOPLES PAPER.

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## PASSOVER MEMORIAL.

THE Passing over of the First-Borns of Israel On that dreadful night. when all the first-borns in all the houses of the Egyptians were slain was a wonderful demonstration of God's protection of His people. It should have been a lesson to Israel never to be forgotten, and, no doubt, had that nation carefully observed the memorial of the slain lamb by whose blood their first-borns were all spared, the annual observance. would have kept in memory what great things God had done for them, and have kept them from turning to, idols and forgetting their covenant with God.

That night in Egypt was a picture Gospel Age, and how the blood of "Christ our Passover" is first applied to save the "Church of the first-borns whose names are written in heaven.- Just as the consequence was the deliverance of all Israel and the destruction of Pharaoh and his hosts in the Red Sea, so the consequence of the death of Christ and the saving of the Church of the first-borns will be the deliverance of all who will be God's people. from slavery to Satan. sin and death, and finally, the destruction of Satan and the wicked angels in the second death (Matt. 25: 41).

As it was only the first-born in each house that was in danger on that night in Egypt—they would have perished had there been no blood sprinkled on the lintel and door posts of the home—so it is only those who have by faith become members in Christ members of the Church of the first-borns. who are in danger of the second death during this age ( Hebrews 6:4-6; 10: 26-29). Those who remain under the blood—and they only—are safe. The teaching of salvation by faith in the blood of Christ was the stone of stumbling to the Jewish nation. They rejected the stone which is become the chief corner stone of the building. It is astonishing how the nominal Christian Church is now stumbling at the same stone—the cross of Christ lets become to many a stone of stumbling and rock of offence. "Behold I lay in Zion a chief corner stone elect and precious, and he that believeth on Him shall not lie confounded. Unto you, therefore, which believe He is precious, but unto them which he disobeyed, the stone which the builders disallowed, the same is made the head of the corner, and a stone. of stumbling and a rock of offence to them which stumble at the word being disobedient" ( 1 Pet. 2: 6-8).

The Word of God, from Genesis to Revelation, consistently teaches that "without the shedding of blood there is no remission of sins." The salvation of mankind from the curse of sin and the condemnation of death entirely depended upon a ransom sacrifice of a perfect human life to pay the penalty incurred by Adam. So it was that Christ became flesh, "was made man, a little lower (nature) than angels, that He, by the grace of God, should taste death for every man" (Heb. 2:9). Jointly introduced Jesus as the Lamb of God "that taketh away the sins of the world." Jesus Himself said, "This is my blood which is shed for many." "My flesh I give for the life of the world." How wonderful was the sacrifice of Him who was rich (in heavenly glory with the Father) and became poor, that we, through His poverty, might be made rich. The old, old story of Jesus and His love is so beautiful, and so simply and plainly stated in the Bible that it would seem that those who deny the efficacy of the cross of Christ in satisfying justice on man's behalf, must first lose faith in the inspiration of the Bible. There are all sorts of new theories to-day among professing ministers of the Gospel, which are contradictory to this foundation doctrine of the Christian faith, "Christ died for our sins according to the Scriptures." They are stumbling to-day at the same rock of offence, as the Jews did of old.

Our Lord knew that He was to be the antitype of the Jewish Passover lamb. He, therefore, day on which He must die (Nisan 14th, Jewish time). He knew the year in which He must be "cut off" from Daniel's prophecy. He would keep the last annual pass-over with His disciples, and instruct them that they need no longer observe the memorial of the type, but instead, "as oft as ye do this" do it in remembrance of Him. "Christ, our passover, is slain for us: let us therefore keep the feast."

Instead of this simple memorial of Christ's death once a year the Apostate Church of Rome instituted the abomination of the Mass, and celebrate it as often as it may be deemed convenient or profitable. The Church of England and other denominations also celebrate the Lord's supper—though generally taken in the mornings—just as often as they feel like it or think fit. They fail to grasp the Lord's intention that it was annually to remember His death and its purpose. The Apostle reminds us that it was "in the night in which He was betrayed" that He took the bread and wine as symbols of His flesh and blood, and instituted the simple service by which all His followers could lovingly and thankfully remember His sufferings and death on their behalf, and indicate afresh their consecration to be "dead with Him," to be broken together with Him. "If we suffer with Him." says Paul. "we shall be also glorified together with Him."

Many like to keep the memorial according to the Jewish date ( 14th), which this year will be after sundown. Tuesday, . March 31st, and all who do this in remembrance of Him who loved us and gave Himself for us, realise that it is a means of grace and strength to earnestly press along in the narrow way in the footprints of the Lamb whithersoever He may lead.

"DO THIS IN REMEMBRANCE OF ME."

Arrangements have been made by the Melbourne Class to hold the annual observance of the Memorial of our Lord's death on Tuesday evening, March 31. This date corresponds to the 14th Nisan, Jewish reckoning, on the evening of which our Lord instituted this observance to be kept in remembrance of Himself as the antitypical Passover Lamb. about nineteen hundred years ago.

The service will be held (D.V.) at 7.45 p.m., in Moles-worth Chambers, 450 Little Collins Street (3rd Floor); and all consecrated believers in the atoning sacrifice of Christ are invited. "Christ our Passover is sacrificed for us; therefore, let us keep the feast."

EASTER CONVENTION.

The Adelaide Class is making arrangements for a four day Convention at Easter. The meetings will be held at

Liverpool Buildings, Flinders Street, and will commence on Good Friday. Further meetings will be held on Easter Saturday and Sunday, and Easter Monday will be taken up with a visit to Gawler.

The service in commemoration of our Lord's death will be held on Thursday evening, April 2, at 8 o'clock. All believers in the ransom-sacrifice of Jesus Christ are cordially invited to attend these meetings.

Those desiring further information or accommodation are requested to write to the class secretary, Miss IL Copping, 70 Fairford Street, Unley, South Australia.

## Helpful Thoughts from Christmas Convention, 1930.

LET us avoid any tendency to seek the chief seats (Eccl. 8: 9; 3 John' 9, 10.)

Let us not forget to seek in humility to wash each other's feet ( no. 13 : I 2-15 ).

Let us strive more faithfully and earnestly to fulfil our consecration vow daily.

"All for Jesus." "All for Jesus."

Let us be guided by the principles of God's Word, not by our own preferences, which are misleading. Let us not respect persons among the Lord's brethren. "One is your Master even Christ, all ye are brethren."

Let us not through fear of offending another, be lacking in courage to voice our own sentiments. Let us not condone error or wrong. Speak the truth in meekness and love.

Let us be earnest in redeeming the time.

Let not our lives be so full of earthly cares, or even duties, that we find no time for study of the Word.

Let us not forsake the assembling of ourselves together, and let us see that we give time to prepare the lesson beforehand and not selfishly expect others to do the preparation for us.

Let us not trust in man, nor in human sect or party, but let us hold the Head in proper respect (Jno. 5: 44).

Re the dangers of Nicolaitanism-- Russell remarks—"The Church's dangers have always arisen from those who sought to lord it over God's heritage, and to dispense their own wisdom, or the wisdom of other men, instead of the Word of the Lord."

In Re "Evil-speaking"—To tell fairly what another believes and to show that it is wrong is not evil-speaking. It is speaking the truth, which should always be spoken in love. In many instances it is a duty to speak."

Thyatira was rebuked because she "suffered" the woman Jezebel and her errors (Rev. 2: 20). Let us not suffer errors, self-conceit, arrogance and blasphemy of the Truth. Ours is the duty and the obedience toward God.

Let us learn to wait patiently for the Lord; not chafing under our trials, but waiting heartily—cheerfully enduring hardship for the truth's sake.

## Question Box.

Question.—In Jer. 34 : 19, what was the significance of the passing between the parts of the calf ?

Answer.—The passing between the parts of a slain animal was the ceremonial binding of a solemn covenant.

The message which the Lord sent by Jeremiah, as recorded in this chapter, was upbraiding the Jews for failing to keep the covenant which they had made only little more than twenty-five years previously. In the 18th year of Josiah, the king had wrought a great reformation in Israel. The whole nation were enthused with zeal, and covenanted to observe all that was written in the Law Covenant. One feature of that Law was that no one should hold a fellow Israelite in servitude beyond seven years. The Jews when threatened with disaster from their enemies had remembered this law and had liberated their slaves, but when the danger was passed they compelled their poor brethren to return to bondage, regardless of their covenant with God. worldly gain weighed more with them than the keeping of the Divine commands.

To ratify the covenant, a calf had been killed and cut in two, the parts being placed at some distance from each other : the contracting parties passed between these parts, thus signifying that they consented to be served in like manner, if they failed to keep their part of the covenant.

The custom of sealing a compact in this manner dates from the time of Abraham, and was by Divine appointment (Gen. 15: 8-10, 17). God gave to Abraham His oath in confirmation of His promise, and bound Him, self by what is termed the "Covenant of blood." A full description is given in verses 9 and 10. A heifer of three years old, and a she goat of three years old, etc., he took unto him all these and divided them in the midst, and the Lord, represented by a lamp of fire (verse 17) passed between the parts of these sacrificed animals, thus swearing by a covenant of blood, sacrificed life, to fulfil the promises He had given. The Apostle says, "He swore by Himself."

This outward evidence was given to Abraham to assist his faith in the fulfilment of the promises, though it might be so long delayed during the development of the Divine plan of the ages.

God graciously deigned to confirm His covenant in this way, not only for Abraham's sake, but for the comfort and consolation of those who were to be the heirs of the promise—the Church.

The Apostle in Heb. 6: 16-19, referring to this matter, says, "An oath for confirmation is to them an end of all strife, wherein God willing more abundantly to show, unto the heirs of promise the immutability of His counsel, confirmed it with an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor to the soul, both sure and steadfast."

What strength of hope there is here for thou art Christ's, and therefore "heirs of the promise, "Abraham's seed" (Gal. 3: 16, 27, 29). For the promise is unto those who are adopted into the heavenly family by the spirit of adoption, sons of God, joint-heirs with Christ" (Rom. 8 : 16, 17). They, like Abraham, have to wait for the fulfilment, and like the natural seed have hard experiences "waiting for the kingdom." but the fulfilment is sure, for God "bath sworn by Himself," and not one thing of all lie bath spoken, bath, nor can fail.

Question.—Will you kindly explain the meaning of Romans 8 : 11, "the quickening of your mortal • bodies"? Is that process going on in this life and how?

Answer.—The Apostle in this connection has been contrasting the mind of the flesh and the mind of the spirit. He has shown that not one (except Jesus) could keep the Law Covenant. That which had been ordained unto life, a way of gaining life by perfect obedience to the Law, had only brought a further condemnation to death. So then it was evidenced that the best efforts of humanity could not by deeds of righteousness gain life. All are, therefore, born in sin—"There is none righteous, no, not one" ; all are at enmity with God—"They that are in the flesh cannot please God." The only ones who can please God during this Gospel Age are those who, though they "were by nature children of wrath even as others," have placed themselves in the Lord's hands, and have been quickened by His spirit, "But God who is rich in mercy, for His great love wherewith He hath loved us even when we were dead in sins hath quickened us together with Christ" (Ephes. 2 : 3-5). This making alive is by God's holy spirit, which begets new mind, a new heart within us, and we become new creatures begotten to a lively hope, a spiritual life. with the promise of a heavenly home. This new mind and heart delights to please God, and will seek to serve Him and His cause and His people. It cannot do anything like what it would like to do in such service, because it only has an earthly 'body, always very weak, and very circumvented in its abilities; nevertheless, the holy spirit which we have received is so anxious to serve, that it stirs up the faculties of the human body to make it serve the cause. The new creature takes possession of the human body. It is the only body it has, and this body, with the holy spirit-begotten new mind, comprises the new creature. "Know ye not that your bodies are members of Christ."

So then it is quite evident that this quickening of our mortal bodies is a present experience. This is where the great fight between the spiritual mind and the fleshly mind takes place. The human mind is still there and seeks to assert itself, seeking its natural rights and urging its likes and dislikes, but the new mind delights to do God's will, and has devoted these human rights, the fleshly mind, to death.

"The past time of our lives  
Sufficeth to have wrought  
The fleshly will which only ill  
Hath to us ever brought."

The new creature is then steward of all his faculties, and it will depend upon how well he quickens the both' into activity, in the cause of Christ, as to whether he may receive the "Well done" at the end of the way.

Question.—We are having some good studies in the "Tabernacle Shadows," and have been thinking about the typical bullock of the "Atonement Day Sacrifices" ( Lev. 16). Bro. Russell says the bullock represents Jesus only, and its blood was applied for Himself ( Jesus) and His house. The High Priest typified Jesus, his house typified his sons the under priests. The blood of atonement is taken as the price of our redemption (Pages 58. 59) , so would not the blood of atonement also be the price of our Lord's redemption from death?

Answer.-- We would not understand that there was any redemption required to deliver our Lord from death. The promise was "Thou wilt not leave my soul in the grave, neither wilt thou suffer thine holy one to see corruption. 'Whom God hath raised up having loosed the pains of death, because it was not possible that he should be holden of it" (Acts 2: 27, 24). It was not possible that the Holy One could be "holden of death.' for He had not forfeited His life. He came to earth to do the Father's will, to redeem mankind ; He willingly laid aside for the time the heavenly glory ; He had in no sense forfeited His heavenly existence. Yet He took the sinner's place and freely gave His human life as a ransom for Adam's race, that "as all in Adam die, so all in Christ might be made alive again." For this purpose He was "made flesh," became man, born under the law thus with the privilege of keeping the Law and of gaining the reward promised under the Law Covenant --life. It was this perfect human life, with its right to live as the reward of obedience, which He gave as the ransom price for the recovery of the disobedient Adam and all affected by that disobedience; "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5: 19). That perfect human life was freely yielded up unto death once and for all, never to be recalled—to be accepted by justice as instead of Adam and his race. Jesus said, "My flesh (human nature)' I give for the life of the world." So we know Christ no more after the flesh (2 Cor. 5 : 16). He was "put to death flesh but raised—quickened or made alive again—spirit" (1 Pet. 3 : 18).

The Tabernacle types are pictures sometimes large and more general, and then there are pictures also in these pictures. Our thought is that the High Priest on the Day of Atonement represented Christ, Head and Body. The bullock represented the perfect humanity of Jesus, the blood was taken into the Most Holy, and presented there for "Himself and His house." The fulfilment of this was when Jesus ascended into Heaven, "there to appear in the presence of God for us," that is, for the members of His Body, the "little flock" to whom it is the Father's good pleasure to give the Kingdom, and all the household of faith, which includes the Great Multitude of Revelation 7.

Then the further picture of the two goats, i.e., the Lord's goat and the scape goat, shows the two classes. The blood had been applied for both, so that they could both come to the veil of consecration. All for whom the blood of Jesus has been applied have the same privilege of presenting themselves in consecration into Christ's death. As is shown in the picture, one class, those who are to be joint heirs with Christ, because of their willing, faithful consecration,

are represented by the Lord's goat, which is shown as going the same way as the bullock, walking "in His steps," followers of the Lamb, "whithersoever He may, lead"; the other class, after making consecration, are not so willing to perform. They are attracted 'by the things of the world and the flesh, and would draw back from the persecutions and necessary afflictions. They are shown in Revelation 7, as having come up through great tribulations and ultimately are saved "so as by fire" and receive palms of victory and serve before the throne, instead of having crowns of glory and being seated in the throne. So then our thought is that Aaron represented the "Man Christ Jesus," Head and Body. The Head needed no redemption, but the Body does, so the blood was 'for Himself, He identifies Himself so closely, so intimately with His body members, and for all believers during this Gospel Age.

In other pictures or features of the Tabernacle Shadows, Aaron's sons represent the sacrificing members in Christ, the Royal priesthood, but in this picture we think Aaron represents Christ the Head and the Church, which is His Body. Aaron's sons are not mentioned.

Question.—What is the antitypical significance of the priests wearing bonnets? (Exod. 28 : 40).

Answer.—In the services of the typical tabernacle it will be found that the high priest who typified Christ, the High Priest of our profession, alone went with uncovered head when in priestly attire ; and that all of the under priests who typified the Church, "the Royal Priesthood," wore head coverings called "bonnets." The teaching of this type is in full accord with the words of the Apostle (1 Cor. 11: 4-6), for in the gatherings of the Ecclesia of the New Creation, the Lord, the antitypical High Priest, is represented by the brethren, while the Church or Royal Priesthood is represented by the sisters, who, the Apostle declares, should likewise wear a head covering as indicating the same lesson—the subserviency of the Church to the Lord.

## **WAIT PATIENTLY FOR HIM.**

( Convention Address).

IN Psalm 37: 7 we have this expression of the Psalmist, "Rest in the Lord and wait patiently for Him." Even though evil-doers may seem to prosper, the true child of God must not allow his confidence in God to be shaken. In due time evil-doers will receive punishment for wrong-doing, while the righteous will be blessed and encouraged. It is surely then the part of wisdom to give earnest heed to the directions of God's Word. "Let none that wait on Thee be ashamed ; let them be ashamed, which transgress without cause" (Psalm 25:3).

The marginal reading of our text is, "Be silent to the Lord, and wait patiently for Him." According to Strong's Concordance, the Hebrew word here translated, "wait patiently," has in it the thought of carefulness. It implies that we should be very careful to wait for the Lord. Wait attentively, wait carefully, wait patiently for Him. The pathway of the Christian is beset by many dangerous by-paths, and he is not a wise Christian who feels that he can walk that way in his own strength. The attitude of the true disciple is that expressed in the hymn which says, "Keep Thou my way () Lord, myself I cannot guide, nor dare I trust my faltering steps, one moment from Thy side."

The Lord has promised that He will guide His people. (Psalm 32 : 8), "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with Mine eye." Again our Lord Jesus is likened to the Good Shepherd. (Jno. 10 : 4), "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him, for they know His voice." So, then, to understand clearly the Lord's will for us, we need to hearken carefully to His voice, that is, we need to become familiar with His Word, and additionally we need to study carefully the life of Christ, our Guide, our Shepherd, our Leader. In Psalm 119 : 105 we find these words, "Thy Word is a lamp unto my feet, and a light unto my path." And so it is that when we are not quite sure which way the Lord would have us go , if we come to some place where we are not able to see the right pathway, we need to call to mind the Psalmist's words, "wait patiently for Him," that is, refrain from acting if the matter is one of importance and likely to involve us in difficulties. We are not wishing to convey the thought that the Christian should be slothful or inactive, but rather that we should 'at all times, and especially in matters of importance, "ponder the path of our feet, and let all our ways be established" (Prow. 4 : 26). To do this we will find that much careful searching of the Word will be necessary, as well as earnest prayer for promised grace and help to enable us to understand the will of God aright. This thought of waiting for the Lord is frequently mentioned in the Scriptures, and it is surely a lesson which every follower of Christ will need to keep, in mind. We must not run ahead of the Lord. We believe that many of the Lord's people have made mistakes along this line. Our attitude should be that expressed in the hymn.

"Take time to be holy, let Him be thy guide ;

And run not before Him, whatever betide,

In joy or in sorrow still follow thy Lord,

And, looking to Jesus, still trust in His Word."

In Psalm 27: 14 we have another expression along the line of waiting for the Lord. It reads, "Wait on the- Lord, he of good courage, and He shall strengthen thine heart, wait I say, on the Lord." Another scripture very similar to this one is found in Isa. 40:31, and reads, "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." In these two texts our attention is called to some of the blessings which will result from our waiting upon the Lord. It will mean that our strength of character in righteousness will be developed. But much will depend upon the manner in which we wait upon the Lord. •Our waiting for and upon the Lord must not be in a restless or fretful manner. In order to be pleasing to the Lord and to bring to us the fullness of His blessing, we must learn to wait patiently, heartily. uncomplainingly. There may come times when our efforts to make the truth of God's plan known to others may seem to meet with little or no success,

and there may be the tendency to become somewhat discouraged. let us not grow weary in well-doing. Let us still wait patiently upon the Lord, and he of good courage, and He shall strengthen our hearts.

The Lord surely desires that all His people should wait patiently for Him ; not seeking to please self in any of life's affairs. And surely this is what all consecrated Christians have covenanted to do. The attitude of our hearts is expressed in the words, "Lord, what wilt Thou have me to do"? Through His Word the lord directs His people. saying, "My son give Me thine heart, and let thine eyes observe My ways" (Prov. 23 : 26). If our hearts be truly given to the Lord, we will delight in His ways, our eyes will attentively consider His ways, our ears will be open to hear and heed His instruction. "My son. attend to My words ; incline thine ear unto My sayings, let them not depart from thine eyes ; keep them in the midst of thine heart" (Prov. 4: 20-21). The Heavenly Father wishes us to live in an attitude of constant regard for His will. He wishes us to understand clearly the underlying principles of His Word. Justice—righteousness—the Golden Rule—"treat others as you would be treated," must guide our conduct and all our dealings with our friends and neighbours. We will find that we need to wait patiently for the Lord while we seek to learn of Him the lesson of applying to our hearts the principles of truth and righteousness contained in His Word.

The patient and careful consideration of the life of our Saviour will also greatly assist us in understanding the will of God for us. The 30 years of Jesus' life, spent in the humble home at Nazareth, previous to His consecration at Jordan, all speaks of a heart fully submitted and patiently waiting for the Father's due time. And what a lovely life that must have been, and how blessed that home where the spotless lamb of God found shelter. "Patient waiting upon God" would seem to be the keynote of our Saviour's life. And then, when our Lord had reached manhood's estate, 30 years under the Law, He came to John at Jordan, and knowing that the time had come to present Himself to God as the ransom-price for man's sin, He came in the spirit of loving submission to His Father's will, and the language of His heart was. "Lo, I come to do Thy will, O God." He had waited patiently for the guidance of the Heavenly Father, and He had come to understand what God wished Him to do ; as the Apostle tells us in Heb. 10:5-7, "When He cometh into the world He saith : sacrifice and offering Thou wouldst not, but a body hast Thou prepared me. In burnt offerings and sacrifices for sin Thou hast had no pleasure." Then said I. "Lo, I come to do Thy will, O God." Our Lord realised that the time for offering the real sacrifice for sin had arrived. God had prepared Him a body, and He came to lay down in sacrifice that perfect sinless body that thus He might provide the ransom-price, which in due time would take away the sin of the world.

We note our Lord's course at the time of His consecration when .the Holy Spirit was poured out upon Him. Luke 4: 1 reads, "And Jesus being full of the Holy Spirit returned from Jordan. and was led by the spirit into the wilderness." He found it necessary to wait upon God before engaging actively in His ministry. The forty days of fasting in the wilderness would no doubt be spent in prayer and meditation. By the aid of the Holy Spirit just received at Jordan, our Lord sought to understand the best way to begin His ministry. Even the perfect mind of our Saviour needed special preparation for the work before Him. Surely He found wisdom and strength as the result of His patient waiting upon God, for we see how He was enabled to resist the temptations of the Devil. who sought to turn Him aside from the path marked out for Him by Divine wisdom and love. How glad we are that Jesus overcame all the wiles of Satan. Having faithfully withstood temptations, He is. therefore, qualified to be a merciful and faithful High Priest, able to assist us to overcome in all our temptations and trials. Our Lord was strengthened as the result of His having waited upon God. The temptations of Satan served only to establish Him the more completely in the doing of the Father's will. And so we read in Luke 4:14, "And Jesus returned (that is, from the wilderness experience) in the power of the Spirit into Galilee, and there went out a fame of Him through all the region round about, and He taught in their synagogues being glorified of all."

(To be Continued.)

*Let this be thy only joy, and thy only comfort, from one sociable kind action without intermission to pass into another, God being ever in thy mind.*

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## **Upon the Earth Distress with Perplexity**

(Luke 21: 25.)

### **THE TROUBLED WORLD'S HOPE.**

WHILE it was the hope of many that, when the great war was concluded, Millennium conditions would soon prevail, class distinctions were to cease, everyone was to have an opportunity of earning an honest living without too much "sweat of the face," how differently it has all turned out. Instead of bringing in righteousness and peace, the war seemed to loosen the standard of morals, and the world is more wicked today than it was before 1914, perhaps we may correctly say than it ever was. Instead of amity betwixt classes, strikes and labour troubles have increased, and there is a deadly, stealthy undermining of principle being continually carried on throughout the world, while the anarchistic spirit is gradually eating its way among all nations. Unemployment is prevalent everywhere. The overcrowded parts of the world are puzzled to know what to do with the great surplus of population.

On the one hand, the wonderful inventions and discoveries that are continually being made open up a vision of comfort, luxury, and even freedom from, many of the dread diseases which have so long preyed upon the human race, such as cancer, tuberculosis, etc.

On the other hand, there are the murderous inventions of destruction, submarines, airships, air torpedoes, poison gases, etc. What a day of possibilities for good in all this increased knowledge in every department of life, and yet, what a day of dread probabilities, because of man's greed, selfishness, ambition, and strife. Who can doubt the outcome of all we see about us? There is no human force able to control present-day influences. It seems almost as easy to resist the ebb and flow of the mighty ocean; mankind, like the mighty torrent of Niagara, sweeps on to the great fall, the precipice. The great systems of unrighteousness, trusts, unions, combines, and pools formed for selfish ends, and restricting the free commerce and liberties of the people, also the great religious systems with their man-made creeds and dogmas, which "fetter reason," and which drive men away from religion and hinder a true knowledge of God; will go down like a millstone into the sea.

All thinkers seem to see the dread prospects, but with all their good desires they cannot devise a way out of the trouble. Some suggest one thing, some another, but the best suggestions are only such as might postpone the evil day. The world is mad with selfishness and extravagant indulgence on the one side, while the submerged classes strive to carry on an existence with sweat of face and anxiety to provide for dependants.

Among all the remedies which have ever been suggested, and we have some splendid examples in old Grecian History, there has been nothing to equal the Law Covenant with Israel. There was an economy which, lived up to, would have resulted in a condition of righteousness, peace, prosperity, and health. The people with which this covenant was made were of the best stock among men, and no greater, nobler leader of men than Moses has ever been found in the world. The fact that it did not achieve the possible happy results demonstrated that mankind is incapable of lifting itself out of its troubles, and of establishing righteousness and peace, or, in other words, of bringing in the Golden Age.

### **THE DESIRE OF ALL NATIONS.**

Both the Old and New Testaments predict that a better time is coming: a time when justice and righteousness will be established in the earth, and peace abound everywhere. The apostle in Rom. 8: 22, 19, speaks of the whole creation groaning and waiting for the manifestation of the sons of God. Hag. 2: 6-7 also speaks of the desire of all nations coming, but indicates a great shaking time preceding that event. "Yet once more will I shake the heavens and the earth and the sea and the dry land, and I will shake all nations, and the desire of all nations shall come."

Peter, in his second epistle, chapter 3, speaks also of a new heavens and a new earth, wherein dwelleth righteousness, and also describes the great time of trouble preceding the establishment of same. He speaks of the "Heavens being on fire, and being dissolved. The earth also and the works that are therein shall be burned up." It is clear that the apostle is speaking in figurative language, for if the earth and the heavens were literally to be so destroyed, there

would be no people left to enjoy. the “new heavens and the new earth wherein dwelleth righteousness,” which he assures us is to follow the burning-up time, just as the prophet declares that after the great shaking “the desire of all nations shall come.”

Peter simply refers to the destruction of the present order of things in a fiery time of trouble, just as the first heavens and earth, which were before the flood, had passed away. The “earth” refers to the social arrangements or order among men. The heavens refers to the spiritual or religious portion of humanity. These elements have both got out of accord with God and righteousness. The whole earth is ungodly and selfish, and the religious elements have become confused. in teachings and have lost the spirit of Christ, and have ..become-but worldly institutions. The Apostle Paul (Heb. 12: 26-27), quoting Haggai, says, “Yet once more I shake not the earth only, but also heaven, and this word yet once more signifieth the removal of those things that are shaken as of things that are made, that those things that cannot be shaken may remain.”

Thus the apostle and the prophet refer to the woes of earth and the great remedy that God has provided, and which is soon to be applied. The declaration of the prophet that God will eventually establish a reign of righteousness in the earth which, when realised, will indeed be the desire of all nations, is ‘borne out by the testimony of every prophet and apostle (Act 3: 19-21), and cannot, therefore, be disputed by any who acknowledge the inspiration of the Bible.

The cause of all creation’s groaning and pain is sin; for all the moral and physical degradation which directly or indirectly causes the pain and groaning of humanity is part of the wages of sin. Humanity is thus under a blight, and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as its aches and pains of body and mind, are the natural consequences of its imperfect, fallen condition; and although men can do something toward general improvement, their efforts are at best but feeble and spasmodic—they are utterly incapable of releasing themselves from their difficulties.

Truly, all mankind are groaning; and yet, as the apostle indicates, they are not hopeless ; they are waiting for something, they know not exactly what—a panacea for sickness, pain, sorrow and death—a just and righteous government, which will lift up the poorest and meanest from the mire of ignorance and squalor, to comfort and happiness.::’

What all mankind have longed and vaguely hoped for, God, through His prophets, has clearly and definitely foretold; and, further, He has shown exactly how it will be achieved, namely, through the agency of the Lord Jesus Christ, who, nineteen centuries ago, redeemed mankind by giving His life as a ransom-price for the life of the world, and who will shortly set up His kingdom and establish His authority over the redeemed race.

The only hope for the world is in this Kingdom of our Lord Jesus Christ. It is God’s long-promised remedy. Man’s extremity will be God’s opportunity; “The desire of all nations shall come,” at a juncture when human ingenuity and skill will have exhausted themselves in ;seeking relief without avail. The present world-wide disorders are all factors in the “time of trouble,” the “day of vengeance,” with which this age is closing. Not only will it be a. just recompense for misused privileges, bat it will tend to humble the arrogance of men, making them “poor in spirit,” and ready for the great blessings God is about to pour upon. all flesh ( Joel 2 : 28). Thus He wounds to heal.

God’s Kingdom will be established in due time, when He “whose right it is,” will “take the Kingdom.” Yes, He, 41 who bought it with own precious blood, will “take unto Himself His great power and reign.” Force will be used—”He shall rule them (the nations) with a rod of iron—as the vessels of a potter shall they be broken to shivers” (Rev. 2: 27). He will gather the nations, assemble the kingdoms, and pour upon them His fierce anger, and the whole earth shall be devoured with the fire of His jealousy; then, when they are humbled and ready to hear and heed His counsel, He will turn unto them a pure language, that they may call upon the name of the Lord to serve Him with one consent (Zeph. 3: 8-9).

Not only will the Kingdom ‘be established with force, and be a power that men cannot resist, but it will so continue throughout the 1000 years of Christ’s reign, which is for the specific purpose of vanquishing the enemies of righteousness. “He must reign, till He hath put all enemies under His feet,” “-His enemies. \_ Ulan lick-the dust,” “The soul that will not hear (obey) that prophet (the glorious Christ—antitype of Moses) shall be destroyed from among the people’ (in the Second Death). 1 Cor. 15:25; Psa. 72:9; Acts 3:23.

Satan will be bound ; his every deceptive and misleading influence will be restrained, so that evil shall no longer appear to men to be good, nor good appear undesirable, and evil; truth shall no longer appear to men untrue, nor falsehoods be caused to appear true (Rev. 20: 2).

The reign of Christ, however, will not be one of force only, but side by side with the rod of iron Will be the olive branch of mercy and peace for all the inhabitants of the world ; who, when the judgments of the Lord are abroad in the earth, will learn righteousness (Psa. 26:9). The sin-blinded eyes shall be opened, that the world may see right and wrong, justice and injustice, in a light quite different from now—in “seven-fold” light (Psa. 30:26; 29 : 18-20). The outward temptations of the present will be suppressed, evils will neither be licensed nor permitted, but a penalty sure and swift will fall upon transgressors, meted out with unerring justice ‘by the glorified and competent judges of that time, who, nevertheless, will have compassion upon the weak.—1 Cor. 6: 2; Psa. 96: 13; Acts 17: 31; Mal. 3: 5.

#### OBSTACLES TO BELIEF IN CHRIST’S KINGDOM.

All this would seem reasonable to thinking people but for two reasons. -One is, the unscriptural view which for centuries has predominated, that Christ is now reigning over and ruling the world. And yet,. if versed in the world’s history, all candid minds must admit that up to the present time there has not been a rule of righteousness such as the prophets predicted of the reign of Christ (Isa. 32 : 1). On the contrary, it is manifest that the kingdoms of this world are all under the power and subject to the invisible “prince of this world,” Satan, who takes advantage of the darkness of

human ignorance, superstition, and depravity.

Poor, frail humanity has indeed made some noble efforts at self-government, but the unseen and unrecognised powers of darkness have been too much for their efforts, and have succeeded in keeping in power a majority who were not lovers of righteousness. Nor can we hope for better than present results while selfishness remains the, rule of action.

The second reason lies in the long delay before the establishment of Christ's Kingdom. People naturally wonder that God has not long since exerted His great power to suppress sin, and to lift mankind out of its present state of depravity, disease and death ; and since Dearly six thousand years have passed without such an interposition, many reason that God's future dealings should be judged by the past. Hence they conclude eve cannot expect such a rule or kingdom in the future, believing that all things must continue as they are now, and have been from the foundation of the world.

We answer, it can be shown that the Scriptures teach that not only has God promised such a Kingdom for the purpose of blessing the world, but He has also foretold the long period intervening in which evil has been permitted, good and sufficient reasons being given in the Bible for the nearly six thousand years that have elapsed. Yet, in examining these reasons for the apparent delay in the establishment of the reign of righteousness, let us not forget that it is only measured by the shortness of the present life that six thousand years seem very long; with God, "a thousand years are but as yesterday" (Psa. 90:4). When clearly seen, this should remove every obstacle to belief in the promised Kingdom of blessing.

#### WHY- THE LONG DELAY?

The long delay and its purposes are clearly marked in the Scriptures. Over four thousand years after the first promise of deliverance, given in Eden (Gen. 3: 15), the redemption was accomplished on Calvary. Nearly two thousand years more fill the measure of the Gospel Age (the period between Christ's first and second advents), during which time God is selecting and developing the Church—the Bride of Christ. Furthermore, this long period of six thousand years was designed to give the race a necessary experience with the dreadful effects of sin, its exceeding sinfulness, and the firmness of that justice which will by no means clear the guilty violators of God's just and holy law. Such an experience will be of inestimable value to all for all eternity and by contrast it will lead to so great an appreciation of righteousness, during Christ's reign, as to make it, when realised, what the prophet predicted—"The desire of all nations."

The delay, from the time of the redemption to the Kingdom Age, while fulfilling this purpose to the world, serves particularly the further purpose—the development of the Church, a "little flock" of believers in and followers of Christ, sharers of His reproach in the present time, and therefore chosen and counted worthy to share His spiritual Kingdom, His glory, and His work—to reign with Him as joint-heirs of the long-promised Kingdom of God for the blessing of all the families of the earth.—Gen. 28: 14 ; Gal. 3: 16, 29.

During the Messianic Age, Christ's power will be exercised to prevent deceptions, clear away ignorance, strengthen the weak, and restore to sight those now blinded by the god of this world (2 Cor. 4: 4). A thousand enticements to sin, which now make special appeal to the depraved appetites of the fallen race, will not be permitted when the new, heavenly rule is established ; but the Gospel Church—the Kingdom--class—is called and tested during this age, while evil is permitted to hold sway, in order that their proving may be like that of gold tried in tile fire. This company will be complete when the Gospel Age ends, and then the control of earth will be entrusted to them, under and in co-operation with the Lord Jesus, the King of Kings.-1 Cor. 6: 2; Rom. 8: 17.

#### PRESENT SO-CALLED CHRISTIAN KINGDOMS

During the first century of its existence the church held firmly to the apostolic teaching and waited for the second coming of the Lord Jesus, to bring the establishment of the long-promised kingdom of (sod, with its rule of righteousness.?

\_That first century was the period of the church's purity and fervour, before she left her first love. As time passed, and the expected Lord came not, the love of many waxed cold, and their hopes turned in other directions. Then, as Christianity became formalistic, Grecian philosophers came into the church, and the doctrines of Christ became blended with heathen mythologies, producing the great apostasy, or falling away from the true faith (2 Thes. 2: 3). Nevertheless, there was always a faithful though small minority, which clung to the truth ; for the Lord has never left His truth without witnesses.

It was at this time that, the degenerated Christian system conceived the view commonly held since, that the church was to establish Christ's Kingdom upon the earth, without waiting for her Lord's return, and that Christ would come after the Millennial reign of the church had ended—to approve the work. This view introduced into the nominal church an aggressive political policy, under which the church sought influence and affiliation with the civil power. As a result, Papacy was developed, and in time became the mistress and queen of nations.—Rev. 17: 3-5; 18:7.

By this policy, everything was changed ; instead of suffering, came honour ; instead of humility, came pride; instead of truth, came error ; and instead of being persecuted, she became the persecutor of all who condemned her new and illegal honours. Soon she began to invent new theories and sophistries to justify her course, first deceiving herself, and then the nations, into the belief that the promised reign of Christ had come, and that Christ, the King, was represented by her popes, who reigned over the kings of the earth as His vicegerents Her claims were successful in deceiving the whole world. She made all nations "drunk" with her erroneous doctrines, or mental imbecility will be able to resist His doctrines ( Rev. 17: 2), intimating them by teaching that healing touch. eternal torment awaited all who resisted her claims. Soon the kings of Europe were crowned or deposed by her edict, and under her assumed authority.

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PEOPLES PAPER.

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

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

## CONVENTION NEWS.

CHRISTIANS are exhorted at all times, "In everything to give thanks." Especially here the Melbourne Brethren desire to render praise and thanksgiving for the blessed 'privilege of having been permitted again to assemble in convention with those of like faith this Christmas season. How freely the friends expressed the general helpfulness and encouragement experienced throughout the period, and how graciously our Lord blessed the assembly with that "meat in due season" promised so liberally to all those that gather with oneness of heart and sincerity of purpose, in spirit and in truth. How pleasing to note that each and all sought to the utmost to be found doing their part in realisation and appreciation of their responsibility and privilege, and throughout endeavoured to have nothing undone in order to obtain the highest possible blessing. and see that everything was in preparation for the consideration and enjoyment of the brethren generally. Surely it was a time of mutual uplift and encouragement, and the earnest desire of all the friends was that they might, by God's grace and help, seek to leave no stone unturned, whereby the new year would find in them a greater development in the character-likeness of Christ, and a larger growth in the fruits and graces of God's Holy Spirit.

The Melbourne brethren particularly desire to thank their Heavenly Father for the blessings received at the hands of the visiting brethren, as they would travel many miles in order to be present, and, with mutual fellowship, seek to spend and be spent in the service of God and the cause of truth and the brethren.

We pray God's blessing in richest measure upon them in their loving zeal, earnestness, and desire to make the meetings profitable and uplifting.

Throughout the season the studies and addresses were such as would impress deeply the great need of stability of character, and stedfastness in the narrow way of sacrifice, especially in this evil day, when iniquity so much abounds, and an indifferent, lukewarm condition, predicted to be in evidence, prevails in the lives of those brethren not living up to their full privileges under their vow .or "covenant of sacrifice," to 'be dead to this world's aims, hopes and, ambitions, and instead only and ever "alive toward God."

We were particularly reminded in one of our Bible studies that we have been figuratively raised with Christ to newness of life, and made to sit in heavenly places with Him, henceforth not to serve sin, 'but to realise that old things have passed away and that the Lord's people are to be found setting their affections on heavenly things, counting everything else as but "loss and dross" in comparison with the rich hope of our inheritance with our Lord in the glorious kingdom. We were reminded, also, that the course had yet to be completed, and the race finally run, before the precious prize of immortality and association with the Bridegroom could be obtained, and to this end it was 'forcibly brought to mind in another of our studies, the necessity of using our every talent faithfully, zealously, and loyally, as required in stewards, and according to our Lord's own parable of the Talents, which is such a warning and reminder to all of His followers of their individual responsibility and privilege. In this connection we saw that in the use of our every talent, care must be taken that the same be manifested and exercised in the true spirit of humility and love, that the "spirit of a sound mind" be sought at all times as we endeavour to fulfil our part for the welfare of the Body-members, realising that all that was done was to be considered primarily as "done unto our Head."

In the closing address of the Convention, our brother particularly 'brought to our attention the necessity of "waiting patiently on the Lord," and being guided only by the dictate of our Head. He reminded us of the importance of a well grounded faith, without which it is impossible to please God, and that this faith of ours would be tried, tested, and exercised to the full through the fiery experiences that must, and will, surely try us if we are to be purified and found unto praise and honour at the appearing of our Lord and Saviour Jesus Christ. All present realised the importance of "waiting patiently for Him," as they would seek to have that refining influence brought about in the life as the experiences would be humbly submitted to, with cheerful endurance and constancy of faith and hope, knowing that in this way the peaceful fruits of righteousness would surely be developed on account of being rightly exercised in and by those experiences.

Perhaps one of the most pleasing, encouraging, yet solemn moments enjoyed during the Convention season, was the occasion set aside for a baptism service at West Hawthorn, on the Saturday morning. All rejoiced as they would assemble to witness in symbol that true consecration of two of the dear brethren who so beautifully desired, before an assembly of the Lord's people to give evidence, by immersion in water, of that true "death 'baptism," which had preceded it. Surely in this witness each heart rejoiced with our dear sister and brother, as the service would serve

further to bind still closer our hearts in Christian love and unity with that blessed seal of sonship.

In recording the happy season of fellowship, we would not overlook again the Lord's favour and blessing as we availed ourselves of the kindness and hospitality of a brother and sister in inviting us to their home at Heidelberg for the Saturday afternoon and evening. Here again full opportunity was taken of enjoying sweet Christian fellowship, and also the natural beauty and freshness of the locality and surroundings. During the evening we were encouraged and exhorted by the words of the Apostle Paul, in Phil. 4: 8, to think, and think deeply, on those things which are true, honest, just, pure, lovely and of good report, provided that these were in every way praiseworthy; and so the happy outing ended with thanks to our Heavenly Father for His rich provision, so often manifested at the hands of one or another of His faithful people.

May God grant that the lessons and experiences gained during the happy Convention season will bring forth fruit abundantly in honour to our Head, and to the praise and glory of our loving Heavenly Father.

It was a pleasure, also, to hear from our Sydney brethren of the very helpful and profitable season of fellowship 'and communion with the Lord and each other, experienced by them at their two days' convention, held on Saturday and Sunday, 27th and 28th of December.

While separated by many miles from our fellow-brethren in Christ during the assembling in convention, it is very evident from the word to hand, that the same spirit of the Lord was richly bestowed and fully realised as they gathered with the purpose of honoring the Lord with praise and thanksgiving, and encouraging each other to continually add to their faith the necessary virtues, that will enable all to remain true and faithful to Christ and His truth in this evil day.

The gatherings were held at Rawson Chambers, Pitt Street, the usual meeting rooms of the Sydney class, and although numbers were not large, it was encouraging to the friends to have with them several brethren who had travelled long distances to be present. Such a spirit of zeal and sacrifice for the Lord's people and cause of truth is surely very pleasing to our heavenly Father; and the addresses given by the visiting and local brethren, together with the testimony and fellowship meetings, were realised to be a means of cementing the friends closer together in the unity of the spirit, and in the bonds of Christian love as body members in the faith and truth of our Lord Jesus Christ.

We trust that the recording of the blessings and encouragement received at these convention gatherings may serve to strengthen our fellow-brethren in Christ everywhere, and particularly those in isolation, who were remembered in thoughts and prayers before the throne of heavenly grace.

## **BAPTIZED INTO HIS DEATH.**

(Convention Baptism Service).

PERHAPS we can safely say that no subject is more helpful, encouraging, and a means of blessing than that for which we are now assembled. How beautifully significant and realistic to the true child of God are the words of the Apostle Paul, in Rom. 6, as he would present the matter so fully and forcibly, and apply this subject of baptism in addressing fellow-members in Christ. We rejoice because of the privilege we have of gathering as we would witness in picture and symbol that desire of heart and purpose of will that has already taken place in the life of our dear brother and sister through that real consecration to death, to which the words of the Apostle refer, and to which we have ourselves joyfully responded, and as they would relate and apply only respecting those who have already consecrated themselves in line thereto.

Let us keep in mind that water baptism is not the real baptism or immersion into Christ as so many of the various sects and denominations would suppose, for be it noted that in the (above) verses by the Apostle in the 6th chapter of Romans, not one word is in reference to water baptism, but he addresses those who have consecrated to be dead with Christ and planted in the likeness of His death, having been baptised into His death, beautifully representing the burial of the human will and henceforth to accept only the will and dictation of their Lord and Head. To this class the Apostle elsewhere states that old things have passed away, and behold all things have become new. If then this death and burial of the old will and raising to newness of life represents the true baptism and consecration of the Christian, what does this baptism or immersing in water represent to us? We do well to view the question in the light of Scripture as it would apply to our Captain and Head and High Priest of our profession. We remember that our Lord on reaching manhood's estate, 30 years of age under the law, hastened to make a total surrender in full consecration of all earthly hopes, aims, and ambitions, that the Father's will only might be done in Him. How in Psa. 40 : 7-8, the language of His heart was prophetically foretold, as He presented Himself at Jordan, "Lo, I come, in the volume of the Book it is written of Me, to do Thy will, O God. I delight to do Thy will, O my God, Thy law is within my heart." Our Lord, thus consecrating Himself to the Father's will, realised that His outward baptism symbolised the surrender of His earthly life and nature, already immersed or buried into His Father's will, even unto death. Thus the immersion in the waters of Jordan at the hands of John the Baptist was merely in symbol a pictorial representation of the baptism, burial or consecration of His will which had preceded it. Only our Saviour understood fully the purpose of His coming to Jordan for baptism, for John knew not the reason why such immersion should be necessary respecting this sinless Son of God. Our Lord's words to John the Baptist, "Suffer it to be so now, for so it cometh Me to fulfil all righteousness," seem to clearly show that He well knew that the immersion in Jordan was only a symbol or picture of that consecrated heart of His, which, unto death, would be found fulfilling the righteous requirements of His heavenly Father as the Saviour of mankind, through the laying down of His life in obedience and sacrifice, and, in consequence of such faithfulness, be raised again by the power of Jehovah.

The fact that our Lord did not view the immersing at Jordan as the real baptism is further evidenced by His words subsequently toward the end of His earthly ministry and sojourn. "I have a baptism to be baptised with and how am I

straitened until it be accomplished.” How plainly our Lord shows that’ this was not a water baptism, but a real death baptism, in harmony with the divine arrangements and requirement, as man’s redemption price and sin offering.

Noting then our Leader’s example, happy are they who perceive that the closer we can emulate our dear Lord, the greater blessing and uplift will be experienced as we seek to follow in His steps, and the nearer we come into line with our Master’s own life and experience, the richer will be our appreciation of that oneness that should, and must exist, in order that we all may grow up unto Him in all things, who is our Head.

Again, respecting this subject of the symbolic picture of the true baptism, the Apostle Peter in his 1st Epistle 3: 21, gives us a good thought in presenting that matter. he says (taking Noah’s Ark as a type of Christ), “The like figure whereunto even baptism cloth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ.” by the context that the Apostle had in mind the great deluge, and reminds us that all mankind perished in the flood, save eight souls, who were preserved from a watery grave by means of the Ark, which God provided for them. That ark, though encompassed by water, was their salvation. As the whole world perished in the great flood, so now the entire world of mankind is a dead world, a perishing world. The Lord’s true followers were of that world, until they got out of it, through Christ. As Noah and his family were saved from death by coming into the ark in obedience to God, so the Church of Christ are saved from Adamic death by obedience to God in accepting His offer of salvation. Whoever then comes into Christ comes into safety and salvation, out of danger and destruction. All who come into this relationship to God are said to have “passed from death unto life” (John 5: 24). If any man be in Christ. the Apostle Paul says. “He is a new creature,” and of this new creation Christ is the first-born among many brethren.

Referring again to our text we notice that the Apostle says, “The like figure whereunto baptism cloth now save us.” Salvation through the Ark was one figure of the salvation of the Church through baptism into Christ, baptism in water is another figure. What is the correspondency between these two figures? Noah and his family, while in the ark, are pictured by the Apostle as being submerged in literal water; candidates for baptism are also submerged in literal water, but in neither case was it the water that saved. So likewise it is not the outward observance that has saving power, except as a figure of the true baptism. It represents the real. But St. Peter assures us that the figure, picture, or symbol, is not in washing away the filth of the flesh in water, as this can only be accomplished by God’s provision in Christ, by the washing of water by the Word, and is a gradual process after becoming new creatures in the Anointed One. So, then, the Apostle’s words relate not to a baptism that either literally or figuratively washes clean the flesh, but to the answer or response of a good conscience toward God. Ah! Yes, what wondrous grace and love bath the Father bestowed upon those who have been so highly favoured of Him who bath called us, invited us, to a heavenly station, and have we not responded by gladly accepting God’s will and purpose for us. Surely, then, we rejoice with our dear brother and sister as they would witness in symbol, before fellow members of the Body, that answer of a good conscience toward God, in which is pictured that earnest heartfelt and sincere desire to fulfil their covenant of sacrifice previously entered upon. Do we not render thanks to God, as time and again one or another of His consecrated children seek to pay their vows before the Lord in the presence of His people. What a stimulus and an encouragement it is to each of us, as brethren in Christ witness thus, and take their stand for the cause of truth, righteousness, and the brethren, and so we gladly rejoice with those who do rejoice. “Gather My saints together unto Me, those who have made a covenant with Me by sacrifice” (Psa. 50: 5). So then our surrender to the Lord was the answer of a good conscience toward God, for when He invited us to become living sacrifices through Christ, to be saintly followers of our Lord and Head, the answer of our conscience was, “Lord, we respond, we accept Thy gracious invitation.” Was not that the answer or response of a good conscience; surely, as the Apostle says (Rom. 12 : 1), it is but our reasonable service.

St. Peter goes on to say that it all comes about through the resurrection of Jesus Christ. How clearly the Scriptures teach that if Christ be not raised, if there be no resurrection from the dead, then is our faith and hope exercised in vain, and our lives profit nothing. On the contrary, we learn clearly that our Lord has been raised by the power of the Father, and is the resurrection and the life, and the true Light that lighteth every man that cometh into the world. Thus the Apostle Paul beautifully expressed the matter .as one who gratefully responded to God’s call for him, as a specially chosen disciple to show forth the evidence and power of a truly consecrated life, and God’s glory among the Gentiles. Harken to his words in Phil 3: 10-11, “That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the resurrection of the dead.”

We who would fully appreciate this matter of real baptism in Christ, of which water is but a figure, will do well to realise, as did the Apostle, that only through Christ, our sufficiency, can the ultimate object of our baptism. in Christ be attained, viz.:—The resurrection from the dead, and our awakening in the likeness of His resurrection. How many have been hindered from making progress on account of seemingly relying upon their own efforts and strength to carry out their covenant of sacrifice, instead of allowing God to work in -them to will and to do according to His good pleasure. Only as we bend our wills to the will of God in Christ, and allow the great hand of the Potter to mould and shapen us as vessels meet for His use, can we expect to be made vessels unto honour, and in so doing our Heavenly Father will be pleased to grant us such opportunities. through special circumstances and conditions brought about, as we allow of a daily consuming of the sacrifice we have laid on the altar, and this with our every effort to co-operate in obedience with His will for us, and in patiently submitting to the trials by the way, will result in yielding up a sweet incense, acceptable to God through Christ, who has made all this possible, as we would go to Him without the camp, bearing His reproach.

I laying in mind, then, that the symbolic burial witnessed here is a figure of a true death 'burial, what a picture this is then of a baptism into death. Just as the candidate is lowered into the water and submerged, indicating the death condition of his own will, so the raising up out of the water pictures the one raised to newness of life. Such henceforth live not unto themselves, but unto Him who died and rose again, that they might live. Such count not their lives dear unto them, but seek daily to mortify or deaden their members, which are upon the earth, realising that if they live after the flesh, they shall die, but if they through the spirit of Christ do mortify the deeds of the body, they shall live.

Let us exhort one another daily respecting the step we have taken, and ever by precept, example and practice, endeavour to demonstrate to our fellow-members in the Body, that we fully are awake to the importance of what the real baptism into Christ signifies, that our one desire is to bury our own wills and accept the will of God in Christ, and just as our Lord came not to do His own will, but that of the Father, so we too may be found saying with the Apostle of old, "For me to live is Christ, and to die gain." How glad we are, then, to assemble in honour of the ones who to-day in symbol have pictured to us that true evidence of an answer and sincere response of a good conscience toward God, who has been pleased to call them, also, with a high and holy calling, according to the good purpose of his grace.

May God richly bless this loyal indication of a heart given up wholly and unreservedly to the service of the great King of kings, and grant the grace sufficient that the sacrifice may lie consumed in His own time and way, and that such experiences may be brought to bear in their lives that, will enable that sweet .incense of an obedient life to ascend as a sweet smelling savor continually to Him.

Our Lord said, "He that putteth his hand to the plough and looketh back is not fit for the kingdom."

"He that will seek to give his life shall lose it, but he that loveth his life forsake and the Gospel's, shall find it unto life eternal.

"And what cloth it profit a man if he gain the whole world and lose his own soul; for what shall a man give in exchange for his soul?"

May God help us all to so number our days and apply our hearts unto wisdom, and in so, doing, surely He will cause His face to shine upon us, and give us that rest, peace, comfort and rich blessing, which the world cannot give neither take from us.

According to Thy^ gracious will,  
This watery symbol here fulfil,  
Like unto my clear Head.  
In token of my earnest vows,  
I sink beneath right here and now,  
And rise as from the dead.

Lord, grant me all sufficient grace  
To walk as to behold Thy face,  
In newness of that life.  
All earthly aims and hopes subdue,  
As I my sacrifice renew,  
In this my daily strife.

Accept my weak imperfect all,  
As ever at Thy feet I fall  
In consecration sweet.  
Blest Master, all I have is thine,  
O cause my life for Thee to shine,  
Until Thy glory it complete.

## Correspondence

Dear Brother,

Greetings in the Master's Name, to whom be praise for ever. Just enclosing postal note for "Herald" subscription, which we believe is now due. I am, not sure, whether I acknowledged the receipt of the book, "Desolations of the Sanctuary." Some are getting their eyes opened to the true position, others of course are fast asleep. The letter in the "People's Paper" re Concordant teachings is only too true, and many are being deceived by these plausible deceptions. In fact, both the I.11.S.A. and Concordant teachings seem to be coming from the same source; but the Lord's people' should have their spiritual sense exercised to discern between good and evil, truth and error (Heb. 5: 14). Hope you had nice convention during the holidays, and praying the Lord's blessing upon the work.

• Yours in the Master's service, B.H.J.

Dear Brother,

You will see by this that I am back home again and found things alright, and the family seemed very pleased to have

me back again.

Needless to say, my thoughts have been running on the various meetings and gatherings we attended together, and I can say they have been a great blessing to me, and I believe to all concerned. It is a time I will never forget as long as I am in this tabernacle. The friends all seem to be one family, and that is God's will. There is no restraint but a fellowship of brotherly and sisterly love for all, which is in line with the teachings of God's word, as in Rom. 12: 8-10. "Love one another, for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbour, therefore, love is the fulfilment of the law. He that loveth his brother is in the light, and there is none occasion of falling in him" (1 John 2: 10). "Hereby 'perceive we the love of Christ, because He laid down His life for us, and we ought to lay down our lives for the brethren. Love God, love the brethren, love one another. Three things, faith, love, works. Faith without works is dead" ( Jas. 2: 17, 20). Now these graces seem to me to be prevalent among our brethren, so with Christian love to them one and all, including yourself.

I remain,

Yours in His service, H.J.W.

It is my duty to distrust my own ability, that I may have reliance on Him that is stronger than all.—J.B.

Look straight into the light, and you will always have the shadows behind you.—A.F.W.I.

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**God Commendeth His Love.**

*"God commendeth His love towards us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8).*

HOW many there are in Christian lands who have no proper idea of God or real faith in the message of the Bible. Even yet in this day of enlightenment the general conception of God is that He is terrible, austere, vengeful, and seeking occasion to condemn. How different is the Bible view of Jehovah, the one true God, whose nature is love, who is perfect in wisdom, exact all righteousness—justice—and all powerful. He is able to do all His good pleasure—"There is nothing too hard for Him." "With God all things are possible."

How we rejoice to find that the almighty God is kind and good. Life would indeed be unbearable if He were cruel and vengeful; if He took any pleasure in causing suffering, life would be a calamity instead of a privilege and pleasure. But Jesus Christ manifested the character of God so perfectly that He could say, "he who hath seen Me hath seen the Father also" (John 14: 9); and Jesus is the noblest, truest, kindest, and, while firm for righteousness, the most merciful character that humanity has ever known. With such a character as an example of the disposition of the Heavenly Father, we surely agree with the Apostle John, when he declared, "God is love." It is a beautiful thought expressed by the Psalmist when he speaks of the Lord as looking down from heaven to see who there is that may be feeling after Him. "The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God" (Psalm 14: 2).

How numerous are the teachings in the Christian world that have grossly misrepresented God. Probably many of the Lord's people have been painfully misunderstood and slandered, but none can have been more misrepresented than the great Creator. How many have taught that God, instead of looking down in mercy, was just watching to see every mistake, and to punish the sinner. The teaching has been that God was going to give eternal life to the wicked, in order that they might suffer eternally, and that all the millions of men and women who have died without ever having heard about the way of salvation were forever lost.

The Bible, however, tells us of a God of love, “who is the saviour of all men, especially of those that believe” (1 Tim. 2: 3-6, 1 Tim. 4: 10), and that He appeals to men to consider how much He has done for them—He recommends His love to us. “God commendeth His love toward us, in that, while we were- yet sinners, Christ died for us” ( Rom. 5: 8). How beautiful it is to think of the great God, “the high and lofty One that inhabiteth eternity, whose name is Holy ; dwelling in the high and holy place with Him that is of a contrite and humble spirit, to revive the heart of the contrite ones” (Isaiah 57: 15). So the Bible represents the Lord as looking clown upon this sinful world, with a longing heart, commending to us His love that we should think about it, for God has given us reasoning ability and says, “Come, let us reason together; though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be as wool” (Isaiah 1:18).

The \Tor( of God is full of such expressions of love. What a beautiful picture of the Heavenly Father Christ gave in the father of the Prodigal Son. The parable recorded in Luke 15 is familiar to all. The son had requested and gone off with his portion of the inheritance and wasted it all in sin and folly. Then in miserable want he became repentant and returned to his home, The father could justly have said, I have given you all there was coming to you; you have taken your own wilful course and must accept the consequences and make the best you can out of the position. Possibly he might have allowed him, as requested, to be a servant instead of a son. How differently did the father act. How at once, on hearing of his coming, he went to meet him and received him with great rejoicing. -He clothed him in the best robe, put a ring on his finger, and killed the fatted calf for the feast (Luke 15: 20-23). It is just so with God, He “so loved the world that He gave His only begotten Son that whosoever ‘believeth in Him should not perish but have everlasting life.” “He willeth not the death of the sinner.” “Have I any pleasure at all that the wicked should die” (Ezekiel 18 : 23).

Some one may say, “Did not God arrange that the wages of sin is death, that the soul that sinneth it shall die?” Yes, indeed, (God is righteous and just, and vet His justice is in accord with His love. It is easy to see that it would not only he unjust, hut unkind, to allow the wilful sinner to continue to live forever. There is no happiness in sin. The “pleasures of sin” are but fleeting, and consist mostly in excitement and sensations only for a short time, which leave the mind and heart dissatisfied, the physical health impaired, and often in a wretched and pitiable condition. The wicked could never be happy themselves, nor could the happiness of the righteous be complete while sinful conditions existed about them. For the wicked to be allowed to live forever would mean a blot on the great Creator’s work. It would mar the beauty of earth as the home of mankind.

God is righteous—just—and it is wise and just and kind that all who so love wickedness, after having the full opportunity of being assisted up the high way of Holiness, as to knowingly and wilfully refuse to obey God’s righteous laws, should die and be as though they had not been.

The Divine purpose is that the earth shall be filled with a perfect human race, everyone able to reason, and to appreciate the principles of righteousness, and having a sincere reverence towards God and love for all His creatures. All will have perfectly free wills, which, controlled by hearts and minds loyal to God and the beauties of His arrangements, will ‘always be exercised along proper lines in accord with wisdom, justice and love.

The Apostle in Hebrew 2, recognising the wonderful purpose of God, says, “We see not yet all things brought under Him (Christ).” No, indeed, sin still reigns, and even those in Christ find they cannot do the things they would, and often do the things they would not. All are born into this world weak and sinful, even under a sentence of death. How could we be expected to live righteously, and how can it be just that we are condemned before we are born? Why should we not all have been created perfect and had the opportunity of being- obedient to God and so gaining eternal life?

It is just here that we observe the Divine wisdom and kindness. Had all been so created and given the opportunity of our first parents, how many, we ask, would have remained obedient? How many would have avoided sin, of which there had been no experience? Probably all will agree that most would have done no better than our first parents. Then for every one who sinned under such individual trial a separate redeemer would have:, been required, to give a ransom if they were to be redeemed from death, which is the penalty for sin. God in His mercy concluded all in sin in order that He might have mercy on all in one, that “as all in Adam die, so all in Christ shall be made alive” (Rom. 11 : 32) ; 1 Cor. 15: 22). The principle of justice demands an equivalent—pound for pound—eye for eye—hand for hand—life for life. Human life was forfeited by “one man’s sin,” and God’s only begotten Son covenanted with the Father to become flesh and die, the just for the unjust, the Father promising a great reward to His Son for such loyalty and loving sacrifice, namely, that He should be highly exalted above every name in heaven and earth, and that unto Him every knee should bow.

“Whom God bath set to lie the propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time His righteousness, that He might be just, yet the justifier of them that believe in Jesus” (Rom. 3: 24-26).

The first three chapters of Genesis inform us of the creation of man, of the entrance of sin, and the sentence, “Thou shalt surely die.” The race has ‘been dying ever since, and if there had been no sacrifice, which Christ gave on Calvary, there would have been no resurrection ; we should have died without any hope of life beyond the tomb. But all through the Bible we find it emphasised that “without the shedding of blood is no remission of sin,” and, “Christ died for our sins according to the Scriptures” (1 (‘or. 15 : 3), and in the last three chapters of the Bible the result of that redemptive work is shown in beautiful figurative language. The happy time of the resurrection and opportunity of life under perfect conditions is spoken of, when the whole earth shall be as the Garden of Eden, and God’s bountiful love will be appreciated, and His will shall be done on earth as in heaven.

There is no discord in the Bible when rightly understood, but a perfect theme winds itself through all the various

'books of Moses and all the prophets and apostles, all in beautiful harmony, sounding the glorious message of love in Divine wisdom, justice and power.

Oh, how that message of love, the gospel of "good news, which shall be to all people" (Luke 2 • of peace and good-will towards God and man, that Gospel of Christ, which is the power of God unto salvation," has -been twisted and marred and misrepresented by church dogmas and creeds of men. The harsh old teachings of hell, torments and purgatory, have belied the God of love. There is nothing in them of love or joy or peace, nothing in them to commend, but "God commends His love to us, in that, while we were vet sinners. Christ died for us," that we might have life. God's message to the world is as full of love as it is of wisdom and justice. How much there is speaking of His gracious purposes, of His yearning for His erring creatures with a compassion as of a parent. "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm 103 : 13). How long suffering He was with Israel, all His punishments were corrective, and the prophet represents God in the yearning appeal, "Oh why will ye die, oh House of Israel." Again, "I have no pleasure in the death of him that dieth, but rather that he turn from his wickedness and live."

It may be asked why the long delay, of Ages during which ignorance and sin have so prevailed ; when the wicked have seemed to prosper most and the righteous have suffered; when the world has been and is full of envy, strife, greed, war and calamities. Oh, what a sad world it has been and still is. Why the long delay?

Briefly stated, God has allowed man to take his own course and to learn the hard lesson of the results of sin.

"God has suffered all nations to walk in their own ways, winking at their ignorance." Yet He has been preparing the remedy. "In due time Christ died," and since then God has been selecting a church class, members in Christ to be joint heirs with Christ in His Kingdom (Act 15: 14-17; Rom. 8 : 17, Rom. 11: 25-27).

The time will soon come when He will establish His Kingdom and speak peace to the people, and cause righteousness and truth to spring out of the earth.

Then the angel's message, "Behold I bring you good tidings of great joy, which shall be to all people," will be fulfilled, and the promise to Abraham, which is just as wide and good—"In thee and in thy seed, (Christ and the Church (Gal. 3: 16. 29), shall all the families of the earth be blessed (Gen. 22: 17-18). "Thy kingdom come, Thy will be done on earth as in heaven. Such is the Gospel of Christ, which is the power of God unto salvation.

What does. it mean to us? Is it just a matter that we reason it out and accord" that it is right, and just and good. and that it enables us to see the foolishness of the many systems of religion and the creeds of the dark ages? If that is all, then we have failed to grasp its fulness, its beauty. If the love of God for mankind has been so revealed to our hearts, it can have none other effect than that we shall desire to be in perfect harmony with God, we shall desire earnestly that the love of God be shed abundantly in our hearts. We shall desire to have that same spirit of God operating in our lives, leading us to mould our characters, influencing our thoughts and words and actions, so that we may, to some extent, manifest our Father in Heaven, and be used in His service to sound His praises, and to tell forth the glad message of His love and of His gracious plan of salvation for all the willing and obedient.

## **EXCERPT FROM "STRANGE FIGURES,"**

BY J. NEIL, M.A.

"WHERE two or three are gathered together in My name, there am I in the midst of them. Lo, I am with you all the days, even to the end of the age." Many earliest believers, among them a large portion of that body known as "The Brethren," take these words literally and actually teach that the Lord Christ, as well as the Holy Spirit, has 'been personally present in all the gatherings of His Church. But other plain scriptural statements contradict this view. After the Lord's ascension Peter, speaking of Jesus the Christ, says: "Whom the heavens must receive until the times of the restoration of all things (that is, the end of the age) of which God has spoken by the mouth of all His holy prophets, since the world began." To the stunned and sorrowing disciples who had seen Him depart the angels say, "This same Jesus who has been taken up from you into heaven, will so come in like manner as ye beheld Him go into heaven." That is clearly at His second advent, but they give no hope of His coming personally before that time, or in any other way. He Himself said of leaving His people, "Days will conic when the Bridegroom will 'be taken from them. It is expedient for you that I go away; I go to my Father and ye see Me no more," etc. In keeping with this we read that when Stephen in the extremity of martyrdom was comforted with a vision of Christ, he saw Him not here, not down by his side on, earth, 'but far above on high, for he cried, "I see the heavens opened and the Son of Man standing on the right hand of God." All the texts that speak of His ascension and His present session at the right hand of the Father, "to appear in the presence of God for us," point to His personal absence from His waiting Church, and so do such allusions to Himself as He makes in the parable "a certain nobleman" who "went into a far country to receive a kingdom and to return" . . . Now these, at first sight, apparently contradictory statements of His presence and absence here on earth during this dispensation are both fully, practicably and most comfortingly met if we hold that the presence of Jesus with His people has been represented by the Holy Spirit, unlimited by any bodily conditions, that can be and is literally present wherever the Lord's people meet in His name. This is the meaning of the Master's words, "I will pray the Father and He will give you another comforter that Ire may be with you for ever. . . ." When, therefore, lie adds immediately these words of comfort, "I will not leave you orphans, I will conic to you," we cannot help perceiving that His coming here is figurative and is spoken of His coming by and through the agency of His spirit, the Paraklete or Advocate, that He has just before promised. "What a world of mysticism this simple explanation sweeps away ! How it cuts down at the roots Rome's monstrous doctrines of transubstantiation and transaccidentation, or the change of bread and wine in the Lord's Supper into the Body and Blood of Christ."

Many failing to realise the actual personal absence of Christ during the Gospel Age, and that He has but been represented by the Holy Spirit—the Comforter which He had promised to send from the Father—are unable to recognise how He could come at His second advent and be unseen by any and unknown to all excepting those watching—the “Brethren who are not in darkness.” Yet the statements are so plain that “in the days of the Son of Man,” at His second presence, the world would be ignorant of the fact (Matt. 24: 37-39).

It is so clear that the Lord at His second coming first deals with His people ( Matt. 25: 14-30). The affairs of this age must be cleared up and other preparations made, and then Christ is to be revealed to all, the Kingdom established, and justice put to the plummet and righteousness to the line.

*Accustom yourself to think vigorously. Mental capital, like pecuniary, to be worth anything, must be well invested—must be rightly adjusted and applied, and to this end careful, deep and intense thought is necessary, if good results are looked for.*

M.A.

*True courage is not incompatible with nervousness: and heroism does not mean the absence of fear, but the conquest of it.—H.V.D.*

PEOPLES PAPER.

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

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

## The close of the year

At this, the close of the year, happy surely all will be who can look backward through it and realise that safe and secure in the city of refuge, which God has provided for us as His people, We have been prospering, rejoicing, growing, under His favor and guidance in the school of Christ in preparation fur the glorious work of the Millennial Kingdom.

We trust that all will find much of encouragement as they look back. If we can see that We have faithfully sought at every step to walk in the footsteps of Jesus, amidst the experiences and trials of the past year, there will be special cause for rejoicing; and if it is seen, On the contrary, that some of our steps have been crooked and perverse, and if we mourn for such digressions from .the narrow way, we may be sure that the Lord is Very pitiful, of tender compassion, ready to forgive. to heal, to help. It is for this very reason that He provided this city of refuge, and for this very reason that we must needs abide in it continually—abide in Christ, under flu - cover of His merit and His robe of righteousness.

It will comfort our hearts, in any event, to remember the suggestion of the Apostle, that if God so loved us while we were yet sinners, that He gave His only begotten Son for our redemption, much more does He love us now, that we are adopted into His family, and seeking to walk ill the footsteps of Jesus, however imperfectly our good desires may he accomplished.

There is need to make fresh resolutions continually along the way, and now at the close of the year is a favourable time for this. Not that we liberate ourselves in any degree from the everlasting covenant into which we entered with our Lord, but that, recognising its permanence, we strengthen ourselves by re-asserting it to the Lord. telling Him of our good desires and intentions in respect of faith for the future, and taking this occasion of the beginning of another year, for a reiteration of our loyalty and of our confidence in His faithfulness.

I am the Resurrection and the Life (John 11, 25).

“That I may know Him, and the power of His resurrection” (Phil. 3, 10).

Oh, let me know

The power of Thy Resurrection;

Oh, let me show

Thy Risen life in calm and clear reflection;

Oh, let me soar

Where Thou, my Saviour Christ, art gone before;

In mind and heart

Let me dwell always, only, where Thou art.

F. R. Havergal.

# Correspondence

Dear Brother,

Our subscriptions to the "Herald" and "People's Paper" are about expired, so am enclosing postal note , for renewals for another year. Any balance you may place in the Tract Fund.

We trust this finds you all well. As time goes on we realise more how rich God's blessing is towards us. His love and care seem to become more real to our eyes of faith, and our feet planted more firmly on the great foundation Christ a ransom for all. The present seems more than ever to us to be a time of patiently waiting on the Lord in faith and trust. We cannot see before us, but we can trust in God's promises, He is faithful.

As the darkness seems to close round, and the earth seems to languish, the truth becomes more beautiful and precious. How wonderful to think the long night of sin and death is nearly over, and the glad day, so long foretold, is near at hand.

Am pleased to note the "People's Paper" maintains a good and helpful standard, and the "Herald," too, is always so good and helpful, and they both continue to point us to the one standard—the one Head, one Lord, one faith, one baptism, and away from all things human and earthly.

"Our hope is built on nothing less Than Jesus' blood and righteousness."

We trust that the little Christmas -convention proves a blessing to you all. We would have liked so much to have been with you, but it seems now that we will be unable to come. The conditions here, as everywhere, are such that it places the trip beyond us.

With Christian love to you all. The Lord bless you and keep you.

Yours by the Lord's grace,

Dear Friend,—

I am writing to let you know how pleased I am with Foregleams, which I have read, and greatly appreciate the way the truth is conveyed and made so easy for one to understand. It has certainly enlightened me on many subjects which I never understood. In fact, I may say that I have been far from a Christian until I commenced to read your papers. But now I hope that, in future, I will serve our Lord to the utmost of my ability, as since I have read your papers and books, my whole ideas and views of life in the future are changed. I may here add that, as a lad, I attended the protestant Church, but their teachings and doctrines seemed to be too complicated for me to understand, and, therefore, I never took the trouble to go any further with religion, with the exception, that I always had a fear of going to everlasting torment when I died. But lately, thanks to your books, I see things very differently, although there are some points on which I am not too clear. The first is that of eating meat on Friday; can you please tell me if this is God's law, or is it only one of the Roman Church's many errors? Secondly, which day should we keep as the Sabbath, as I recently became acquainted with some people who claimed Saturday to be the correct day. Thirdly, with reference to meats, clean and unclean, Deuteronomy 14: 4, 9, 11 ; should these laws still be observed? I would also like to know if you have any books suitable for children, between the ages of 7 and 11, as I have four children, and would like to bring them to understand God's Word much clearer than I did. I shall, also, be very pleased to receive some more papers, as I have read those you so kindly sent me.

Hoping to hear from you again soon,

Yours in Hope,

F.W.S.

This is the victory that overcometh the world, even our faith (1 John 5:4).

Faith knows no defeats. Absurd as this sounds from a human standpoint, yet this is true. Faith surmounts all trials and difficulties, it overcomes in every kind of circumstances and surroundings. This is the victory—Faith. Faith counts on God and this is the victory. It stands firm where everything and everybody else would fail. Faith glories in the Cross of Christ. The Cross of Christ meant untold suffering. Read Hebrews 11 and see what faith conquers and triumphs in. Faith is the victory.

Selected.

## STAND FAST.

"Watch ye, stand fast in the faith, quit Ye like men, be strong" (1 Cor. 16: 13).

(Continued from December Issue ) .

WHILE we take heed to this admonition, we would generally look to the examples of steadfastness in the past, so that we may understand what it exactly means to stand firm. We know our Lord Jesus was holy, harmless, and separate from sinners, and we might feel our absolute insignificance, when compared with Him; but when we see such wonderful stability in one of the fallen human race, as the Apostle Paul, we can see what can be accomplished ; and as we also read his words in Hebrews 13: 7, "Remember your leaders, those who have spoken to you the Word of God; and viewing attentively the result of their conduct, imitate their faith" (Diaglott), we stand in awe before such an example of moral heroism as we find in him.

As we follow him from city to city, we mark his faithful labor and care, his patient endurance of persecution, his untiring devotion and zeal for the truth, his patience in instructing and bearing with the weak and ignorant, and all his sufferings for Christ's sake, and then hear him say, "None of these things move me." He was standing fast upon the rock, and we can feel that we are indeed contemplating a sublime character. See how in every city bonds and afflictions awaited him; mobs and stripes and imprisonment were his constant expectation. Then read his epistles, and mark his fervency of spirit. His deep insight into the things of God; his care for the churches, and his deep solicitude for their spiritual welfare, his earliest exhortations and his loving example. Read till you are filled with the inspiration of his noble example, and behold in him a miracle of divine grace. No ordinary hopes and ambitions could inspire such a life. His eye of faith was fixed on the things as yet not seen. He was a man of superior advantages and blessings, as well as of peculiar and almost unprecedented trials, he himself said, "I can do all things through Christ who strengtheneth me," and that it was the power of Christ that rested on him. And as we look upon his shining course we see Christ in him; and reason says, if one who thus saw the Lord, and heard His gracious voice, and who lived in such close and constant fellowship with Him, was so inspired with hope and joy, and -so nerved to cheerful endurance of hardship, pain and loss of every earthly treasure, the reward itself must indeed be glorious.

Let us mark the noble examples of our Lord and of Paul, and let us run with patience in this race, having this object before us, as did Paul, and looking to Jesus for all needed strength and consolation. He said, "I have not shunned to declare unto you the whole counsel of God" (Acts 20 : 27). There was no compromise of the truth with him, no mixing of it with human philosophies to make it more palatable to either Jews or Gentiles. or to avoid persecution.

We may note, also, his faithful warning against false teachers, who would surely develop in their midst ; against wolves in sheep's clothing, who would not spare the flock, while selfishly seeking their own temporal advantage. The Apostle did not counsel the handling of these wolves very gently, as perhaps some of our day would advise. He did not say that we should call them all brethren, and tell them they are probably as near the truth as we are, and that we must have a broad charity for all sorts of vain philosophies, and tell them we should all love one another, at the expense of justice and truth.

If we are determined to stand fast we will need to keep particularly close to the Word, which makes no allowance to compromise with any error, often clothed under a robe called love, a love of individual preference, which makes a show in the flesh, but has no standing before God. We must remember that the Lord does not raise up rulers from among our brethren in the body of Christ, but he does raise up faithful leaders to whom earnest heed should be given, and whose faith and example should be imitated.

Another admonition of the Apostle Paul is to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). Before we could stand fast. we must lie fully aware of what is required, so as to be able to stand. 'Pile wiles of Satan mean his methods, his cunning frauds; and we may understand that these will be subtle, as, if it were possible. they would deceive the very elect. Every person on earth is doing service for one or the other, for the Lord's army or for Satan's army. There is no middle ground, as the Apostle puts it, "his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness" (Rom. 6: 16).

Each one must fight the good fight of faith and be victorious before he can attain to the position of joint-heirship with the Lord, and each one having the Master's spirit will fight, together with all the other members of the body, to maintain the spirit of unity in the body. All such must fight under the leadership of their Captain. Again St. Paul says, "Only let the lives you live be worthy of the Gospel, that we may know who are standing fast in one spirit and one mind, lighting shoulder to shoulder for the faith and good news. Never for a moment quail before your enemies" (Phil. 1 : 27-28), (Weymouth),

To a soldier who engages in war, it is of the greatest importance that he should know who his enemies are, their number and force. A good soldier will study to know what will be the method of attack by the enemy, and seek to strengthen his position of defence, that he may repel every assault. In the Christian warfare this is even more vital.

In Eph. 6: 1 1-1 2, the Apostle particularly warns the Church concerning our enemies. Weymouth's translation renders it, "For ours is not a conflict with mere flesh and blood, but with spiritual beings in unseen places, despotisms, empires, the forces that control and govern this dark world, the spiritual host of evil, arrayed against us in the heavenly warfare." It is important that we take heed to the Master's method of meeting these attacks. God governs the entire universe by fixed principles, and everyone who is governed contrary thereto is governed by passion. Perhaps many do not fully understand what is meant by principle. Seemingly they think it is whatever they themselves may consider to be right when guided by their conscience, or by the argument of someone else. Principle means a settled rule of action, the governing law of conduct.

This rule of action, or governing law of conduct, is set forth in the Bible, and all who are governed by the Word of God are governed by principle. Passion means the capacity of being affected by external agencies. to be susceptible to control from external influences. The new creature must avoid passion and be governed always by principle. If we are influenced or swayed in our judgment or conclusion about anything. reason of what others may say or do, we are governed to that extent by passion. If we prayerfully and diligently seek to know what is the Lord's will, and what His Word says on the matter, and are governed by that, then we are governed by principle. The spirit of the world is to follow methods that make outward show of great piety to attract attention. Any attempt on the part of a Christian to attract attention to himself is a manifestation of the spirit of the world, and a violation of principles, and out of harmony with God's methods.

All temptations are the effects of the adversary's influence. He employs various methods in order that he may deceive. He makes some believe that they are not receiving the proper consideration to which they are entitled. This

leads into a wrong course. St. Paul emphasises the fact that the conflict of the Church in the end of the age will be particularly with the evil spirits. The Scriptures indicate that the real battle of the Christian is in the mind, therefore the attack of the evil spirits will be expected along this line. According to information from one who was long subject to the influence of these demons, their method of attack is first by suggestion. By this is meant that they first intrude evil thoughts upon the mind.

All Christians realise that they have a conflict in keeping out of the mind thoughts that are improper, and that it is a constant warfare to keep them out. But where one indulges in evil surmising, judging another, he is filling his mind with evil thoughts. Such are yielding to suggestions, which, if persisted in, lead to the second stage, which is designated "aberration." This word means to cut short. It here means lack of continuity of thought, or lack of concentration of thought, upon the Lord's Word.

One who finds himself given over to evil surmising and evil thoughts, will find great difficulty in concentration of mind upon the study of the Lord's Word. Attempting either study or prayer the one finds his mind suddenly turned away from his subject, or turned to or set upon evil things. Thus continuing, he loses sight of principle, namely the great truths of God's Word, and this leads to the third stage designated as "impression," which means that one is moved to act from sources other than the Word of God. It is the result of influence exerted from without in words controlled by passion and not by the Word. "fake aim instance where one would say, "I am moved to take this course because of what I have heard, or what influence another has brought to bear upon me," at the same time entirely ignoring the Word of the Lord on the subject. This persisted in leads to the fourth stage, namely "possession," whereby it is understood that the evil spirits take possession of the mind of the person and control his conduct.

The Apostle tells us. "God resisteth the proud, but giveth grace to the humble-minded" (1 Peter 5:5). From this we would understand that humility of mind and heart would be a special protection provided by the Lord; and that anyone manifesting spiritual pride or ambition would forfeit His protection, and thus evil spirits would have special power over them.

Now we believe these evil spirits use human agencies to attack members of the Body of Christ. We may reasonably expect that all of the Lord's servants who are actively engaged in the closing hours of the harvest will be attacked through 11(1111011) agencies by these wicked spirits. We may expect that all manner of charges and attacks may be made by such, against the character and reputation of those who are zealously engaged in the Lord's work, which will constitute a test to all the brethren as to whether they will be governed by passion (outside influence), or whether they will lie governed by the "principle" of God's Word.

Let each one examine his own heart carefully and see to it that his own conclusions are based upon right principles, namely, God's Word, and not upon outside influence. No other course is safe. All the Scriptures bearing upon the point indicate that the conflict will be more severe as we near the end. Referring to this time. St. Paul says, "Finally, my brethren, be strong in the Lord, and the power of His might" (Eph. 6: 10). The clear inference here is that each soldier of the cross must have special strength in order to stand at this time and to repel the combined attack of Satan and his coadjutors.

If we look at it from one standpoint we would become dismayed and despair of winning, but looking at it from another viewpoint, we know that He who is for us is greater than all who can be against us; and lie being for us none can prevail against us. We are now in the evil day. Now, then, may we have the strength needed! The Apostle tells us to put on the whole armour of God, that ye may be able to withstand (resist) in the evil day, and having done all to stand (remain a victor), (Eph. 6: 13).

The Apostle says in 2 Thess. 2: 15. "Therefore, brethren, stand fast, and hold the traditions Which ye have been taught, whether by word or our epistle." And, also, he speaks in Rom. 6: 17, "But God he thanked that ye have obeyed from the heart, that form of doctrine which was delivered you." Our Lord lays special stress upon obedience. He says, in John 13:17, "If ye know these things, happy are ye if ye do them." -Many seem content simply to know these things. How many there are who stop with a knowledge of God's plan, as it is now revealed and understood, seemingly unmindful of the latter clause of this verse. Their lives are not conformed to -the Word, nor to the likeness of Christ. It would seem at first that some really desire to be fashioned into the image of our Lord, but they go no further. They are not willing to pay the price of obedience; are not willing to endure self-sacrifice and self-denial. How prone we are to desire and acquire knowledge, forgetting that "knowledge puffeth up, but love edifieth." Knowledge alone does not produce happiness. Obedience does. Let us not disregard our Lord's words, that not just knowing these things will produce character, but, "happy are ye if ye do them." (Concluded).

## **Dispensational Changes.**

### **THE PASSING OF THE PRESENT ORDER.**

SO many prophecies of the Scriptures are having fulfilment to-day, of which Haggai 2:6-7 is an evident example. "Yet once it is a little while and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory." That there can be no question that this prophecy has not been fulfilled in the past we have the Apostle, in Hebrews 12 : 26-27, quoting it as being of then future fulfilment. Further than this, both the prophet and the Apostle indicates that, as a sequence to the great shaking and removal of those things which can be shaken, the Lord's kingdom, the "desire of all nations" shall come, and the House of the Lord, the Temple or Tabernacle of God (Rev. 21:3), shall be filled with glory.

All should be able to see what is meant by the "earth" that is to be shaken, also what the "heavens" refers to. There have been great shakings of the literal earth in past and recent years, that have wrought terrible destruction of life, and

changed the formation of countries. Such occurrences, however, are not the fulfilment of these words of the prophet and the apostle, but they are used simply to illustrate the great social upheaval that will “break up all systems and organisations of Mankind that are out of accord with equity and justice.

The word “earth” is so used in the Scriptures to designate the social order among men. Thus we read that the “heavens and earth” composing the world before the flood, “being overflowed with water perished” (2 Pet. 3: 5-6). All know that the literal earth did not perish, nor did the literal “heavens” of that time. Noah stood upon the same earth, and looked upon the same heavens when he came forth from the ark as he did before the flood.

As the “earth” refers to things secular, social, national, etc., so the “heavens” refers to things spiritual—religious arrangements.

Up to the time of Noah, angels had been permitted to communicate with men for their instruction and assistance. Instead, however, of leading to holiness and true worship of God, they themselves fell into folly and

God saw that the earth was filled with violence and corruption, and destroyed all mankind, except Noah and his family (Gen. 6: 1-13; Jude 6; 2 Pet. 2:4-5). It was thus that that world, social and religious passed away, and the present world “heavens and earth” began.

This present “heavens and earth” are much more complex than that of the world before the flood, and its social fabric and national institutions, as also its religious systems, have been so long established that the general thought seemed to be that they were like the literal earth, “established that it could not be moved” (Psalm 93:1-2, 104:5; Eccles 1: 4). St. Peter had written that such would be the thoughts of men. They would say “all things continue as they were since the fathers fell asleep” (2 Pet. 3: 4).

However, we have reached the times of shaking, and one would need to lie blind to conditions and events who could so fold his arms in complacency to-day. Everything is changing and no institution of the social order, no government nor nation, Kingdom or Republic can rest secure. They often change or pass away so quickly. Commercially, and industrially, things are depressed. The strange part being that it is Whet’ abundance of everything exists that the poor multiply and poverty increases. This, of course, demonstrates that there is something altogether wrong in the present arrangement for distributing the necessities of life in the social order. Financially the whole so-called Christian world is reaping the results of a long period of debauchery in eating, drinking, dressing and pleasure seeking. This has been as much in respect of the governments as of individuals. To blindly live beyond the means is sure to bring a reckoning day, whether the culprit be an individual or a government.

What changes have come al suit in the world during the past few years. There has been the overthrow of despotism in various countries. Russia is probably little better for the change, having but replaced one form of despotic cruelty for another, and one which seems bent on crushing ally kind of organisation for the worship of God. China has been suffering the tortures of civil war between rival war-lords since her ancient monarchy was cast aside. India is seething with fomented discontent, and clamouring for independence. Egypt appears once more as a kingdom with constitutional government. Palestine is again occupied by Israel, but nowhere is there peace. The whole creation still “groaned) and travaileth together in pain, waiting for the manifestation of the sons of God” ( Rom. 8: 22. 19). Conditions are still such in the “earth” to-day that more than ever we still earnestly pray, “Thy Kingdom come, Thy will be done on earth,” when “Peace on earth and good will toward men “ will prevail.

The state of the “heavens”—matters spiritual—or the religious elements, is sad indeed, yet again, it is but as predicted by the prophets, the Lord and the Apostles.

Christ said, “when the Son of Man cometh, shall He find faith on the earth?” No, for as the Revelator declares, “The nations shall he angry” when He comes to take His kingdom (Rev. 1 1) . Every religious system—the whole “heavens” is having its shaking, including the heathen religions, the Mahommedans, Roman Catholics, Anglicans, and Non-conformists. All kinds of new theories are promulgated, but confidence in the so-called orthodox Christian religion has been shaken in various ways. There have been the “higher critics,” who, professing to be exponents of the Bible, undermined the faith of their congregations by their ridiculing portions of Scripture, which they did not understand, even “denying the Lord Who bought them” (2 Pet. 2:.

There is another way in which faith is attacked to-day, without mentioning the false reasoning of Christian Scientists, Theosophists, and the deceptions of Spiritists, and which has more the semblance of earnest faith. It is what is called faith healing, and the Pentecostal movement. These people seem to mistake feelings for faith, and sentiment for holiness, and certain religious phrases and expressions are taken as indicating holiness of life.

This all seems to be along the line of the deceptions that would, “if it were possible,” deceive the “very elect.”

Any deception which would have weight with God’s elect must be something that has the semblance of truth, something that, while “darkness,” would be so presented as to appear “light,” or some light made to appear to be darkness.

Thus we realise that these present day systems, religious, social or national, are being shaken, and -the result of this shaking will be, so says the Apostle, the removal of those things which can be shaken. The 46th Psalm graphically describes this transition period, and gives the comforting assurance respecting the outcome of the great time of trouble and\_ confusion. “God is our refuge and strength, a very present help in trouble, therefore will we not fear though the earth be removed, and the mountains (kingdoms) be carried into the sea (anarchy), though the waters (peoples) thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams thereof make glad the city of God, the holy place of the Tabernacle of the Most High. God is in the midst of her, she shall not be moved; God shall help her, and that right early. The heathen (nations) raged, the kingdoms were moved, He uttered

His voice, the earth melted. The Lord of hosts is with us. The God of Jacob is our refuge. Come, behold the works of the Lord, what desolations He hath made in the earth : He maketh wars to cease unto the ends of the earth : He breaketh the bow and cutteth the spear in sunder : lie burned) the chariot in the fire. Be still and know that I am God, I will be exalted among the heathen (nations), I- will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.”

The kingdoms of this world will then become the kingdoms of our Lord and His Christ. The Church completed with Christ—the antitypical Temple—the habitation of God—shall 'be filled with the Lord's glory, and embued with the power to bless all nations, and to fill the whole earth with the knowledge of the glory of God, as the waters cover the great deep. Righteousness and truth. shall spring out of the earth, peace and goodwill toward God and man shall abound, and God's will shall be done in earth as it is done in heaven.

## **BE PATIENT, BRETHREN.**

We sometimes wonder why our Lord doth place us  
Within a sphere so narrow, so obscure:  
That nothing we call work can find an entrance  
There's only room to suffer, to endure.

Well, God loves patience! Souls that dwell in stillness,  
Doing the little things or restful quite,  
May just as perfectly fulfil this mission ;  
Be just as useful in the Father's sight  
As they who grapple with some great evil,  
Clearing a path, that every eye may see,  
Our Saviour cares for cheerful acquiescence  
As much as for a busy ministry.

And yet He does lave service—where it is given  
By grateful love that clothes itself in deed;  
But work that's done beneath the scourge of duty,  
Be sure to such He gives but little heed.

Christ never asks of us such heavy labor  
As leaves no time for resting at His feet;  
The waiting attitude of expectation  
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention  
That He some sweetest secret may impart,  
'Tis always in the time of deepest stillness  
That heart finds deepest fellowship with heart.

Then seek to please Him, whatsoe'er He bids thee—  
Whether to do, to suffer, to lie still;  
'Twill matter little by what path He led us  
If in it we sought to do His will.

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