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Streams of Living Waters.

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

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

NEXT to the breath of life we breathe, pure water is the chief essential of our existence. Foods are also necessary to sustain our lives but we can live quite a while as human beings, if able to drink pure water.

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

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

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

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

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

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

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

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

With the deliverance from Egypt by such miraculous means, the plagues of Egypt, the slaying of the first-born, the Passover of Israel's first-born and crossing the Red Sea, the stream of hope seemed to run deeper and fresher. All through the days of the Law and the prophets it was that same refreshing stream that gave hope. How often is the fountain referred to. In times of trial or calamity, prayer is addressed to the God of Abraham, of Isaac and of Jacob and claim made upon that promise to them. Also when God would speak to them, as to Moses, it was "I am the God of Abraham, of Isaac and of Jacob."

How the stream clarified and widened and deepened as new messages came through the prophets. While some messages were so deep as to be hidden, like "the mystery hid from ages" there was much that plainly spoke of happy days to come when the great covenant with Abraham would have fulfilment. For instance Isa. (11, and Jer. 31, and so many portions full of promise of Divine providence and blessing.

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

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

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

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

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

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

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

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

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

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

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

Certainly there were trials and testing, and many went back when they could not understand some of the deep truths which Jesus uttered, but the faithful were helped and strengthened and said, "To whom shall we go, for thou hast the words of eternal life." Then, after the great trial of the crucifixion, how their hearts burned within them when

He talked with them by the way and opened to them the Scriptures “Beginning at Moses and all the prophets He expounded unto them in ,11 the Scriptures the things concerning Himself.” Then, later they began to see that just what they had deemed the great defeat of the Gospel movement was the greatest victory ever won and that Jesus was crowned as conqueror over sin and death ; end - that the great Divine Plan was not hindered but progressed a most important step.

Then, after the ascension came the promise of the Father.-the holy spirit-in fulfilment of the Lord’s words, “When the spirit of truth is come it will guide you into all truth and teach you things to come,”-things which Jesus could not tell them, while He was with them, for they had only natural minds and could not comprehend heavenly truths. Now the purpose was revealed-the choosing of a “little flock” that should share the throne with Jesus and be the Abrahamic seed that would bless all the families of the earth. See Peter’s words Acts 5 : 14-17.

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

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

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

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

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

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

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

Outward and Inward Sight.

Yes, gone from me all earthly sight,
The forms and faces dear;
The eyes soft gleam or sparkle bright,
The answering smile or tear.

The rosy tints of opening day,
When soft lights come and go,
The wondrous ever changing clouds,

The sunsets golden glow.

The diamond flash of countless stars,
That gem the robe of night,
The moon's clear radiance covering all
With softened silvery light.

The glories of the ocean vast,
The dancing, dashing waves,
The feathery foam the tangled weed,
The rocks, and shells and caves.

Yes, gone from me all earthly sight,
The charm of mount and dell,
The varied beauties of the earth,
The flowers I love so well.

I know it all, • I feel it all,
Yet I do, not rebel,
I'm resting in my Father's love,
Who doeth all things well.

And, Oh, how much is left to me,
It is not dark within;
The light of hope and peace and trust,
That suffering cannot dim.

The tender love and thoughtful care,
That dear ones give to me,
The loving touch of lips and hands
I feel, but cannot see.

The power of memory and of thought,
The light and joy of prayer;
The love of Jesus, best of all-
There is no darkness there.

The light of all the promises
To shine along the way;
The light of hope that points above
To everlasting day.

FANNY ROSE
(Written soon after losing sight.)

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Harvest, Winter, Sabbath `Peace on Earth`

AS we approach the close of another year, and the time generally observed in celebration of our Lord's birth, on earth, the thoughts of His people are not improperly directed towards the wonderful message of hope announced by the angels when He came as the babe to be the Saviour of mankind-"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.) While we cannot agree that 25th December was the time of, the birth of Jesus,

but rather maintain that it took place about three months earlier, in harmony with His death at the Passover season 33 1/2 years later, yet this message may well be considered more particularly at this time, especially in view of its apparent failure after nearly two thousand years have elapsed.

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

This proclamation of promised "peace on earth," at once acknowledges the necessity for a great change from the present "wars and rumors of wars" with which the pages of history are stained; in fact, as the history of the past two thousand years is reviewed, the conflicts that have raged from time to time are appalling, and all this since the message was given "On earth peace, good will toward men." It would be sad indeed if this promise of peace should fail of fulfilment, but just as surely as it was announced by the Lord's direction, so it will also come to pass by His authority when the due time arrives. This earth, which is beautiful in itself, will become a peaceful haven, where mankind may dwell in safety and none shall make them afraid; and, then, shall the Lord's prayer be answered - "Thy Kingdom come: Thy will be done on earth, as in heaven."

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

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

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

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

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

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

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

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

Babylonian systems would be out of the question, inasmuch as Babylon will have been thrown down during the “winter” time, which precedes the “sabbath day.”—“Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.” (Rev. 18:21.)

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

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

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

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

The End of the Way.

EARLY last month another of our dear brethren, Brother W. E. Goldsack, finished his earthly course in Melbourne after many years of faithful service and devotion to the Lord.

Our dear Brother, who was in his 82nd year, had been a Christian for the greater part of his life, and for over 30 years had rejoiced in the harvest truths revealed to God’s called out people during the close of this age. Of a nice kindly and lovable disposition he was ever earnest and zealous for the Lord’s cause of truth. We rejoice that our dear Brother’s trials and sufferings are over, and that he has entered into his reward, promised of the Lord to all who love Him supremely.

In recent years our elderly Brother had experienced failing health and removed from the country to Melbourne, and it was a great pleasure for any of the brethren to visit him and have fellowship, conversing on those things dearest to his heart. There was no complaint or murmuring of any kind against what the Lord in His providence had permitted, but always a humble submission with cheerfulness to all the Lord’s will for him.

Our sympathy is extended to the bereaved members in the home circle; a large number are left to mourn the passing of a devoted and loving husband, father, grandfather, and great-grandfather amongst whom he will no doubt be greatly missed. All undoubtedly will have lasting memories of a living witness to the faith once delivered to the saints, and which will prove of benefit as well as comfort in days to come.

“Blessed are the dead which die in, the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them.”

“ ‘Forever with the Lord!’

Amen, so let it be!

Life from the dead is in that word,

‘Tis immortality.”

Joy Cometh in the Morning

‘Sing unto the Lord, O 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.” (Isa. 21:12.) 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 done?” He takes for granted that such will be the proceeding of men who really long for the morning. To the hills of Seir they 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 day 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. 96:11-13; 98:7-9.

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 bast 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, O 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 has put off my sack-cloth 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-nine. 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 gave 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), hut 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. 23:1-4), 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" (Esther 8:16, 17). 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. 126: 2, 5). 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 16:21). 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 :7.7_72 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.

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The Melbourne 'brethren have their arrangements well advanced for the forthcoming Convention which is to be held (D.V.) over the four days, commencing Saturday afternoon, 23rd December, and concluding Tuesday evening, 26th December.

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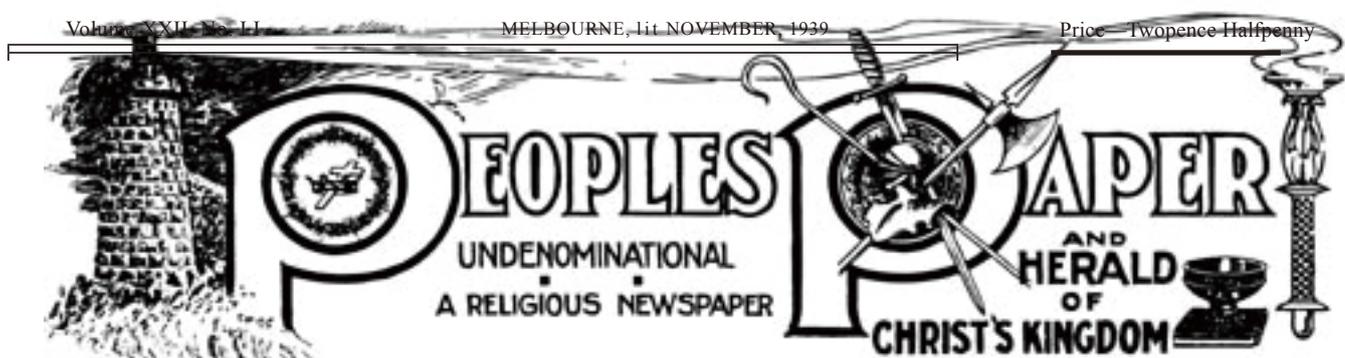
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The Epistle of Christ.

“Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink; but with the Spirit of the living God; not on tables of stone, but in the fleshly tables of the heart.”---2 Corin. 3: 3.

THE writings of the Apostle Paul are rich with quotations and illustrations from the Old Testament Scriptures, thus furnishing us with most valuable inspired comments and explanations as to the meaning of the types and prophecies which God gave back there for the edification of His people “on whom the ends of the ages have come.” (1 Cor. 10: 11, Diaglott.) Our text is a wonderful example of how the inspired apostle presents type and anti type and makes a practical application of the lesson to the mission of the church in this age. Note his reference to the tables of the law, given by God to Moses, and of the suggested antitype, the “epistle of Christ” written in the hearts of the consecrated followers of the Master.

Those tables of the law constituted the basis of the old Law Covenant; hence we get the unmistakable thought that God, through His spirit, is now preparing His church to be associated with Christ, the Mediator of the New Covenant, in the administration of its laws. Thus, also, do we see that the New Covenant has not yet been inaugurated for the reason that the preparatory work therefor has not yet been completed. How valuable, then, are these words of the apostle, in helping us to see the harmonious arrangements of God’s covenants, in His divine plan for human reconciliation.

In Exodus 24: 12, we are told that the tables of the law were given to Moses in order that he might teach the people. Such is the mediatorial relationship of the entire Christ to the New Covenant which is to be inaugurated with Israel and through Israel with the whole world at the beginning of the thousand-year period. In 2 Cor. 3: 6, the apostle tells us that we are made “able ministers of the New Testament,” or Covenant. Moses was a servant of the old Law Covenant, indeed, he served that Covenant even while it was being prepared. So we are now serving the New Covenant, in the sense that we are participants in the work of preparing it, getting ready to minister it to the people. The fact that faithful Christians of this gospel age are thus shown to be servants of ‘the Covenant indicates clearly that they are not to be among those to be blessed or served by that Covenant.

In 2 Cor. 5: 18, 19, the apostle indicates that our ministry of the Covenant is one of reconciliation. Indeed, the great work of The Christ during the next age will be to reconcile the world to God. But those who are to be judged worthy of participating in that future glorious work of reconciliation must themselves first be reconciled to God, and be prepared as the epistles of Christ to administer the laws of that New Covenant. We are admonished to walk honestly as in the day; that is, we are to live now as though the righteous laws of the Kingdom were already in force. Even so, while the New Covenant is as yet merely in the course of preparation, its “law, which will then be in force, should even now become a part of our being. It is upon this basis that the “epistle of Christ,” the antitypical tables of stone, are now being written, not with ink, “but with the spirit—of the living God.”

The apostle adds a further word of explanation by saying that these “epistles of Christ” are “ministered by us” —by the apostles, and by all the church, as we build each other up in the most holy faith. True, this epistle is being written “by the spirit of the living God,” yet that spirit, during this age, operates through the truth, and each consecrated follower of the Master is authorised by the spirit to be a communicator of the truth—a minister of God and of His spirit. Yes, it is as we speak the truth in love that we grow up into Him in all things—Eph. 4: 15; 5: 18, 19.

Thus we have brought home to us, in still another way, the fact that the work of the church in this age is not to convert or reconcile the world to God but to make herself ready for participation with Christ in that blessed future work of the Kingdom. But, in carrying on this present work of the ministry, we are to be energetic in proclaiming the truth; for in God’s plan He has arranged that, through such faithfulness in witnessing, all the ministers of the New Covenant will be found and prepared for their future work.

Inasmuch as the apostle makes it clear that the tables of stone on which was written the Law in Moses’ day are illustrative of the “epistle of Christ” being written in the hearts of God’s people during this gospel age, it is in resting to note some of the circumstances in connected with the preparation of that typical “epistle”—the great tat* 61 Sinai. An account of this is given us in Exodus 34: 4=7, as follows:-

‘And He [Moses] hewed two tables of stone like unto the’ first, and Moses rose up early in the morning, and went up into Mount Sinai, as the Lord had commanded and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and’ gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.’”

Typical and Antitypical Features

The original tables of law were destroyed by Moses on account of the sin of Israel in turning away from God and worshipping the golden calf. This reminds us that the original covenant relationship that existed between God and man was destroyed because of man’s sin. Also that the Law Covenant was broken because of sin—“which My covenant they brake,” the Lord tells us. (Jer. 31: 32.) Thus it would seem that the second two tables of stone on which God wrote His Law would very fittingly represent the Law of the New Covenant; or, to be more exact, the method by which that Law would reach the people; and in our text Paul shows that this will be through the church, as the “epistle of Christ.”

Moses hewed those stones and took them up unto Mount Sinai, and there God wrote His law on them. So the “epistle of Christ” is hewn or called out from the world, by Christ. After His resurrection from the dead, He ascended

to the Father's presence and there "appeared for us." Thus, He bore His followers before the Father, and throughout the age these have been seated together in "heavenly places in Christ Jesus"-not on literal Mount Sinai, but by faith, on Mount Zion. (Eph. 2: 6.) It was while Moses, bearing the tables of stone, was with the Lord in the cloud that God's Law was written on those tables; so, it is while the prospective joint-heirs of Christ are, throughout the age, dwelling with Him in heavenly places and thus by faith in the presence of God, that the Law of God, the Law of the New Covenant, is written in their hearts and they are thus prepared to administer that Law as co-judges with Christ in the Mediatorial Kingdom yet future.

And how wonderful was the experience of Moses in connection with the preparation of those typical Tables of the Law ! God talked to Israel's leader and told him of His own glorious attributes. So in the antitype, God talked to Christ, and through Christ-who "hath in these last days spoken unto us"-that same message of God's glory comes to us. And thus it is, that while seated with Christ in heavenly places we hear the voice of God, through the glorious truth of His plan, and thereby learn of His glory in order that His attributes may be written in our hearts.

The object of the Mediatorial reign of The Christ is that the world of mankind may be brought back into harmony with: God and restored to His image and likeness. Thus it is necessary that the Law of that New Covenant as it will be presented to the people by those who now are constituted the "epistle of Christ," reflect the glorious attributes of , Jehovah's character in order that the people, through obedience to that Law, may learn to know and serve God acceptably. Indeed, the Lord tells us that this is to be the ,happy result of the making of that New Covenant-"for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." Jer. 31: 34.

God's Plan in Review.

What a wonderful vision of God's glorious character was given to Moses at the time those typical tables of the Law were prepared-"And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation!"

And, brethren, through Christ, and by means of the spirit of truth, God speaks to us now; and in that glorious message of truth, we see reflected all the various qualities of the Divine Character that were briefly stated to Moses. Indeed, the import of the divine-plan message is that through it we may learn to know God, receive the impress of His character in our hearts, and thereby be prepared to be co-workers with Him, as the "epistle of Christ," in causing the knowledge of His glory to fill the whole earth "as the waters cover the sea."-Isa. 11:9; Hab. 2: 14.

Let us note the qualities of God's character as they were stated to Moses on Mount Sinai: "Merciful and gracious." How wonderfully the divine plan reveals to us the mercy and graciousness, or grace, of God ! And how absolutely void of these characteristics is the demon god of the dark-age creeds! Here, again, is brought forcibly to our attention the vital importance of the truth in the Christian life; for it is by the truth, not error, that we are set apart to the divine service. Yes, God is merciful and full of grace. We see this manifested in the fact that while His justice condemned our first parents to death because of their disobedience, and through them the whole world lost life, yet He was not content to let it go that way forever; so His mercy and grace and love "contrived 'a way to save rebellious man."

And "longsuffering." Oh, how longsuffering our Heavenly Father has been! For six thousand years He has witnessed the rebellion and sin of His earthly creatures; yet He still loves them, and still plans to bless them. And He is also longsuffering toward His saints, who because of their fleshly imperfections often fall far short of the goal in their efforts to do His will. How glad we are for the many promises of His longsuffering attitude toward us! We could not truly know and appreciate our Heavenly Father's longsuffering toward us and toward the world in any other way except through an understanding of the divine plan.

"Abundant in goodness." Yes, "God so loved the world 'that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.'" (John 3: 16.) What an abundance of goodness we thus see manifested in the One who is so loving, that it is said of Him that "He is love." Not only does the divine plan reveal this abundant love and goodness of our Heavenly Father in the gift of His Son to be man's Redeemer, but it shows, also, a still further manifestation of His love in the wonderful arrangement He has made whereby the merit accruing from His great gift may become available for the actual blessing of the world. Think of the love that is revealed in His plan to select a hundred and forty-four thousand representatives from among the world of mankind to sit with Christ on the board of mediation which is to reconcile the world to God during the Kingdom period. And how could we see this vision of God's love except through the divine plan ?

And He is abundant in "truth" also. The thought of the word truth, in this instance, is probably equity or justice. Yes, God is just, even as He is loving; and that is the reason we can depend upon Him. This thought is amplified in the further statement made to Moses; namely, "keeping mercy for thousands, forgiving iniquity and transgression and sin," and yet, "will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." A wonderful balance of the divine attributes of Love and Justice is furnished us in these words,

Yes, God is love, and merciful, yet at the same time, just. It was His justice that condemned the race to death because of sin; and it is only through the divine plan that we can understand how it is possible for Him to continue being just in this' matter, and yet be the "justifier of him which believeth in Jesus." (Rom, 3: 26.) Thank God for this glorious truth which has so clearly revealed the divine character to us! Yes, it is the truth that reveals why God has permitted evil, how His justice has operated, how His love is manifested, how His Wisdom planned it all, and how His almighty Power guarantees the accomplishment of His loving, just, and wise designs.

The Vision is Important,

And how important is this vision of truth to us who are now being prepared as the “epistle of Christ.” We must know God in order to be like Him and put our trust in Him. If God were not just, for example, how could we depend upon Him? This seems to be the import of the information given to Moses, that God would by no means clear the guilty. God wanted Moses to understand, and He wants us to understand—indeed, through the divine plan, has already made us to understand—that while He is abundant in goodness and mercy, longsuffering and kind, yet that the wages of sin is death and that those found wilfully guilty must suffer that penalty, and that through the law of heredity, the penalty has passed on down through the centuries affecting the succeeding generations.

That’s the way God’s justice was operating in ‘Moses’ day, yet His love and His wisdom were all the while planning for a future blessing for the people in that the original penalty of death was to be set aside by another. But even when the Adamic condemnation is set aside, still God’s justice will operate; and it will still be true that He will by no means “clear the guilty.” Then, however, each one will be dealt with individually. No longer will it be a case of the father eating the sour grape of sin, and his children’s teeth being set on edge; but every one shall die for his own iniquity. See Jeremiah 31: 29, 30, and note that this is descriptive of God’s method of dealing with the people under the New Covenant, as shown in verses 31-34.

Thus we are learning to know God, not only as a God of love, but also as a dependable God, a God who makes promises and keeps them, who has established a penalty for sin, and inflicts it. In fact, every attribute of His glorious character is becoming more and more apparent to us as we continue to look into and study His divine plan for human salvation. And as the brightness of the vision increases, the beauties of God’s character and Law should become more and more indelibly stamped upon and imbedded in our hearts.

The Sealing Work.

The great message of truth back in the type was spoken directly to Moses while he had the tables of stone with him on Sinai. In the antitype this is also true: We receive the message through Christ, as it is passed on from one to another of His faithful followers. (See Heb. 1: 1, 2; 2: 3.) Thus it is that by our faithfulness in disseminating the truth and manifesting its spirit, we are helping to write the “epistle of Christ”—helping to impress the seal of His character as it is displayed in His plan, upon the hearts of the consecrated ones. Paul says that this “epistle of Christ” is being written by the Spirit of God; and, as the Spirit of God is writing this message of life and love on His willing and obedient servants, its grandeur, harmony and beauty is also being transmitted through them to yet others—their lives thus reflecting the truth of the Divine Plan.

Now let us note briefly the final conclusion which the inspired apostle reaches with respect to those said to be the “epistle of Christ” and the purpose for which this epistle is now being written. Throughout the third, fourth and fifth chapters of 2 Corinthians he discusses various details of God’s plan for human reconciliation, calling our attention to type and antitype—with an occasional parenthetical suggestion not so directly related to his main theme. He reminds us of the present ministry of suffering in which the church participates, preparatory to the glory that shall follow, as typified by the glory on Moses’ countenance as He came down from Sinai. He tells us of the ministry of reconciliation that has been given to us, as servants of the New Covenant, and that as such servants we are co-workers with Christ and with God.

And then, in the second verse of the sixth chapter he reaches the final point of his lesson and quotes his proof text from the Old Testament. He admonishes us not to receive in vain this great favour of being a co-worker with God, and assures us of divine grace and help to carry on if we will but do our part. “For He saith, I have heard thee in a time accepted,” he quotes from Isaiah, and then adds, “now is the accepted time.” Turning back to Isaiah 49 : 8-10 from which Paul quotes, we find a wonderful prophecy of the New Covenant and the restitution blessings it will bring to the people.

We quote “Thus saith the Lord, In an acceptable time [which Paul shows is this Gospel age] have I heard thee [Paul applies this to the church] and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves, They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them.”

What a glorious blessing is thus coming to the world, when those who are the “epistle of Christ” are given “for a covenant of the people.” In the type, Moses came down from Mount Sinai bringing with him the tables of stone upon which was written the Law which formed the basis of that typical covenant; and here the Lord is telling us—and Paul has explained it for us—that the joint-heirs of Christ, in whose hearts has been written the unchangeable Law of God, the Law of the New Covenant, will be presented as “covenant of the people.” Or, to put it in other phrase: Just as the typical tables of the law were given to Moses in order that he might teach the people, so these antitypical tables, the “epistle of Christ,” are to be used throughout the age as the instrumentalities through whom Christ, their Head, will instruct the world in the Law of the New Covenant. Thus they are indeed given “for a covenant of the people.”

No wonder Paul declares that the whole creation is waiting “for the manifestation of the sons of God”! No wonder he says that we are being “baptised for the dead.” No wonder we are promised a share in the glory of The Christ. No wonder we are said to be “ministers of reconciliation.” Paul gives us a further beautiful thought in this connection, in Romans 11:26, 27, saying, “And so all Israel shall be saved: as it is written, There shall come out of Sion the

Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant with them [Jer. 31: 31-34] when I shall take away their sins." Moses came out of Sinai and established the typical covenant and here the apostle is telling us that the greater than Moses shall "come out of Sion," and establish the antitypical covenant. Moses brought with him the tables of the Law, and Christ will bring with Him, as His joint-heirs, all those who are His "epistle," to be given as a "covenant of the people," and through this glorious mediatorial arrangement, ungodliness will be turned away from Jacob and from the world—they will be taught to know the Lord and to be like Him.—Isa. 54: 13.

So completely and universally will these who are the "epistle of Christ" proclaim and teach the knowledge of God and of His law throughout the thousand years during which the New Covenant is being made with the people, that when the work is complete there will be no further need of teachers or epistles of any kind; for, says the prophet: "They shall no more teach every man his neighbour, and every man his brother saying 'Know the Lord': for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." —Jer. 31:34. —From "The Dawn."

Children's Books and Cards.

"The Ten Camels"—This little book of Bible Stories is proving of much value in the homes of the friends. Highly recommended; bound in strong cloth covers, bright appearance, 1/9 (40 cents) per copy. A few available in strong paper covers at 9d. per copy, while they last.

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Melbourne Convention.

Arrangements are being made for the Christmas Convention to be held (D.V.) over the four days 23rd to 26th December inclusive and the Melbourne friends will gladly welcome all able to attend.

Additional information will appear in December issue, or obtainable from the Class Secretary—Mr. J. B. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—R.A.O.B. Hall, 48 Flinders Street, (near Lawler place), Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth — Druid's Chambers, (The Basement), 459 Hay Street, East,—Sundays, 3.45 p.m. and 6.45 p.m.

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

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

The Weapons of our Warfare.

The question has been raised as to what Scriptures forbid Christians engaging in present day warfare, and this is a matter of vital importance to the Lord's people.

The whole example and teachings of Jesus were to the effect that His followers while in the world should not be of it. In other words, their hopes, aims and ambitions must be set on things above and having no continuing city here (Col. 3 : 2 ; Heb. 13 : 14) ; they are in the position of strangers or aliens in whatever country they may be situated

(Psa. 39 : 12 ; 1 Pet. 2 : 11).

A quotation from “The New Creation” is thought very helpful on this point, and is as follows :-”Aliens must be obedient to the laws ; so must we. Aliens must pay taxes according to the laws ; so must we. Aliens may look for protection under the laws ; so may we. But aliens would not feel compelled to fight against their own King, the allegiance which they recognise primarily; and we would prefer to be in the same position, so far as possible, for are not we ‘translated out of the kingdom of this world’ into the Kingdom of God’s dear Son,’-in its embryotic condition ? (Col. 1 : 13.)

“Are not we subjects of the great King? And are not all the kingdoms of this world more or less identified with ‘the prince of this world’ and his law of selfishness ? Are not we, therefore, strangers and pilgrims here, and to some extent aliens and foreigners ? It is. eminently proper that we should love and appreciate every good law’ and all the servants of earthly laws . . . hence, we neither traduce our country, its rulers, or its laws ; but this does not mean that we must fight for these with carnal weapons.

“True, government may not always exempt those opposed to war from participating in it, although a very gracious provision of this kind has in the past been made for some who, like ourselves, believe war to be unrighteous. We may be required to do military service, and if required we would be obliged to obey the powers that be, and should consider that the Lord’s providence had permitted the conscription and that He was able to overrule it to the good of ourselves or others. In such event we would consider it not amiss to make a partial explanation to the proper officers, and to request a transference to the medical or hospital department, where our services could be used with the full consent of our .consciences ; but even if compelled to serve in the ranks and to fire our guns we need not feel compelled to shoot a fellow-creature.”

Further, our Lord’s words to Peter, “Put up again thy sword into its place : for all they that take the sword shall perish with the sword” (Matt. 26 : 52), impresses the principle, as also expressed by the Apostle-”whatsoever a man soweth, that shall he also reap,” and “the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds ; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

While it is true, then, that the Lord’s people “through much tribulation enter into the kingdom of God,” the above Scriptures show that the tribulation should not be the ‘result of using carnal weapons. Truly, the followers of the Master delight to walk in His steps, and in harmony with His words, “The Son of Man is not come to destroy men’s lives but to save them,” so they will continue in His approval as they lay down their lives in His service-preaching the glad tidings of the Kingdom which embraces the spiritual hope for the Church during this Gospel Age and the earthly inheritance for all the willing and obedient in the age to come.

Thus witnessing and comforting other members in the Body of Christ, each one who is fully consecrated to God, will continue, until his sacrifice is completed in the way and manner that the High Priest sees best to permit. It may be that some severe experiences will come upon the last members of the Church very shortly, but all who have fully “set their affections on things above” will come through triumphantly in harmony with the promise-”The angel of the Lord encampeth round about them that fear Him, and delivereth them.” (Psa. 34 : 7.)

Comments on “The Ten Camels”

QUITE a number of favourable reports respecting the Bible Stories, “The Ten Camels,” are now to hand, and the following comments ‘on the importance of fulfilling responsibilities towards the children will no doubt be appreciated by all.

“This little book should be a great help to parents to know how to lead the minds of their children to love the Bible and so learning to love

God and our Saviour as they learn the truth of God’s great purpose of blessing all the willing and obedient of. the human family.

“Perhaps some items could have been omitted and some statements may not be quite correct, though nothing that is of importance.

“To treat a child as this mother dealt with her little daughter is surely one of the greatest joys of human life ; to see the little eyes brightened with interest and have the little questions and to note- the increasing interest and ultimately to see the happy result, is surely a crowning joy, for the children grow up to call their parents ‘blessed.’

“Truly it is the general failure of parents to thus nurture the minds of their children that has led to the present decline of godliness and increase of paganism in what we call Christian lands and to the sad condition the poor world has reached to-day,

“The church has been ‘the salt of the earth,’ the ‘light of the world,’ but the salt has lost its savour. All down the dark ages many false doctrines beclouded the truths of the Bible but still there existed, a reverence for God, and a seasoning of righteousness affected the people and the laws of nations. Then there arose the teachings of the ‘higher critics’—clergymen who seemed intent on proving the Bible untrue, uninspired of God—and the people lost faith and concluded that if there was no real revelation of God, there was nothing certain. They became careless and the instruction of children was neglected and thus the condition foretold by Paul has collie about-1 Tim. 4 :1; 2 Tim. 3 : 1, 2, etc. Whole nations that were called. Christian nations have become pagan. Even Germany, the land of Luther and the Reformation, became the hot-bed of the Higher Criticism Infidelity and, like the pagan nations of old, has plunged Europe into the horrors of war of the most diabolical kind.

“How far, may we ask, is the neglect of parents regarding Christian instruction of their children responsible for the present cataclysm ? How great is the responsibility of parenthood ; what a stewardship ! How sad at the end of the way if the steward cannot give a good account, if the children have grown up ‘weeds’ instead of lovely blooms. What joy if, on the other hand, there has been careful Christian training and they not only receive the present joys of loving reverence of their sons and daughters but also the ‘well done good and faithful servant’ from the Lord.”

The Patience of Christ.

(Contributed.)

“And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.”-2 Thess. 3 : 5.

Possibly there is no pure teaching of God’s Word that has received greater violence at the hands of Christendom than the second advent of our Lord. One finds professing teachers and expounders of God’s Word ‘frankly admitting that the whole subject to them is “vague.” What, then, could we expect of the masses ? The fact remains, however, that all truly consecrated Christians down through the ages have loved and longed for the promised second advent, and it can be asserted that it is one of the sure tests to-day regarding truth and error. There are those who still dare to assert that there is no second advent until the whole world is converted to God through the agency of the church systems. How ridiculous ! If God’s Word told us this was to be so we would certainly believe it, but it shows quite plainly that it is not so. What it does tell us, is that when the Son of Man cometh there will be very few who cling to true faith founded upon His Word (Luke 18 : 8), and that there will be many scoffers regarding His presence (2 Peter 3 : 3, 4).

We are also told that the days of the Son of Man will be like unto the days of Noah (Matt. 24 : 37). There was nothing about the conditions of Noah’s day that would give us a thought of a converted world, but quite a deal that would harmonize the Scriptures concerning scoffers, for they scoffed at Noah’s warning of the impending flood. Likewise, as there were a few then who heeded God’s Word, so now in the days of the Son of Man there are a faithful few who are warned of God of things not seen as yet (Heb. 11: 7). The erroneous teaching that the church is to convert the world in this age has much beclouded the issue. The Scriptures certainly show that it is God’s design that at last the world shall be converted unto Him through Jesus Christ (Phil. 2: 10, 11; 1 Tim. 6 : 15). When the whole earth is at last filled with a full and true knowledge of God through Christ (that is the consummation of the prayer “Thy Kingdom come”) the earth truly will be a beautiful place. Many, however, who are captivated with the vision of a perfect earth, fail to discern the plan of God which He has ordained to its accomplishment, and work with more fervour than knowledge for its attainment. We should all be quite familiar with the special mission of our Lord Jesus at His first advent, the giving of His life a ransom for all, dying the just for the unjust-the price of sin paid that man might be redeemed from the power of the grave. Because of His (sacrificial) death, life has and will be proffered to all who will accept it at His hands.

In and through the life, death and resurrection of Jesus, God -had in mind two objectives which were to work out eventually one purpose, viz., the full establishment of His kingdom of righteousness. The objectives • were--first, the outcalling, perfecting, and gathering together of the Church which is Christ’s body (Col. 1 : 18, 24) ; second, thus through the first objective accomplished, to inaugurate the order whereby God’s blessings should flow to all mankind. To clearly understand the Scripture it is most essential that we keep these two parts of the one Plan distinct and separate in our mind. Failure to do so will surely confuse.

Much is written in the Scriptures concerning the establishment of God’s righteous kingdom on earth, and many prophecies paint mind pictures of what will be during, the glorious Kingdom Age, and it is no wonder that all who have caught the vision of these things, both now and in the past. have longed for and prayed earnestly “Thy Kingdom. come.” However, of that which is to be accomplished first (the outcalling of the church) there appears to be little foretold directly in the Old Testament. It has been a great mystery, revealed only since Christ’s death and resurrection by His holy apostles and prophets with the aid of the holy spirit (Eph. 3 : 3, 5, 9, 10). Through such revelation we discern that the New Testament scriptures have been written chiefly for the benefit of this class-to perfect the saints, to build up the body of Christ (Eph. 4 : 11-16).

This, then, has been the work in progress since Pentecost, and not, as some have supposed, “world conversion.” We are thankful to our’ God to know that this will all come “in due time” (1 Tim. 2 ; 6), after the Church has been perfected in Christ and is complete. If as students of God’s Word we find it clearly foretold that a time of glory is to be over all the earth-when tears shall be wiped from off all faces ; no more death or pain (Rev. 21 : 3, 4) ; when there shall be no more wars nor the fear of such (Isaiah 2 : 1-4 ; Micah 4 : 1-3), and the way of righteousness be made perfectly clear to everybody (Hab. 2 : 14 ; Zeph. 3 : 9 ; Isaiah 11:9 ; 35 : 8) ; then as we look around us and behold sorrow, pain and death prevalent everywhere, nations frantically preparing for war on a scale never before realised and the hearts of all men failing them for fear of the consequences, and all this together with the intense confusion of religious thought caused by divided denominations each proclaiming differing doctrines, do we not ardently look for the dawning of the new day that will bring such far-reaching blessings to all mankind ! Surely we do. But this also we will learn as students of the Word-before this- glad time is ushered in, the church must be complete, the last member of the Bride of Christ gathered home preparatory for the marriage (Rev. 19 : 7). Then .will be complete the Christ (Head and Body) who is to bless the whole world (“all the families of the earth”) (Eph. 5: 23-32 ; Gen. 28 : 14 ; Gal. 3 : 29).

So whilst we joyfully anticipate the blessings due to the world by Christ’s Kingdom established, we discern that a degree of patience is required “until the due time.” Meanwhile that which is necessary of accomplishment first (the outcalling of the Church) continues. This, then, is the objective of the Christian-that he or she should daily seek by the grace of God in Christ to make their own calling and election sure, whilst the acceptable time for perfecting the

joint-heirs with Christ is still open (2 Peter 1 : 10, 11 ; Rom. 8 : 17), as also doing all we can to help others of like precious faith "to gain the crown" (2 Tim. 4: 8; 1 Thess. 5:11). This is not as easy as it may seem. If we are faithful in presenting our bodies living sacrifices, not being conformed to this world (Rom. 12 : 1, 2), we shall find that the way is well defined as "narrow." The renewing of our minds must not be forgotten for a day, in order that God's transforming work might continue in us. The way is very exacting and we shall need much patience as we seek by grace "to keep the body under," "to overcome the world," "to fight the good fight of faith." Quite often, too, in seeking to help others of like precious faith our way is beset with difficulties which prove or test our fidelity and patience in the race set before us. So as we plod along this narrow way, so often reminded of our own weaknesses, and daily coming into contact with the forces of "this present evil world," as well as beholding the suffering of humanity generally "groaning and travailing in pain," we are tempted to become impatient and to give way to doubts and fears that assail from within and without.

The Revised Version of the text reads : "And the Lord direct your hearts into the love of God and .in to the patience of Christ." The apostle would have us attain the patience of Christ. Quietly meditating over the Scriptures which tell of the life of Jesus upon earth, it is clearly manifest how patient He was. The calm which seemed to permeate all His utterances and actions was surely born of patience. What was the secret of His calm and patient spirit ? If we know, surely we are well on the way of attaining the patience of Christ. Was it not His unswerving faith in His loving Heavenly Father's word? In the agonies of Gethsemane it was. "Thy will be done." As He claimed to be the Son of God, His enemies railed on Him to prove His authority, but He bore it all patiently, understanding quite well that the time to exert His authority and to show His power lay in the future.

The Jewish people, who refused Jesus, knowing not the time of their visitation, caused Him much sorrow at heart, evidenced by His lament over them in Matthew 23 : 37. We feel and know how sad He was in declaring their house desolate (v. 38), yet He remained quite calm and patient because He knew that according to His Father's word all hope was not gone. While verse 39 meant little or nothing, then, to those who were addressed, yet, He who uttered it, quietly rejoiced in a knowledge of the Word which revealed that yet they would say, "Blessed is he that cometh in the name of the Lord."

So then, if we have little Gethsemanes to pass through in our daily walk, what better antidote against the natural tendencies to meet reviling with reviling, etc., than a mind saturated with knowledge of the Word that explains why we must have these oppositions (1 Peter 4 : 12-14 ; Rom: 8 : 17 ; 2 Tim. 3 : 12). If we have this, we will rejoice by experiencing a calm in such testing times.

Paul, so clear in knowledge a God and His plan in its various features down through the ages, revered God from his heart, and his experiences show how he had the indwelling of the spirit of the patience of Christ. He wished and prayed that others may be directed to this love of God and patience of Christ which he himself enjoyed (Acts 26 : 29 ; Eph. 3 : 13-19). So now as we see the world so disturbed and in a state of chaos, cannot the Christian remain calm ? Whilst we should do what we can to alleviate distress, we realise how little we can do. And does not a knowledge of the Word of God explain all this trouble ? Does it not point us to the glorious outcome of it all ? Let us then, with the patience of Christ, wait God's appointed time, meantime calmly and quietly going about doing good unto all as we have opportunity (Gal. 6 : 10).

Let us not forget to seek grace that we might ever be patient in seeking to bring others to a knowledge of the truth of God's Word. Should we be tempted to impatience along this line, let us consider how patient God was in dealing with us, and how patiently He deals with us still. Such reflection will immediately suppress any feeling of impatience with others. If, as Jesus found "His own" (John 1 : 11), we encounter any who refuse to listen to the gracious messages that come forth from the Word, shall we despair? If our hearts are full of the love of God we will naturally feel it rather keenly when some refuse to investigate the truth, and in their ignorance continue in the ways of vanity which we know will assuredly end in loss and vexation of spirit ; yet in a knowledge of God's Word we can be patient in Christ to know there is still a ray of light and hope that even these may at last echo the words, "Blessed is he that cometh in the name of the Lord."

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A Blessed Hope for Suffering Humanity

“We know that the whole creation groaneth and travaileth in pain together, until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we groan within ourselves, waiting for sonship, to wit, the redemption of our Body.”—Rom. 8: 22, 23.

ONLY for a short time will any thoughtful person question the declaration of the Apostle that the human family, taken as a whole, is a groaning creation. He does not include the Church, for reasons which we shall see shortly, yet he points out that the Church also groans under present conditions. As we pass along the streets and hear the strains of music which occasionally come to us from public and private performances, as we hear the laughter and merry-making and see the throngs going to theatres, expositions, games, etc., we might be inclined at first to say—there is a good share of the creation which does not groan much. But, as we look more closely at the facts as they come to us in the daily course, we find that much of the laughter is hysterical, and an offset to tears ; that much of the music is paid for on business principles, to cheer and enthuse others, and some of it indulged in with the desire to drown care.

Similarly, those who attend places of amusement do so, not because they are happy, but because they are unhappy. Groaning in spirit, they are seeking something to drive dull care away—to assuage their disappointments and

heartaches. We believe that the experienced in life will generally agree with us that childhood is life's happiest hour, and that with the coming of greater knowledge and responsibility, come cares, disappointments, heartaches and crosses to the world of mankind in general. Let us remember, too, that what we know of the world is in many respects the best, most favoured, and least burdened section.

Looking into the Bible, we are informed respecting the angels and the joys of heaven, and given to understand that no sorrow enters there, nor any tears, nor any dying. We inquire, did not the same God who created man create the angelic hosts? Why, then, should there be so wide a distinction, so wide a difference between the conditions on earth and in heaven, that our Redeemer should teach us to pray that ultimately God's Kingdom should come to earth and His will be done on earth as it is done in heaven? Why does He tell us that the faithful in the resurrection will be made like unto angels, neither shall they die any more? Why are we not like the angles now? Why do We die? Why are we sick ? Why are we imperfect in our mental, moral and physical powers? Why are we deficient in our physical strength? The answer to these questions requires superhuman wisdom. There must be a reason ; otherwise, the same just, loving, gracious God would treat His human creatures, His human children, as kindly, as generously as His spiritual. Why is it that all of our blessings are of hope while all the blessings of the angels are actual and present?

“God Looked Down and Beheld.”

Still seeking information, we inquire of the Bible respecting man's condition, why it is as it is and how it came about. We note the prophetic declaration that God “looked down from the height of His sanctuary ; from heaven did the Lord behold the earth; to hear the groaning of the prisoner ; to loose those who are appointed to death.” (Psa. 102:19-21.) This is in full conformity with the Apostle's statement, and adds the further explanation that the groaning is because man is a prisoner and under death sentence. But when did he become a prisoner? When did the death sentence come upon him?

The Scriptures answer that our race was sold under sin—became the slave of sin—and that the experiences of sorrow, degradation, imperfection and death are all parts of the wage of this great taskmaster, sin. The Apostle declares that “the wages of sin is death,” and personifies Sin and Death, representing them as the great monarchs that are now ruling the children of men. He declares that Sin and Death have reigned, and as a matter of fact we know that the whole race is subject to these monarchs. (Rpm. .6: 23 ; 11, 21.) The tomb, into which both good and bad go, is the great prison-house where all are figuratively said to sleep, :waiting for the morning of the blessed Millennial Day, when Messiah shall come, and shall deliver the captives from the chains of sin and from the prison-house, of ‘death, Sheol, Hades, the grave.

Mark the Redeemer's words, “I am He that liveth and was dead; and, behold, I am alive for evermore, and have the keys of death and of Hades (the grave).” (Rev. 1: 18.) Note again the prophetic statement along the same line, referring to Messiah and the work of His gracious Kingdom, when it shall be established. We read, “I, Jehovah, have called Thee in righteousness and will hold Thine hand, and will keep Thee and will give Thee for a covenant of the people, for a light of the Gentiles—to open the blind eyes, to bring Out the prisoners from the prison; and them that sit in darkness out of the prison-house.” (Isa. 42: 6, 7.) And again, “The. Spirit of Jehovah is upon Me, because Jehovah bath anointed Me to preach the good tidings unto the meek; He bath sent Me to bind up the broken-hearted; to proclaim liberty to the captives and the opening of the prisons to them that are bound.”—Isa. 61 : 1.

Our Lord personally preached from this text, and declared Himself to be the One who would fulfil this prophecy—who would release our race from its slavery to sin and its bondage to death. The assurance of the Word of the Lord is that we have Divine sympathy, and that a Saviour adequate to all the conditions has been supplied by the Heavenly Father, and that the world merely awaits the proper time for Him to act, to strike off these shackles, to unlock the prison door and to let all the prisoners go free from this condemnation.

Origin of Man's Slavery to Sin.

A matter which is so general as to include every member of the race in this slavery to sin and death conditions is very noteworthy, and it is profitable that we hearken carefully to the Word of God for an explanation for it. The Apostle gives the explanation, saying, “By one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men because all are sinners.” (Rom. 5: 12.) Turning hack to Genesis we find the Apostle's words abundantly supported by the history of Adam and his deflection from obedience to God and his rejection from Divine fellowship, including his expulsion from Eden, that he might be thus subjected to dying conditions because of his disobedience, his sift. There the slavery began; there the groaning and dying of our race had its start. The Creator's words were, “Thorns and thistles shall the earth bring forth to thee; in the. sweat of thy face shalt thou , till thou return unto the ground; for out Of it wast thou taken; for .dust thou art and unto dust shalt thou return.”—Gen. 3: 18,-,19.

Nothing could' be plainer, simpler, more easy of 'comprehension to those who• had no human philosophy and smoke of the Dark Ages to becloud their vision. It is most evident that the groaning began with father Adam, and that it has continued ever since, as his posterity has lost more and more the perfection of the image and likeness of God in which Adam was created, and has become more and more depraved mentally, morally and physically, until now, “there's none righteous, no, not one”; none perfect either in word or deed. (Rom. 3: 10.) To will aright may be present with us, as the Apostle suggests, but how to perform all that we will is another matter. As he again declared, “Ye can not do the things that ye would.” (Gal. 5: 17.) The difficulty is that the dying conditions have left us incapable as respects absolute good, and weakened as respects resistance of the temptations of the Adversary. The explanation is sufficient, as is no human speculation on the subject. Thank God that with the explanation, the Bible holds out before us the hope referred to—the hope of the deliverance of our race from this bondage of the prison-house.

Our context notes these facts, saying, “The creature (humanity) was subject to vanity (frailty, imperfection, weakness), not of its own will, but by reason of him that subjected it (by reason of Adam’s transgression).” Nevertheless, we read that this subjection to frailty was not without hope, a good hope, a great hope, a blessed hope, and this in the Bible is called

“The hope set before us in the Gospel.”

We note the context which declares that although the creature, mankind, was subjected to sorrow, imperfection, dying, through another — through father Adam—he is not without hope; for “the creature itself also shall be delivered from the bondage of corruption (death) into the glorious liberty of the sons of God.” (Verse 21.) This is a remarkable declaration, for be it noted that it is not referring to the Church, the Elect, the Little Flock, but to the- creation, the- World in general. Do other Scriptures support this declaration that God proposes ultimately to deliver the human family from bondage to sin and death—from bondage to corruption? Yes, we reply, this was the very statement of the angels promulgated at the time of the announcement of our Saviour’s birth, “We bring you good tidings of great joy, which shall be unto all people.”---Luke 2:10.

Moreover, the Scriptures give us a reasonable explanation,,not only of why ‘the reign of Sin and Death has been permitted, but of how and where their reign shall be annulled and humanity be delivered. The declaration is that the Lord Jesus paid the penalty for Adam, and that this works not only a release of Adam himself from Divine condemnation to death, but works also the release of all those who came under Divine- condemnation through Adam’s sin---the entire groaning creation. All the Scriptures, in speaking of the deliverance of the groaning creation, point to Messiah as the Divine Agency in effecting this deliverance. We have already quoted the declaration of Jesus and the prophets to the effect that He shall open the prison doors and .set the prisoners at liberty. We remember also the words of the angels on the subject of -good tidings of great joy which shall be unto all people, that it was because a Saviour had been born—the anointed Lord, Messiah. Thus, all through the Scriptures, every hope of the race as respects deliverance from sin and degradation is based upon Messiah and His work—His sacrificial work, finished at Calvary, and His work of glory during the Millennial Age, which will begin at His Second Advent.

“The Liberty of the Sons of God.”

Adam, In his original perfection, was a son of God, as the ‘Scriptures declare (Luke 3: 38), but lie lost his sonship for himself and for all of his race and received instead degradation and bondage to corruption. The hope for Adam and for his race, then, in Christ, is deliverance from the power of sin and death into the liberty proper to them as sons of God. The entire Millennial Age, as the Scriptures show us, will be devoted to this work of setting free the human-family from the various bondages of ignorance, superstition, weakness, heredity, and of bringing back all who will, by restitution processes, to the original image and likeness of God, and making them again human sons of God, like unto father Adam before he sinned, plus a large and valuable experience gained during the six thousand years of the fall, and also through the one thousand years of the raising up the Millennial Age, the Resurrection Age.

Note the Apostle’s argument on this subject in a preceding chapter leading up to our text. After telling that sin entered by one man’s disobedience and that it was communicated to all of the race, he declares, “For ‘as by the transgression of one many died, much more did the grace of God and the gift by the grace of the one man, .Jesus Christ, abound unto many. For, if by the transgression of one, death reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness, reign in life through the one, even Jesus Christ. So then, as through one transgression the sentence came upon all men to condemnation, even so through the one act of righteousness the free gift came-unto all men to justification of life. For as by the disobedience of one - man many were made sinners, so by ...the obedience. of one shall many be made. righteous.” —Rom. 5:12, 15, 17-19, R.V.

How beautifully clear is this statement by• the Apostle ! We wonder how it was that-we so long overlooked the true import of these words. We perceive that our eyes were holden and blinded ‘by the unscriptural theory that when the Church, the “little flock,” the saints, should be selected, all the remainder of mankind would be condemned to an eternity of torture! Since we have gotten rid of that delusion, our eyes are opening more and more to behold the lengths and breadth. and heights and depths of God’s great plan of salvation, which first deals with the Church during this Gospel Age and subsequently will deal with all the redeemed—all of the children of Adam condemned for Adam’s disobedience, and bought with the precious blood of Christ, and to be justified from their condemnation and set at liberty by the great Redeemer when He shall in due time take unto Himself His great power and reign.—Rev. 11:15-19,

Why So Long Delay? .

The question is frequently asked, why should God so long delay to bring these blessings to the world? If God’s Plan indeed be higher and nobler than any of the plans and theories of men, why has it not yet been demonstrated? Why has He permitted the world to remain so long in its slavery to sin and death-4000 years and more before He sent the Redeemer—nearly 2000 years since that .Redeemer has purchased the world, and yet only a mere handful of the race. has, as yet, even heard of the only name given under heaven and amongst men whereby we must be saved? Why the delay? Does it not contradict God’s claim of love and sympathy and power? If He has the love which longs to help the world, does He lack the power? Is He unable to accomplish His good purposes? Or, if He has the power, does He lack the love, the will?

The Scriptures assure us that the love of God is boundless, and that He has already accomplished for mankind a redemptive work at the cost of the life of our Lord Jesus. They assure us, too, that God’s love is the same to-day as it was eighteen centuries ago, that Divine Power is almighty, and that it only waits for the proper time to come to

exercise itself for the full accomplishment of the Divine will and for the full blessing of all the families of the earth, through the Messiah, the Redeemer.

The explanation of the delay is fully given in the Scriptures, which assure us that before the Divine Plan shall extend to the world for its blessing and uplift another work must first be accomplished; that God's purpose to bless Adam and his race is a restitution promise and that the Millennial Age will be "times" or years of restitution, uplifting their reign shall be annulled and humanity be delivered. The declaration is that the Lord Jesus paid the penalty for Adam, and that this works not Only a release of Adam himself from Divine condemnation to death, but works also the release of all those who came under Divine condemnation through Adam's sin—the entire groaning creation. All the Scriptures, in speaking- of the deliverance of the groaning creation, point to Messiah as the Divine Agency in effecting this deliverance. We have already quoted the declaration of Jesus and the prophets to the effect that He shall open the prison doors and set the prisoners at liberty. We remember also the words of the angels on the subject of good tidings of great joy which shall be unto all people, that it was because a Saviour had been born—the anointed Lord, Messiah. Thus, all through the Scriptures, every hope of the race as respects deliverance from sin and degradation is based upon Messiah and His work—His sacrificial work, finished at Calvary, and His work of glory during the Millennial Age, which will begin at His Second Advent.

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But before doing this, God purposed a work, if possible, still more wonderful, namely, the selecting of the Little

Flock, the elect Church, who, instead of being restored to human perfection, will prove her loyalty to the Lord by her self-sacrifice, even unto death, and be granted a share with Christ in the First Resurrection—a change from earthly nature to Heavenly nature—far above angels, principalities and powers, like unto her glorified Redeemer and Head. This work of selecting the Church has been an important one, and has occupied a long period ; and those who now have the privilege of becoming members of this elect Church and joint-heirs with the Redeemer cannot esteem the privilege too highly, but should with the Apostle, count that any loss or sacrifice would be as dross in comparison with the excellency of the blessings promised.

Note again that the Apostle shows that while both the world and the Church groan, they are waiting for different things. We are waiting for the deliverance of our Body (not bodies in the plural) ; we are waiting for the deliverance of the Church as a whole. Some of the members have gone before, but finally the entire Body of Christ, which is the Church, will be completed. Then we shall see our Lord, and will be with Him and share His glory, a united Church, a united Body of Christ beyond the veil. For this we wait, we hope, we pray.

But the world, the groaning creation, knows not of the Divine Plan. Its groaning is of a hopeless character ; but we may know what God has provided for mankind even though the world be blind and in ignorance of this. We know that through the Christ, during the Millennial reign, all the families of the earth will be blessed with recovery from death, and with enlightenment and restitution assistances to righteousness and eternal life, and that only the incorrigible will die the Second Death.

And so the Apostle says that the groaning creation is “waiting for the manifestation of the sons of God.” We are the sons of God. As the Apostle says, “now are we the sons of God, and it doth not yet appear what we shall be (how glorious) ; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is.” (1 John 3: 2.) We see, then, that the world’s hope is in the glorified Church, whose glorious Head is the Redeemer Himself. When this Church shall be exalted in Millennial glory, the world’s time of blessing will begin. Then all the groaning creation shall be liberated and have the opportunity of coming out of the corruption of death, mental, moral and physical, and into liberty and perfection, of life as the sons of God, all of which privileges have been secured for them through the merit of the precious blood.

How glad we are that the true light is shining from the Divine Word, as well as throughout the realm of nature ! How glad we are that we no longer must think of the Church alone as the subjects of salvation, and the world as a whole the subjects of everlasting condemnation! How just, how reasonable, how loving, are the Divine arrangements! To see these things should draw our hearts near to the Lord in appreciative love, and we should worship with the greatest devotion One whom we thus see worthy of praise and adoration.

Let us, whose ears and eyes have been blessed of the Lord, respond with all gratitude and humility, not merely with outward praise of our lips, but also with our hearts, let us confess His loving kindness and tender mercy ; and let this appreciation more and more sanctify our hearts and separate us from the world, its aims, its selfishness. Let us fight a good fight against sin, especially in our own mortal bodies; for even though the imperfections of the flesh be not counted against the New Creature, begotten of the spirit, nevertheless, the fact that we possess the spirit of the Lord should lead us more and more to desire that perfection which is most pleasing and acceptable to Him, and to strive, therefore, to the extent of our ability ; not trusting to the attainment of that perfection, but relying upon the merit of that great Atonement Sacrifice, offered once for all and sufficient for the sins of the whole world.

Melbourne Christmas Convention.—

The brethren of the Melbourne Class desire to inform all interested friends that they are arranging (D.V.) to hold the Annual Convention over the holiday period again this year

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How much we need the Kingdom

ONCE again the world is stunned by the clash of arms—such armaments, such weapons—in the air, on the land, on the sea and under the sea. How much we need the Kingdom, “the desire of all nations,” although the nations as yet know not where to look for the relief from oppression. The Apostle says, “The whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the sons of God.” (Rom. 8: 19, 22.) “To as many as received Hire gave He power (or privilege) to become sons of God.” (John 1: 12.) “As many as are led by the spirit of God they are the sons of God,” etc. (Rom. 8: 13-17.)

It is evident that the selection of the Church, the elect, during the Gospel Age (that is, since John the Baptist, until now) is almost completed. Then, and not till then, will righteousness and truth prevail and peace be established, for this Church class, the believers of this Gospel Age are to be associated with Christ in His Kingdom (Rev. 3 : 21) the object of which is to bless all nations (Gal. 3 : 8, etc.).

The Scriptures as a whole help us to understand how it is that God can allow these terrible things to happen on the earth. God is love, He is full of mercy and truth, but He is also wise and just. Justice condemned the human race to death on account of sin and God then withdrew His protection and kind providence from man. Mankind chose its own course and Divine wisdom has seen that it is better the lesson should be learned that there is no life worth living, apart from Divine providence and care, and that only by obedience to Divine requirements can this be enjoyed.

For 6000 years God has permitted man to go his own way. “He suffered all nations to walk in their own ways, winking at their ignorance.” (Acts 14: 16; 17: 30.) Only when extremes were reached and when it was necessary has God interfered with the usual course. Nothing will be allowed to hinder the progress of His great Plan of the Ages, the purpose of which is the redemption and uplift of all the willing and obedient.

Many may be puzzled that God allows such terrible slaughter, such cruel barbarity, such misuse of the great increase of knowledge and opportunities of education as now exist which could be of so great blessing to all the world. But God can and will “cause even the wrath of man to praise Him and the rest He will restrain.” “He slumbers not, nor sleeps,” and in His own wise time He will command peace, and the humbled, human family will be ready to obey and look to God to help them out of all their troubles. We are assured that the cries of the oppressed will “come up before the Lord of Sabaoth.”

In Exodus 3: 9 the Lord said to Moses, “The cry of the children of Israel is come up unto Me, and I have also seen the oppression wherewith the Egyptians oppress them.” Israel had been allowed very severe experiences in Egypt, but when certain lessons had been learnt and in His own wise time the Lord wrought such a mighty deliverance for them by the hand of Moses that has never been forgotten. That deliverance was a figure of the greater deliverance of Israel from a later oppression when in due time the people should be gathered again to their own land and be received once more into Divine favours. (Jer. 31, especially verses 31-33 ; Ezek. 16:60-63.) That deliverance from Egypt not only pictures the greater deliverance of Israel from all the countries in which they have been scattered and oppressed but it pictures the even greater deliverance of all the “poor groaning creation” from all oppression of the reign of Satan, sin and death, by the greater than Moses, even Christ.

The events of our day all indicate that the time has arrived when the Lord will take up the cause of His people, the cause of truth and righteousness and the punishment of the nations.--1-sa. 26: 20, 21. Verse 9 of this chapter tells us that then, “when the judgments of the Lord are in the earth the people will learn righteousness.”

Just how far the present spasm of cruel suffering, death and calamity may lead to the crisis of the great time of trouble prophesied in Dan. 12:1, we may not say, but there can be no doubt that it is related to it. It is doubtless one more spasm leading to the final cataclysm which will end this present evil world (age).

Our Lord’s instruction is that when we see the things of which He spoke, which indicate His second presence and the end of the world (age), we should lift up our heads, we should recognise that He is again present in the world and is dealing with His people and preparing to establish His Kingdom and that our (the Church’s) deliverance into His likeness, to be where He is and see Him as He is, is near. (1 John 3: 1-3; John 14: 2, 3.)

Even amidst the sorrow and gloom of present conditions we may rest in confident faith that the Almighty “will make even the wrath of man to praise Him,” and to work out some further feature of His great plan and purpose. How good it is to know that when “the present evil World” breaks down in the fiery time of trouble, that a new age will dawn, a world to come “wherein dwelleth righteousness.” (2 Pet. 3:10-13.)

Christ shall be King over all the earth in that day. Satan, the present prince and instigator of evil influences, will be bound and Christ, though no more visible to human eyes than Satan is, will be the King that shall reign and prosper. “With righteousness shall He judge, the poor and reprove with equity for the meek of the earth.”---Read 11:1-9; Psalm 72.

The Rewards of the Righteous.

-And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.”—Dan.12: 3.

IN considering who are the wise here referred to, we are forcibly reminded of Paul’s significant inquiry --”Where is the wise? Where is the scribe (who boasts of his wisdom) ? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching (i.e., the preaching of this foolishness) to save them that believe.” (1 Cor. 1: 20, 21.) And these believers are the truly wise ones to whom our text refers.

Those who so thoroughly believe the testimony of God as to yield themselves fully to His will are wise indeed. They have prudently chosen that good part which shall not be taken from them. In this present evil world, it is true that, like their Lord, they have tribulation, but if they endure it as good soldiers, faithful unto death, their eternal reward is sure. The reward promised is beyond this vale of tears, and the valley of the shadow of death. Then those who suffered here, meekly bearing the reproach of Christ; who took up their cross daily and followed Him; who nobly adhered to the principles of truth and righteousness, and faithfully conformed their lives thereto; who delighted themselves in the Lord, and daily meditated His law; who devoted themselves faithfully to the doing of His will, sacrificing their own—these shall by and by shine forth as the sun, as the brightness of the firmament, in the Kingdom of their Father.

O, weary ones, look up; sad hearts, be glad; for even now your deliverance is nigh, even at the doors! Soon the sorrows of this earthly pilgrimage will be ended, and your glory will appear.

It is a very noticeable fact that the nearer we approach to the consummation of our glorious hopes, the opposition of the powers of darkness grows more and more severe, as well as more subtle, and those who walk by faith alone must indeed have a very strong faith to be able to wage a successful warfare to the end, and win the victor's crown of glory. To this end, dearly beloved, let us keep these precious promises of God ever in mind. "Wherefore comfort one another with these words."

While this glory that excelleth is to be manifested by- and by in the overcoming Gospel church, there is a lesser, but nevertheless a great glory to be manifested in all the lovers and doers of righteousness in all ages past. Faithful Noah, a preacher and doer of righteousness; faithful Abraham, with whom the Lord's Will was always paramount; faithful Enoch and Elijah and Moses and Aaron and Joshua and Caleb, and a host of others, of whom the world was not worthy, shall by and by gleam forth in the earthly phase of the Kingdom of God, as "Princes in all the earth."

When righteousness is finally established in the earth, and men have learned to appreciate the pure, the beautiful and the good, when generous love shall have displaced all selfishness, then indeed will the good deeds and blessed influences of those who, in the midst of sin and wickedness, sought to turn many to righteousness, come into remembrance and receive from all men their just reward of appreciation and praise. They shall shine as the stars forever and ever.

How refreshing the prospect of the glorious consummation of the Divine plan! Let us rejoice and be glad, and daily strive to prove ourselves worthy of the glory promised to them that love God, to the called according to His purpose.

"Come, Lord Jesus."

"O Master, Blessed Master, it is hard indeed to know
That thousands round our daily path misunderstand Thee so!
Despised and rejected yet, no beauty they can see,
O King of Glory and of Grace, beloved Lord in Thee."
"O Saviour, precious Saviour, come in all Thy power and grace,
And take away the veil that hides the glory of Thy face!
Oh! manifest the marvels of Thy tenderness and love,
And let Thy Name be blessed and praised all other names above."
F.H.R.

. "THE TEN CAMELS"

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The Messengers of God.

"He shall give His angels (messengers) a charge concerning thee, to guard thee in all thy ways. Psalm 91:11."

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 grace, Ministered to and served by the invisible messengers. Our Lord Jesus sets forth practically the same thought in His declaration. "their angels do always behold (have access to) the face of My Father." The Master's words seem to imply that one or more of these angels have charge over the consecrated ones, the Very Elect.

Our Lord uses a different figure of speech from that of the Apostle, as though He would assure us that these messengers would not be delayed in caring for our interests. They would not be hindered by more important Heavenly business, but would at once have direct access to the Divine presence and attention, so that our interests would have all needed consideration. Our Lord would have us realise that we are of the House of Sons, under Himself the chief Son, hence no time is lost in bringing our interests to the Father. Our interests have first place. our angels have always access to the Father. Before we speak, He knows our minds. Before we realise our own necessities, He has made provision for them, A. wonderful watch-care has been arranged. It is hard for us to understand how the Almighty God can give such particular care and attention to our needs. Instead of being puffed up that God has manifested such loving consideration towards us, it should make us feel how little we are, how unworthy of such blessings.

Although the Father makes such use of Heavenly messengers, this by no means invalidates the thought that the Lord's earthly children are frequently used of Him as ministers, servants, the one of another. Indeed, we may be assured that the invisible messengers are required generally to act through human instrumentalities. Of this we have illustrations in the Harvest work, supervised by our present Lord and His Heavenly hosts, yet in the main carried on by members of His Body in the flesh.

The Apostle Paul has stated that the Lord makes His ministers, or servants, a flaming fire, and intimates to us that any and every agency and power that Divine providence uses is a part of that care over His people. (Heb. 1: 7.) In other words, every agency used of God—whether it be fire or electricity or man, or whatever--would be a -messenger of God. And whatever would not be to His praise and work out what He chooses, He is able to restrain—as He tells us (Psalm 70:10).

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 Lave 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.

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 offence to both the houses of Israel." (Isa. 8: 14.) This stone was stumbled over in the end of the Jewish Age. (1 Peter 2: 8.) The Scriptures set forth that Jesus is the Way. 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 appearance. 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 was 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 all of 'them). 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.

Items of Interest.

"A Blessed Hope for Suffering Humanity."—

The article by this title, appearing in this issue of "People's Paper," is expected to be ready in tract form in the course of a few days. All our friends able to use these to advantage are invited to order according to requirements. Other tracts also available are: "A New Dictator—The Only Hope for Humanity"; "Upon the Earth Distress with Perplexity"; "Why Sorrow, Sin, Death and Evil are Permitted"; and "When Christ is King."

"The Ten Camels."—

Appreciation of these Bible Stories is expressed by a number of friends in their correspondence recently. The following extracts are samples:—"We were pleased to receive the two copies of 'The Ten Camels.' It is nice to see, at long last, some effort being made to record the story simply, that a child may understand; to re-tell so that childish minds may appreciate the truths that have made us so glad. The little book contains a wealth of good news; enough information surrounds the story of each camel to warrant an illustrated series of booklets."

"We were glad to have the copy of 'The Ten Camels' and it is a very nice little hook indeed, both in its get up, binding, etc., as well as in the matter contained. So far as I have read I think it is splendid. It would do all the Lord's people good to read it. We trust it may be much blessed in the homes of the friends and be a means of comfort and help to many, young as well as older ones. We would like another copy, please."

Subscriptions to Periodicals.—

Owing to the recent adverse exchange rates, an increase in price of subscriptions sent through this office for periodicals from U.S.A. is unavoidable as from 1st September. The prices may vary from time to time, the increase at present being 1/- to 1/3 for each subscription.

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Ye have taken away the Key of Knowledge

“Woe unto you, Doctors of the Law, because ye have taken away the Key of Knowledge : you entered not yourselves, and those approaching you hindered.”—Luke 11: 52.

We are living in a pre-eminently practical day, when results are sought rather than doctrines. Indeed, in but few Christian pulpits are doctrines ever considered in these later years. Doctrinal preaching is considered obsolete, and has been replaced largely by what is termed practical preaching. In other words, the preaching of good works, has taken the place of the doctrines preached by Jesus and the apostles. The reason of this is not far to seek : talented men, of all denominations, in the pulpit and in the pew, are heartily ashamed of the doctrines confessed in their creeds. The preachers, therefore, are glad enough to let these alone, hoping that their congregations will forget them, and especially that they will not ask them any troublesome questions respecting them.

As a result we have throughout the civilised world to-day just what the Jews had at the first advent of our Lord, namely, a form of godliness without the power. Our Lord’s discourses and Parables continually bore witness to the fact that the Jews of His day, especially the prominent ones, were outwardly pious, zealous for God’s Law, but inwardly -ravenous wolves and full of all manner of corruption. Our Lord upbraided the leaders for their long prayers and affectations of piety, which were entirely contradicted by their conduct in daily life ; their selfishness, which would lead them to take advantage of the widow, to grasp for property, and which would bind heavy burdens of Law observance upon the weak and the poor, to their discouragement. Our Lord declared to them how they had made the divine Law of none effect through their traditions—more than this, had made God and His Law abhorrent to the poor and the ignorant by exaggeration. For instance, the Law of the Sabbath was exaggerated and is still exaggerated in the Talmud, which teaches that, to rub wheat between the hands and to blow away the chaff in order to eat the kernels would be unlawful, a violation of the Sabbath Day, because it would be threshing and winnowing on a small scale.

Taking Away the Key.

Thus did the Doctors of the Law in Jesus’ day, by the substitution of traditions instead of the divine’ Word misrepresent the character of God and turn the attention of the people from Him. Thus did they take away the “Key of Knowledge,” for the “reverence of the Lord is the beginning of wisdom (knowledge).” Note our Lord’s words, “This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent”(John 17 : 3). In a word, God’s creatures need to know Him well and truly in order to appreciate Him and in order to have confidence in His gracious promises. Such a knowledge is necessary to a true worship such as the Lord appreciates, for, as the Master said, the Father seeketh such to worship Him as worship Him in spirit and; in truth (John 4: 22, 23). Whoever, therefore, misrepresents the divine character and the divine plan is taking away the “Key of Knowledge” of God. This was the crime of the Doctors of the Law; which their hypocritical professions and prayers only helped to aggravate ; for the common people, relying largely upon the holy professions and teachings of those leaders, were the more thoroughly deluded and the more thoroughly alienated from God by reason of their professions of sanctity.

Our Lord’s words, “Woe unto you, Doctors of the Law,” had a fulfilment, too. Certain woes fell with special weight upon this very class but shortly after our Lord’s prediction. Very soon a period of disintegration set in, which affected everything, and every prospect of the wealthy and professedly religious class of the Jews, especially the Doctors of the Law. This led to anarchy and ultimately the destruction of their national polity, A.D. 70. True it meant dire tribulation to; all people ; but as always, those most intelligent and in the high stations of life, must have suffered proportionately more in the, stress which came upon all the people in fulfilment of the prophecy—“Wrath is Come upon this people to the uttermost.”

The Jewish Age and People Typical of Spiritual Israel.

The Jewish Age began with Jacob, the Gospel Age with Christ; the former was established in the twelve sons of Jacob and the latter in the twelve apostles of the Lamb. The former had typical sacrifices and sin-offerings, while the latter has antitypical or “better sacrifices than those”; the former had a typical priesthood in Aaron and his sons, while the latter had an antitypical priesthood, called by the Apostle a “Royal Priesthood,” of which Christ is the Chief Priest and His faithful followers the under-priesthood. As the Jewish Age ended with the harvest in which our Lord was present in the flesh as the Chief Reaper, so this Gospel Age is ending with a harvest in which our Lord, as a spirit being, is present as the Chief Reaper, gathering the wheat into His garner, before the great time of trouble, the figurative burning-day coming upon the world in general—“a time of trouble such as was not since there was a nation” (Dan. 12: 1).

Is it not wonderful that to-day we find amongst nominal Christian people (Churchianity) conditions in many respects corresponding to the conditions described by our Lord amongst the Jews in their harvest time? To-day, also, we find an outward respect for God and for religion — a drawing nigh unto the Lord with the lips while the hearts are far from him—busied with fashion, pleasure and money seeking. Now, also, we find that the people look to Doctors of Divinity for guidance • and instruction; that they greatly reverence them, and that the latter could have great power if they were in harmony with God—if, behind the profession, there was a knowledge of God’s character and plan, and if this were imparted to the people who, according to the Scriptures, are now famishing — a famine not for bread nor for water, but for the hearing of the message of the Lord (Amos 8:11). This sad arraignment of the pulpit of our day is

thankless and unpleasant task ; but it is as proper to-day as it was nineteen centuries ago to show those hungering and thirsting for the Word of the Lord the real cause of their difficulty—to show that the clergy have taken away the “Key of Knowledge” and are keeping it hid, and that neither are they themselves entering into the knowledge nor are they favouring any others entering in. On the contrary, they hinder in a hundred ways the spread of a true knowledge of God and his Word amongst the people.

When the Key was Lost.

We should not be understood as teaching that all the responsibility of the loss of the key of Knowledge belongs to the Christian ministers of today, neither did our Lord charge the Doctors of the Law of His day with the full responsibility. He pointed back to the same class in earlier days, saying “Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them” (v. 47). Our Lord seems to have arraigned the clergy as a class, and to have held the modern representatives responsible, because they gave evidence of having the same spirit that their predecessors had, even though they condemned some of their practices. Thus; their fathers killed the prophets, while they killed the Lord Himself and, persecuted His followers. Nor should we understand our Lord’s words to apply to every individual of the Jewish clergy, the Doctors of the Law, but rather that He spoke of them as a class, ignoring the few exceptions. Similarly we hold that amongst the teachers of to-day there are exceptions to the general rule—God-loving and God-fearing men, themselves striving to enter into the knowledge of God and to assist others to enter in. But surely these are a very small minority, and they are rarely heard’ from.

The Key of Knowledge of God’s true character was lost long ago, buried under what the Lutherans style the “dunghill of Roman decretals.” It was lost during the “dark ages.” Luther and some of his coadjutors (lid valiantly in striving to recover the Key, and at least got hold of the handle. But, alas! little progress has since been made. The key, while recovered, is ,still hidden by a veil, a mist of superstition and false doctrine. Shall we illustrate this? How, we ask? Could any one come to a knowledge of God — a true knowledge, an appreciative knowledge, a hearty sympathy, a true devotion -- while still thinking of God as the all-powerful Creator, who made mankind for His own pleasure, yet before man’s creation prepared for the vast majority a place of eternal torment, manned with fire-proof devils and supplied with fuel enough for all eternity? Who that has that thought before his mind, who that believes that unscriptural teaching could rightly reverence his Creator as a God of justice and of love? In proportion as this cloud of error, this “doctrine of devils,” comes between an intelligent mind and its Creator, in that same proportion it will be impossible for him to really know God. whom. to rightly know would imply life eternal. Before the Key of Knowledge can be found and used, and access gained to a right appreciation and worship of God, this doctrine and other similar superstitions of the “dark ages” must be cleared away. We thank God that in His providence some to-day, Israelites indeed in whom there is no guile, are being helped to a knowledge by a message of the great Teacher, even as a little flock of Israelites indeed were taught of God and inducted into a knowledge and love of God, despite the conduct and false teachings and wrong attitude of the Doctors of the Law at the first advent.

It should be noted that our Lord does, not intimate that the Doctors of the Law themselves, had entered into the knowledge and were keeping others out of it, but, on the contrary, that while they were in a favoured position to supply the Key and to enter in and to enjoy the knowledge, they were not doing so, and in avoiding the knowledge they were hindering others who were in quest of it. So to-day we are not to be understood as intimating that, the preachers of Christendom have the true knowledge and are withholding it from the people, but the contrary—that they are confused, that they know not God, and that therefore the divine plan of boundless mercy for the sins of the whole world is hidden from their view. As a class they know not God — they misunderstand Him. But, instead of seeking for the Key and entering in, and seeking to assist others to enter in, have they not abandoned the Word of God and taken up Higher Criticism and Evolution, and are they not guiding those who look up to them for counsel in the same direction? Why do not these educated men of great opportunity awake to the privilege of their position and search, the Scriptures, and by full consecration of their all to the Lord enter into the school of Christ that they may be taught of Him, that they may find the Key of Knowledge and assist in putting it into the hands of those who are seeking God, “feeling after Him, if happily they might find Him,” but who are now being misled’: and misdirected? As our Lord said, the blind are leading the blind, and surely all will fall into the ditch. The ditch of that day was the time of trouble which wrecked the Jewish. nation. The ditch of our day is the approaching day of trouble, in which Christendom will be wrecked in a cataclysm of anarchy, according to the Scriptures.

Knowledge During the Next Age.

As the knowledge of God reaches but comparatively few of the human family during this Gospel Age, and few, therefore, gain the eternal life, it is of deep interest to all that the Lord’s Word enunciates that it is His will that all men should be saved (from the condemnation to death) and come to a knowledge of the Truth that they may be saved (1 Tim. 2: 4). if the knowledge of the Lord is a blessing to us now, and brings with it responsibility and great opportunity and blessings present and prospective, it is in full accord with this that the Lord here promises that ultimately all shall know Him, and all, therefore, have a full opportunity of .attaining the .blessings He is so willing ;to bestow upon those who seek Him in sincerity. Let us hearken to some of the promises given to these through the prophets. Isaiah tells us that the whole earth shall be filled with the knowledge of the Lord (11: 9). Habbakuk gives a very similar statement of the matter, assuring us that the earth will be filled with a knowledge of the glory, the greatness, the grandeur of the Lord (2:14). And again, the prophet Jeremiah declares that there shall be no longer need for every man to say to his neighbour and to his brother, “Know thou the Lord, for all shall know Him from the least even unto the greatest,” (31: 34). How glad we are that ultimately God’s glorious character shall be clearly seen by all mankind—when the blindness of superstition, ignorance, bigotry and Satanic deceit and doctrines of devils shall have given way to the

glorious, light of. the Sun of Righteousness, with healing, restitution, in its beams !

“Whom Shall He Teach Knowledge?”

Isaiah the Prophet is caused to give a picture of our clay in which is pointed out the stumbling of the teachers of our time. Symbolically they are represented as drunken with the wine of false doctrine, so that they “err in vision, they stumble in judgment,” because Babylon made all nations drunk (Rev. 17:2; 18 : 3). These, the creeds of the different denominations,, are represented as their table, at which they feed, and are declared to be full of uncleanness. Then still referring to our day, the Lord through the Prophet inquires (Isa. 28: 9), “Whom shall he teach knowledge and whom shall he make to understand doctrine?” The question implies that few will be in a condition to understand the Truth in this day, and then the answer is given—”Them that are weaned from the milk and drawn from the breasts.” This symbolical picture represents the Lord’s faithful people as merely babes in Christ, and informs us that even these must be weaned from their infantile condition that, as the Apostle suggests, they may appreciate the strong meat of divine revelation, and thus grow strong in the Lord and in the power of His might, advancing from the infantile condition to full manhood in Christ—Heb. 5 : 12.

While the intimation is that the Doctors of the Law at the first advent and they Doctors of Divinity at the present time will wield so strong an influence as to hinder the majority of those who are trusting them from entering into the riches of God’s grace which are properly their portion, we have various intimations that the Lord will not permit this to be the case with those who are at heart loyal to Him. These will be drawn from the priests of sectarianism and from the creeds of the “dark ages”; they will be weaned; they will find the sectarian bed too short and the sectarian covers too narrow, and will get out from these conditions into- the full liberty of the children of God, under the limitations of the Divine Word of revelation, which to them will be line upon line, here a little and there a little. As at the first advent the Lord found such a class and fed them, strengthened them so —although they were recognised as ignorant and unlearned men—they were soon known as talented, and their neighbours and enemies took knowledge of them that they had been with Jesus and learned of Him—learned of the true God, of His true character and of the true hope set before them in the Gospel ; so we have the Lord’s promise that in the end of this, age—notwithstanding the fact ‘that the Key of Knowledge is lost to the majority, and that those who should have it and should be leading the way into it have it not and are turning the people aside from looking in the right direction—nevertheless our Lord Jesus, whom the Apostle styles the great Shepherd of the sheep, promises hat at His second advent He will gather His sheep: in that dark and stormy day.—Ezek. 34: 11, 12.

He promises also that in this. day He will cause His faithful ones, weaned from the milk and drawn from the breasts, to sit down to a table of His own furnishing, not filled with dogma of ;the “dark ages,” and that He himself will come forth and serve His people meat in due season, things new and old. Let us not only take this attitude of readiness to enter into the light of the knowledge of God and to be fed thereby, but additionally let us see to it that the. strength which we derive from this strong meat of Present Truth shall be such as will build us up, sanctify us, that we may attain to that full knowledge of God which can be had only by those who come into heart-fellowship with Him through Christ, and which will constitute to them an evidence -that they are sons of God, taught of God, for such is the message of the Saviour, “The Father himself loveth you” (John 16: 27). To all- who have hitherto been careless in respect of this Key of Knowledge and the blessings that are to be unlocked thereby, we urge that it is high time for them to awake out of sleep and out of darkness and to search the Scriptures and to enter into the blessed joys of the Lord to be had now through faith in His Word, and to be prepared to enter into the joys of the Lord actually very soon.

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

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His Afterward of Peace.

PROCLAIM ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, 'all ye heathen, and gather yourselves 'together round about: thither cause (see margin) thy mighty ones to come down, O Lord. Let the heathen be wakened,, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will , be the hope of His people, and the strength of the children of Israel." (Joel 3: 9-16.)

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come, and 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 of Zion and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up' a sword against nation, neither shall they learn war any more. 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 bath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever." (Micah 4: 1-5.)

IN the above words from God's prophets we have a most descriptive account of the great change that is pending with the close of 'this present evil world," and the introduction of the "new heavens and new earth wherein dwelleth righteousness

In the former statement from the prophet Joel we have depicted, well over two thousand years ago, the very happenings of our own day. Who can doubt that such language is fulfilled in the world-wide military preparations unprecedented in the history of the world? There never has been such colossal armaments for the destruction of fellow-men—we see the literal fulfilment of the words, "Beat your plowshares into swords, and your pruninghooks into spears." Well might leading statesmen declare that the conflict, of which all are in fear, (Luke 21: 26) will mean the destruction of civilisation as it is to-day.

No human efforts are able to resist the mighty forces now gathering for the great climax. All the accumulated powers of evil and selfishness for past centuries, greatly multiplied by the increase of knowledge in this "time of the end," are about to meet in, conflict, with the result, as described by St. Peter in symbolic language—"The heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3 : 10).

The words of our Lord as He wept over Jerusalem, knowing of its rejection of Him and pending destruction some years later (picturing the fiery time of trouble at the close of the present age) come to mind—"If thou hadst known, even thou, at least in this thy day, the things' which belong unto thy peace! but now they are hid from thine eyes." These words of our Lord are pathetic indeed; they show how sad He was to think that Israel, God's covenanted people, were rejecting Him and His heavenly Father and were bringing upon themselves the judgments that followed.

Likewise, to-day, we may be sure that, the Lord has no pleasure in "the great time of trouble such as never was," but in His wisdom, permits it, that one great, lasting lesson may benefit the whole human race throughout the ages of eternity. The words of the prophet Malachi seem appropriate here, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord : And He shall turn the heart of the fathers toy the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The Elijah here mentioned would be the Elijah Class—the Christ Head and Body—who have sought during this Gospel Age to turn as many as possible to a childlike condition of heart, similar to that of the ancient fathers. These efforts have been unsuccessful as a whole, only a few have had ears to hear the message of truth from the Word of the Lord, as He foreknew and foretold, hence "the curse" must ensue.

In the words from Micah's prophecy we have a beautiful picture of the mountain (kingdom) of the Lord established in the top of the mountains (over earth's kingdoms which will then have passed away—Rev. 11: 15), and exalted above the hills (the lesser governments of earth also subdued) and people flowing into it. This will follow the time when the Lord speaks peace to the raging masses of humanity and the opportunity is given to every one, living and dead (the resurrection taking place in due course), of learning of His ways and walking in His paths. Oh, happy day.

How different it will be when "nation shall not lift up sword against nation, neither shall they learn war any more, for they shall beat their swords into plowshares and their spears into pruning hooks and all people will walk every one in the name of his God." How we can thank the Lord that the end will be glorious indeed, and that the judgments now pending upon the world will really be blessings in disguise for all who are rightly exercised thereby and turn to serve Him with one consent (Zeph. 3 : 8, 9).

What consolation there is for the Lord's people, even amidst the distress: of nations in knowing that at all times, "All things work together for good to them that love God, to them who are the called according to His purpose." They realise that God's purpose in calling them to the heavenly inheritance, is that they may be conformed to the image of

His Son, and that the conditions abroad in the earth cannot interfere with this most important work in their hearts as they follow in the steps of the Master—fully loyal to His truth and cause in all things.

The closing days of the Church's earthly career must indeed be severe and stormy—very similar to those of the early Church. Faith and confidence in the Lord will be fully tested and proved, but just as surely as He was watching over the saints at the beginning of the age and right through the hundreds of years since, so He is now very near to His true people, especially in the present "days of the Son of Man," "the day of His preparation," during which the first resurrection is taking place—each member in Christ receiving his reward at the close of the pilgrim way in readiness for the Kingdom work which is soon to commence, when "He maketh wars to cease unto the ends of the earth." "God is our refuge and strength, a very present help in trouble; therefore will not -we fear, though the earth (present order of society) be removed, and though the mountains (kingdoms) be carried into the midst of the sea (lawless masses of mankind) ; though the waters thereof roar and be troubled, though the mountains (kingdoms) shake with the swelling thereof. God is in the midst of her; she shall not be moved ; God shall help her and that right early." (Psa. 46: 1-3, 5.)

God's ways are equal: storm or calm,
Seasons of peril and of rest,
The hurtling dart, the healing balm,
Are all apportioned as is best.
In judgments oft misunderstood,
In ways mysterious and obscure,
He brings from evil lasting good,
And makes the final gladness sure.
While Justice takes its course with strength,
Love bids our faith and hope increase
He'll give the chastened world at length
His afterward of peace.

When the dread forces of the gale
His sterner purposes perform,
And human skill can naught avail,
Against the fury of the storm,
Let loving hearts trust in Him still,
Through all the dark and devious way;
For who would thwart His blessed will,
Which leads through night to joyous day?
Be still beneath His tender care;
For He will: make the tempest cease,
And bring from out the anguish here
An afterward of peace.

Look up, O Earth; no storm can last
Beyond the limits God hath set;
When its appointed work is past,
In joy thou shalt thy grief forget
When sorrow's plowshare hath swept through,
Thy fairest flowers of life shall spring,
For God shall grant thee life anew,
And all thy wastes shall laugh and sing.
Hope thou in Him; His plan for thee
Shall end in triumph and release;
Fear not, for thou shalt surely see
His afterward of peace.

Let Your Moderation be Known to All.

ST. PAUL urged, "Let your moderation be known unto all men. The Lord is at hand." (Phil. 4: 5.) The latter clause of this exhortation implies that it belongs :Specially to the closing of this Gospel Age. Surely we find his words applicable to ourselves—yea, to all mankind.

Surely there never was a time when this counsel of moderation was so much needed as now! The very air seems charged with some exciting, nervous force. Good people, wise people, thoughtful people seem easily excited and liable to lose their balance at the very suggestion of ridiculous and foolish things. If any of us find such to 'be our condition, prayer should be made for that Wisdom which cometh from Above, to strengthen, establish and settle our

hearts and lives in the will of God.

Excitement over some vagary of interpretation of God's Word may be injurious to ourselves, injurious to those with whom we may have any influence, and injuriously encouraging to the one who propounds the foolish interpretation whether such interpretation relates to the general interests of the Harvest work, or to other matters and persons.

It is unavoidable that politicians, socialists, anarchists, and others, attempting to forecast the future respecting themselves and the world, should be carried away with their own ideas, and lose their bearings and talk irrationally. God's people, on the contrary, are to be most moderate in all things. First, they are to recognise their own littleness and inability, and God's greatness and sufficiency. Secondly, they are to remember that God is ordering all the affairs and interests of His Church and also those of the world; and that all things are working together for good to those who love Him and who are called according to His purpose—to be members of His elect Church, the Bride of Christ.—Rom. 8:28-30.

Such consciousness of personal littleness and of Divine greatness should keep us very humble and restrain us from all boastfulness and headiness. We should be very thankful and very appreciative of what God has made known to us of His gracious purposes, but should strictly avoid every attempt to 'run before the Lord and to try to rudely break into any feature of His Plan which He has not yet unlocked. We should remember that any knowledge we might gain in advance of God's due time would be injurious to us. As, for instance, Mother Eve, already possessed of knowledge of good, by disobedience broke into and gained a knowledge of evil, in advance of the Divine regulation. The knowledge thus gained was expensive.

We urge our readers to exercise moderation in respect of their faith and conduct in all matters—including their chronological forecasts of the future. In our judgment, it is very unwise to spend valuable time and energy in guessing what will take place this year, next year, etc. On the contrary, we should be using the knowledge we possess—doing with our might what our hands find to do. The Adversary undoubtedly would like to attract us away from the things that we already know, and from our privileges of service, into speculation respecting those matters of which we have no knowledge. We urge that the Lord's people stifle curiosity, and desist from prying into things not clearly set forth in God's Word, as being injurious to them, hurtful to His Cause, as we are all desirous of serving, and tending to hinder the work of grace in our own hearts and in the hearts of those to whom we are the Lord's ambassadors and mouthpieces.

We urge that a knowledge of the times and seasons: connected with the Divine Plan of the Ages is helpful, encouraging and inspiring. Nevertheless, such knowledge is not of itself the Gospel. If every date of the chronology and every prophecy were blotted out, we should still rejoice in His glorious Gospel, of which Jesus and His great Sacrifice constitutes the centre, and our promised Participation with Him as His members in the blessing of all the families of the earth constitutes the circumference.

This is the Good Tidings of God's grace in Christ. Let us preach the Message of God's grace, and let our hearts be stimulated with God's Message through the Prophets, to the effect that the blessing is nigh at hand. Let our moderation be manifest to all, and let the fact that we know only in part and understand only in part help to keep us humble and moderate in word and deed and thought. Thus we shall best serve the interests of our Master and His Cause, and be most in harmony with the teachings of His Word.

The Wisdom of God's Great Plan.

(Contributed)

"He shall see of the travail of his soul and shall be satisfied."—Isa. 53: 11.

To the earnest Bible Student one thing becomes very apparent, that is, that God has known all things from the beginning and that His way and wisdom is infinite. The mind of man is often questioning "Why" and "Wherefore" but to those who know God and learn of Him from His Word of Truth, there comes the blessed realisation that He doeth all things well, and especially for those who put their trust in Him. Such can be still and know that God is God indeed, and that none can hinder His purposes. God is pleased to use men in the fulfilment of His purposes, but it is important that their services be in strict obedience to His revealed way, and all are obliged to be constantly on the alert to see that in them God's purposes are really having fulfilment.

God has created all things the world and all that is therein — and He created all for a purpose. Who that reads and believes His Word can doubt that God is good, and that no evil of any kind has place in the mind of the Infinite One. This is borne home to us long before we understand His ways or Plan. We may not at first fully understand the intricate ways of God's dealings with men from the beginning of creation, though we are convinced that He knows best, but God does not intend that we should forever remain at this point. It is the will of God to reveal to all, who truly desire, His methods of bringing to consummation what He had in mind from the beginning. The unveiling of His mysterious ways, reveals how far above man's thoughts and ways are the thoughts of the Eternal One.

God as yet, however, does not reveal or unveil His ways to all indiscriminately, but only to such as avail themselves of the means that He has provided, whereby they might daily grow in knowledge of these things. However, more or less generally, God's ways are counted foolishness with men. They discern not the light and continue to walk on in the darkness. But the light shines for all of an understanding heart, and with ears that hear now. But at last "all flesh shall see the salvation of our God" and then shall men know that it was their ways that were foolish, and that the Almighty and Eternal God was all-wise from the beginning. So we are constrained to believe that everything that has taken place in the world since it was created by God, will finally work out good, That is not to say that everything that has taken place has pleased the Creator, but He is so all-wise, all-loving and all-powerful, that He is able to make even the wrath

of man to praise Him. Many a bitter experience that has come to man through disobeying God's righteous laws, will, through God's wondrous love, be turned into a blessing at last.

Leaving the earlier events concerning mankind, viz., creation of man, his fall, expulsion from Eden, deterioration into wickedness to the time of the flood, the saving of righteous Noah and family, the promises to Abraham, and the choosing of Israel and the Law Covenant, etc., all of which God in His wisdom has used as steps towards the accomplishment of His great Plan, which He inaugurated from the beginning, we come to the time of Christ. This was God's most wondrous and loving act on behalf of men, that He should send His own Son into the world in order to restore to man that which he had lost—the blessings attendant to reconciliation with God. And at what cost was it won? What it cost our Lord Christ Jesus, to offer tip the sacrifice necessary for that which was lost, we can but dimly comprehend—“While we were yet sinners Christ died for us.” “He was despised and rejected of men—a man of sorrows and acquainted with grief. We hid, as it were, our faces from Him; He was despised and we esteemed Him not. Surely He has borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted.”

It was not the physical suffering that made it so hard for our Saviour to bear; (cruel though death by crucifixion was), it was the estrangement from His loving Father in heaven which had to be borne, because upon Him was placed all our sorrows and griefs—all our sin. All men deserted Him at that hour. He could have borne that, hard as it was, but for God to hide His face from Him also, brought from Him the cry “My God, my God, why hast Thou Forsaken Me,” together with the sweat drops of blood, and the apprehension of which is shown in the thrice repeated prayer, “Oh God if it be possible let this cup pass from me.” It was for' our sin that He bore all this.. He died the just for the unjust. God hid His face from Him then, because He cannot look upon sin, and Jesus was made sin for us. He paid its bitter price to the uttermost ; yet in this dark hour God's plan was going forward and man knew it not — “We did esteem Him stricken, smitten of God and afflicted.” “If He be the Son of God” as He said. “Let Him come down from the cross” we hear the sneering cry. Ah, little did they know that they were really crucifying the Son of God, who if He had chosen could have there and then come down from the cross. Why did He not? Because He came to do the Father's will—to complete the part then due to be fulfilled in His fathers plan, so that in due time that which God had willed from the beginning would be fully accomplished.

Remember Jesus saying; “Now is My soul troubled and what shall I say, ‘Father save Me from this hour: but for this cause came I unto this hour.’” This is what He came for: His mission then was to die the just for the unjust. When the disciple took up his sword to defend Jesus, he was forbidden. “Not so,” said Jesus. Could not the Father even now send twelve legions of angels to deliver Me? but how then could the Scripture be fulfilled, for it shows that it must be this way. Thus we see God's plan again in the forefront. We remember too the troubled disciples on the way to Emmaus, and Jesus showing them how they failed to comprehend God's plan. They tell -Him, ‘Jesus is dead, and we trusted He was the Saviour for whom we looked.’ “Oh, slow ones to understand God's plan,” says Jesus in effect, “Ought not Christ to have suffered these things and enter into His glory.” What a joy to them as He opened up the Scriptures that they might see God's plan advanced, instead of frustrated, as they had thought.

Then began to open up the ‘next feature of God's great plan. The out-calling from amongst men of a people for. His name—the Church the bride of Christ—those to whom it is promised that if they are faithful in fulfilling the stated conditions, they will be allotted a share in the Kingdom of Heaven and shall be co-heirs with Jesus, their Head. So far as the world is concerned, and even with the majority of professing Christians this is still a great mystery. How vastly different, indeed, in faith and practice, is that referred to in the Scriptures as “The Church” compared, with what the world and Christendom of to-day calls “the Church.” Just how topsy, turvey the whole matter has become is daily, becoming increasingly evident, even to the worldly. But each day brings us nearer to the completion of the mystery, and then men shall again behold how God, as of :yore, has been working in mysterious ways -His wonders to perform.

The out-calling of the church is the work which has been in progress since Christ's death and resurrection and is still going on. All are not called to become members of the bride of Christ and all who are called are not chosen—many are called, but few are chosen. Only those who are faithful, actually become members of the bride of Christ. The whole matter clears, when we see that., as soon as one is called of God, and accepts the privilege of becoming a member of the body of Christ, of the true Church, which is His Body, then, from that time he is on probation—his time of proving and testing which is severe then begins.

It is a great and responsible position to which we are called. Whole-hearted loyalty is therefore required; half measures are not acceptable — “Ye cannot serve God and Mammon.” Christ is the Rock upon which. the Church is built; He is the great example whom the called are to follow. Those who prove faithful and at last are chosen, are exalted to a position which is described as sitting with Him (Christ) in His throne. To ever become worthy of such a place of ourselves, would be attempting the impossible, but God in His wisdom, love and mercy has provided the merit for our lack, in Jesus our Redeemer and Lord. Nevertheless in Him we must work out our own salvation with fear and trembling. Our probation does not end until we finish our earthly course it death. -We must never could ourselves to have fully apprehended, but must be pressing on towards the mark for the prize of the high calling of God in Christ Jesus.

It is a narrow way. The servants are not above their Lord, therefore we cannot expect the world's friendship which is enmity with God. “Woe unto you when all shall speak well of you” but “Blessed are ye when men shall revile you and say all manner of evil against you falsely for My sake and when they shall separate you from their company.” • Jesus said, “I came not to send peace; on earth but a sword or division.. From henceforth there shall he five in one house divided, three against two and two against three. Father against son and son against father,” and so on. He was not then referring to the Universal Kingdom of Peace which will eventually be on earth as God's great plan progresses

to completion; but to the time of the out-calling of His Church, showing how its members could not expect peace in earthly things but rather division, being strangers and pilgrims on earth, having no continuing (or abiding) city, but seeking one to come.

However, the peace of God which this world can neither give, nor take away, is always with the -faithful. Troubled perhaps on every side: yet not distressed ; perplexed but not in despair; persecuted, but not forsaken. To suffer is necessary in order to share His glory. It was the way the Master went, should not the servant tread it still. But you say, How can a God of love take pleasure in suffering of any kind: only in this, that it is necessary for a time to work out His infinite plan, which at last when all is unfolded shall leave men speechless with wonder at its wisdom. Can we doubt that God would keenly feel the agony of His dear Son as He cried, "If it be possible let this cup pass from Me." But it could: not be lifted and God's will, be carried out. God knew His beloved Son would eventually see the cost of the suffering- to have been well worth while, and that He would not have had it otherwise. The time' would come when He would see of the travail of His soul and would be satisfied. And to those who are granted by grace a part with Him in the sufferings of this present time and the glory to follow, let us remember that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us as God's great plan advances even to the consummation of all which He had in mind from the beginning.

Notices.

"The Offerings for Sin."—The booklet by this title which took the place of August "Peoples Paper," is now available for general use. Supplied at 3d. per copy, 10d. per half dozen, and 1/6 per dozen, post paid. Those unable to purchase may obtain copies free, upon request.

"The Ten Camels."—These Bible Stories are now ready, as announced; in another part' of this issue. While it was our intention to have it bound in both cloth and paper covers, the requests for the latter were so few that the cloth binding has been used almost exclusively—only a few are in paper covers and these not being so clean in the printing will be available at 9d. per copy, while they last.

Proposed Tune Book.—Our English brethren indicate the possibility of producing a tune book at reasonable cost to suit the Bible Students Hymnal of words, and any of our friends interested are asked to communicate, stating whether they would take one or more of these.

The hymnal of words, as announced previously, is a fine collection of hymns, 462 in number and comprising practically all in the 'original "'Dawn" and "Christian Hymns." as well as many selected additions. Bound in limp cloth and cloth board covers. the prices are 1/6 and 1/9 per copy, respectively, post paid.

Adelaide Class Address.—Those friends interested 'in the Adelaide Class meetings will note the new address under the heading "Bible Class Assemblies."

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"For in that He died, He died for sin once, . . . Likewise reckon ye yourselves to be dead indeed for sin. "—Rom. 6: 10-11.

This Booklet is in lieu of August, 1939, issue

The Offerings for Sin

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him, For in that He died, He died unto (for) sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto (for) sin, but alive unto God through Jesus Christ our Lord." Romans 6: 9-11.

THE subject of the offerings for sin is one by which we are reminded at once of the terrible consequences as a result of "sin entering into the world, and death by sin," and while our purpose is not to dwell particularly on the introduction of sin into the world and examine the dire results therefrom, but rather to emphasise the wonderful provision to take away sin from off the face of the whole earth, yet it is fitting to note the extensiveness of this evil, for by so doing, we realise more fully the effectiveness of the remedy God has provided, as expressed by the little poem:

"To wipe away of sin each trace,

To, make of earth a perfect place,
With glory everywhere.”

While, then, our text’ in the 6th of Romans explains in few words the offerings for sin, in the previous chapters of this same Epistle we find’ that St. Paul covers the whole. subject of the introduction of sin, and how God, without violating’ one of His great attributes can effect a lasting remedy. that will not only bring blessing to the human race, but also. great glory and honor to His holy name throughout all eternity.

In the first chapter of. this Epistle, Paul shows how quickly the entrance of sin into the world’ brought man down to the condition of the brute beasts—”When they knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations. and their foolish hearts were darkened; for the invisible things of Him from the creation of, the world are clearly seen, being understood by, the things that are made, even His. eternal power and God head; so that they are without excuse.” By one man, sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned. Yes, “death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression.” All were not put on trial similarly to Adam, yet “when they knew God they glorified Him not as God”; “Professing themselves to be wise, they became fools.”

All the World Guilty before God.

Paul then passes on to Israel and reviews their standing before God under the Law Covenant, yet, while stressing the great advantages that they had over the other nations of the world, in being God’s chosen people and receiving His laws through Moses, the typical mediator, when he comes to the question of their salvation from sink and death and hope of eternal life, he asks:—”What then? Are we better than they?”—are we, better than the Gentile nations whom God allowed to go their own ways? “No, in no wise: for we have proved both Jews and Gentiles that they are all under sin; as it is written, There, is none righteous, no, not one.”

The Apostle, in proving the point that “all the world stands guilty before God,” teaches the same lesson as that revealed in the vision shown to St. John as related in Revelation, chapter 5. St. John beheld a sealed book in the hand of Him that’ sat on the throne, and the question was asked by the angel, “Who is worthy to open the book and to loose the seals thereof?” And no man in heaven, nor in earth, neither under the earth was able to open the book,. and to look thereon and John wept much because of this. The following scene also agrees so fully with Paul’s statement:—”And one of the elders said unto me, weep not, behold the Lion of the tribe of Judah, the Root of David,. hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts and in the midst of the elders, stood a Lamb as it had been slain.”

Jesus the Ransom.

Here we have revealed “the Lamb of God that taketh away the sin of the world,” agreeing with Paul’s words in Romans 3, where he declares that, “all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; To declare, at this time His righteousness: that He might be just, and the justifier of him that believeth in Jesus.”

Here, then, is God’s wondrous means of providing salvation for a world of sinners lost and ruined by the fall—the giving of His only begotten Son to be the ransom or corresponding price for all mankind condemned in Adam. This matter is expounded fully in Romans, chapters 4 and 5, then when we come to the 6th chapter we find not only the foundation, first principles of our faith and hope brought out, but also the deeper, spiritual truths that pertain to the outworking of this wonderful plan of salvation.

The Ransom, Not the Sin-Offering.

It is one thing to appreciate very fully God’s great gift of our Lord Jesus to be the propitiation for our sins and for the sins of the whole world, but it is quite another to understand, to grasp and rejoice in God’s method of taking away the world’s sins by means of that satisfactory price provided by His dear Son.

It is respecting the application or use of the ransom price to which our subject particularly applies, and it helps greatly if we keep in mind the fact that the Sin-offerings signify how God, in His wisdom and good pleasure, has seen fit to make application of the blood of Christ so that each and every member of the human race may, in due time, receive all the benefits intended, though in God’s plan, the Lamb was slain before the foundation of the world.

God’s Plan Accomplished-In Due Time.

How often we have it brought out in the Plan of the Ages that God has a due time for everything, so this term, “in due time,” explains many difficulties, not only when we are first coming to a knowledge and appreciation of the truth, but also in regard to the deep things of God, of which the Sin-offerings is one.

The statement of John the Baptist as he introduced his disciples to the Lord is very familiar—”Behold the Lamb of God, that taketh away the sins of the world,” and at first thought one might say, “Yes, Jesus took away the sins of the world when He proved faithful unto death at Calvary;” but not so. It is one thing to provide a price that can release the world, from its sins, but quite another to so apply that valuable thing to Justice that the condemnation is lifted. Yet how true John’s words were—”The Lamb of God that taketh away the sins of the world,”—that will take away their sins, in due time.

We have the same thought in John’s Gospel respecting our Lord—”That was the true light, which lighteth every man that cometh into the world.” Again we must say, not so at the present time; the Lord has not lightened every man; yet the statement is true. “The true light that lighteth every man”—that will lighten, in due time, every man that cometh

into the world.

Again, we have the statement of Paul's in 1 Tim. 2: 6 —"The man Christ Jesus gave himself a ransom for all, to be testified in due time." Does not Paul imply here that Jesus paid to Justice a ransom or corresponding price on behalf of all mankind at His first advent? No, we do not think that is his thought. He had just previously stated, "God will have all men to be saved and to come unto the knowledge of the truth"—in due time. Just so his thought respecting our Lord's sacrifice seems to be—Christ Jesus gave Himself to be a ransom for all, in due time; and which would also be testified or revealed to all in due time.

Rightly Dividing the Word of Truth.

It may be asked, how do we know that this is the true understanding of the matter? It is from the Scriptures as a whole that we find both typical and antitypical sin-offerings agreeing with this thought, though they are often not clearly understood by the brethren. There is a tendency with some, when they come to appreciate the great sacrifice of Christ at Calvary, to conclude that all sacrificing for sin was finished there; that by some means the corresponding price was paid to Justice on behalf of all mankind, and that it is really dishonoring His precious blood to think of further offerings for sin during this Gospel Age.

However, on this, as on all other matters of faith, the Scriptures alone must be our guide, and it is as we go to both Old and New Testaments that we find the subject of the Sin-offerings clearly expounded, which, when rightly understood, brings additional honor and glory to Christ and the great plan of redemption of which He is the centre. It is necessary to add that there is no thought of ransom price in any other offerings for sin, than that of Christ, our Head. As stated previously, our subject has to do with the application of the valuable thing, the ransom price, so that eventually, "As in Adam all die, even so in Christ shall all be made alive."

Type and Antitype.

Let us examine some of the helpful types of the Old Testament, which we may be sure have their fulfilment in the antitypes or realities, commencing with Christ. At the Passover in Egypt, this was a means whereby the children of Israel were delivered out of that land, and the shedding of the blood of a lamb was the central picture of the whole matter. At the appointed time a lamb without blemish was slain by each household of Israel, and its blood sprinkled on the door posts and lintels of the houses. This was for the protection of certain individuals only, in each house—the firstborns. No others were in danger of death during that terrible night when the firstborns in every Egyptian household were destroyed. It is well known that the lamb in Egypt pictured our Lord Jesus—the lamb of God—and while that type had special reference to the ransom, or corresponding price, the fact that the application, of the blood was made in the interests of the firstborns only, is most important. This shows the application of the blood of the Lamb of God during the whole of this Gospel Age; it is only for the covering of the firstborn class; no others have had the blood applied for them; justice is satisfied only for the few—"the church of the firstborns whose names are written in heaven."

What a wonderful thing this is, that God should determine to choose out some from the human race and give them the privilege and benefits of being covered with the blood of Christ far in advance of the multitudes of mankind, and for a very special purpose, over and above anything we could have thought or asked. So, we see in this important type, the truth of the mystery hid from ages and dispensations, but now, during this Gospel Age, made manifest to the saints.

It is, however, from the further types of Israel's day of atonement that we find the better sacrifices for sin so completely, so beautifully and so clearly pictured, and it is to these that the great Apostle Paul makes special reference when expounding the realities, particularly in his Epistle to the Hebrews. How fitting that the Lord should give the Hebrew Christians these precious truths first of all, that they may realise how fully their law arrangements were shadows of good things to come, and as we also come into Christ, it is our privilege to be fully informed of these matters, if we are ready to receive that which the Lord has in store for us.

Increasing. Light.

Have we ever felt, dear friends, in looking back over past years, how little we had understood God and His plan prior to receiving the truth in a general way. No doubt we have; but have we also realised how little we have understood and appreciated God and His plan, even after receiving the truth in a general way? If so, we are in a happy condition, because our hearts and minds so filled with the greatness and goodness of God, will be ready to receive more and more of His spiritual truths for our upbuilding as the under-priests in our special order or profession, of which our Lord is the great High Priest. When we have gotten rid of the errors of the dark ages and come to love the Lord and His truth with pure hearts, we are only beginning to know and appreciate something of the goodness of our heavenly Father. On the night in which He instituted the Memorial of His death, our dear Lord said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." What a thought—"to know Thee, the only true God." Yes, and to obey Him; this is life eternal. And as we come to know God and His wonderful plan, we find over and over again, "still there's more to follow." This is particularly so in the subject of the offerings for sin, in which some of the grandest and deepest truths of the plan of God are to be found. How the noble Apostle labored to expound these things for us, and let us endeavour to trace his thoughts, as he brings out the realities from the types of Israel's Atonement Day.

Typical Atonement Day.

The thought in the word "Atonement" is in itself a beautiful one. It signifies, reconciliation; and so we find on that 24-hour day, set apart once a year, Israel was typically reconciled to God. And why be typically reconciled every year;

why did not this reconciliation last? Because those offerings for sin were typical only, just as was the day—”In those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.” (Heb. 10: 3, 4.). No, indeed. But why does the Apostle so clearly and definitely say, “the blood of bulls and of goats”? Because in the type both animals must be slain to complete the sin-offerings, and this pictures the important antitype.

Typical Sin-Offering-Bullock.

In the 16th chapter of Leviticus, we have Israel’s day of atonement offerings for sin so fully explained. Aaron, the high priest, was instructed to be clothed in the holy linen garments, which in themselves are very significant, and the first of the sin-offerings is a young bullock —”which is for himself, to make atonement for himself and for his house.” It will be remembered that in the type there were the high priest, the under-priests, and additionally the Levites from, whom the priests were selected; so this bullock of the sin-offering was sacrificed on behalf of these only — himself — the members of the priesthood and his house — the tribe of Levi.

The account in Lev. 16: 11-14 reads—”And Aaron shall bring the bullock of the sin offering, which is for himself and shall make an atonement for himself and for his house, and shall kill the bullock of the sin offering which is for himself: And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail; And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.” Here, we have a most wonderful picture of what was completed in reality, forty days after the death of our Lord, not within the precincts of an earthly tabernacle, “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”—Heb. 9: 24.

Antitypical Sin-Offering--Jesus.

Undoubtedly, the bullock in this typical sin-offering pictured our Lord Jesus as He presented Himself a perfect, living sacrifice to God, at Jordan. There, He was killed, in the sense that His humanity was placed on the altar—dead to His own will—fully submitted to God’s will. As the high priest passed under the vail dividing the Holy from the Most Holy, we have represented the actual death of our Lord at Calvary. The incense being sprinkled on the coals of fire before the mercy seat would picture the acceptableness of Christ’s sacrifice before the heavenly propitiatory; and then follows the sprinkling of the blood on the mercy seat, not for Israel as a whole; no, but for himself and his house. Had the high priest ceased with that sin-offering, Israel outside in the Camp, would never have had their sins typically removed.

Price Paid for Church Only.

So we see in the great antitype that Christ, on His ascension to God, appeared not for the world in general, but for us—the members of His body and household of faith generally. Does this mean that the world’s sins are not yet cancelled on the heavenly propitiatory? Yes, it surely does. How often the Apostles point out—”the whole world lieth in wickedness.” But in speaking of the “us” class, says—”Ye are bought with the precious blood of Christ”; “Who gave Himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father.” (1 John 5: 19; 1 Peter 1: 18, 19; Gal. 1:4.).

What a wonderful privilege it is to know God’s will in this matter, as again expressed by the Apostle—”Looking for that blessed hope, and the glorious appearing of our great God and our Saviour Jesus Christ; who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works.” (Tit. 2: 13, 14). Let us note the particular point, that it is for this peculiar or specially called out people that Christ has thus far done so much. It may surprise some to know how many times this thought is brought out in the Scriptures but all can look up the references for themselves; two more texts will suffice here--”And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.” (1 Cor. 15:17, 18). Why does the Apostle mention those only who are “fallen asleep in Christ”? Because the world of mankind, having had no application of the blood of Christ, were not in his mind at that time. Lastly, we refer to our Lord’s own words in the memorable prayer on the last night of His earthly sojourn—”I pray not for the world, but for them that Thou hast given Me.”

But, what about the world in general; did not “God so love the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life”? Yes, indeed, and let us look again at the typical picture, which we know was so arranged by the Lord, even to the smallest detail, that it might correctly prefigure all that was to take place in the antitypical or better sacrifices of this Gospel Age.

Secondary Sin-Offering in Type-The Lord’s Goat.

In Lev. 16, following the offering of the bullock by the high priest “for himself and his house,” we read—”Then shall he (the high priest) kill the goat of the sin-offering, that is for the people and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.” The particular point to note about this secondary sin-offering is, that it was offered “for the people”—on behalf of Israel generally, as a sin-offering for them—this goat being one of two especially provided by the congregation of the Children of Israel. With this type completed, the people of Israel generally, in addition to the priesthood and house of Levi, had their sins typically removed for the twelve months ahead, and the question is, how is this fulfilled in the antitype?

As we have seen that the typical priesthood and house of Levi typified the royal priesthood and household of faith of this Gospel Age, so Israel, out in the Camp—outside the Tabernacle and Court altogether—would picture the world of mankind. As Israel's sin-offering was an animal separate from, yet following the one offered for the priests and house of Levi, does it follow in antitype that there is a secondary sin-offering following that of Jesus, whom we have seen has appeared in heaven for the antitypical priests and household of faith only? Yes, we believe this is very definitely taught in God's Word, our verses in the 6th chapter of Romans being one of the references on this matter.

Secondary Sin-Offering in Antitype —The Church.

The bullock in the type pictured our Lord and as everything done with the bullock's blood was done also with the goat's it is very clear that the class being called out during this antitypical Atonement Day, and "planted in the likeness of Jesus' death," constitute (because "accepted in the beloved" and being members of Christ) the second part of the better sacrifices, which in due time shall take away the sins of the world, or rather shall release from Adamic condemnation all who desire to be reconciled to God. Those who are unappreciative of the gracious means whereby they may be delivered from sin and death must die the second death.

And what does it mean "to be planted together in the likeness of His death,"—the death of Christ. It surely means that as our Lord's death was a sacrificial one, this must also be so, in the case of those members who follow His steps—the antitypical goat class which follows the anti-typical bullock.

Head and Body Dead for Sin.

In Isa. 53, we have the words—"Thou shalt make his soul an offering for sin," and this is undoubtedly the Apostle's thought in Rom. 6: 10, respecting our Lord—"In that He died, He died unto sin once," or rather "for sin" as a sin-offering. Then, in the following verse, we have the members of Christ shown as the secondary anti-typical sin-offering—"Likewise reckon ye also yourselves to be dead indeed unto (for) sin, but alive unto God through Jesus Christ our Lord." It is very clear that the Apostle had this deeper thought in mind here. As our Lord had no sin to put away, he could not have meant that Christ died unto sin in this sense. No, it was as an offering for sin that Jesus died; so, if His followers are likewise to be reckoned dead, it must also be for sin, with them; they having previously had their sins covered with the robe of Christ's righteousness, so that they could appear holy, and be acceptable sacrifices to God through Jesus Christ.

Does this imply that there must be a secondary anti-typical sprinkling of the heavenly mercy seat, or propitiatory, to make satisfaction for the sins of the whole world? Yes, it surely does, but it will again be the valuable ransom price of Christ, that is at present in His members, that will clear the guilty world of mankind before the seat of Justice. Before that time every member of the Church of the firstborns, which includes the Bride and the Great Company, must have finished their course, the blood then being available for the sins of all natural people, and will be applied on their behalf. This secondary antitypical sprinkling cannot take place, then, until the close of this Gospel Age, and this point helps us greatly to determine where we are on the stream of time.

The Garments in Type and Antitype.

Turning again to Lev. 16, we find that after the two animals for the sin-offerings are killed and their blood sprinkled in the Most Holy, also the scapegoat dealt with, it says in verse 23—"And Aaron shall come into the tabernacle of the congregation and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: And he shall wash his flesh with water in the holy place, and put on his garments"; that is, his usual garments of glory and beauty. And what does this mean? Has this picture been fulfilled as yet?

In the type Aaron pictures our Lord, the High Priest of the new order of priests, the royal priesthood, and the linen garments were worn by the typical high priest during the sacrificing and sprinkling of the blood of the animals offered for sins, and until, the scapegoat is dealt with. This represents our Lord in His sacrificial robes during the whole of this Gospel Age and until the Great Company' has finished its course; and, as in the type, it was only after all the offerings were completed that the garments of glory and beauty were worn by the high priest, (the linen garments and those of glory and beauty could not be worn at the same time) so, it is fitting that Christ, in the antitype, could not be wearing the garments of the sacrificing High Priest and also those of glory and beauty that He will put on when His reign begins. We know that God's plan is working out in harmony with His Word, and we may be sure that this type at the close of Israel's Atonement Day was just as true as the typical sin-offerings themselves.

Therefore, dear friends, if we believe, and there seems not the least reason to doubt but everything to confirm, that there are some members of Christ still being sacrificed on earth, it must follow that our Lord is still clothed in the linen garments, as the sacrificing High Priest. This is implied very fully by the Apostle's reference to our Memorial—"As often as ye eat this bread and drink this cup, ye do show the Lord's death, till he come."

Reign Follows Completion of Church's Sacrifice.

The garments of glory and beauty will be put on at a later time—when all the sacrificing is over—and will be worn not only by our Lord, the great High Priest, but also by the members of His Body, and then. His millennial reign will begin, but not before. There are no Scriptures that we know of to imply that our Lord is reigning in the heavens while He is sacrificing on earth; He must still be wearing the linen garments in antitype, on the other side of the veil, while one of His members is being sacrificed on earth. All the lines of chronology must not be permitted to interfere with the spiritual truths pertaining to the hidden mystery the taking out of the members of the Body of Christ who are counted in with our Lord and have part in the sin-offerings on behalf of the world of mankind.

Much more could be said respecting how the type of Israel's Atonement Day has been, and is being, fulfilled during this present Gospel Age, and another thought may be added here. It is generally understood that the incense

offered with the blood of the bullock, in type, pictured the acceptableness of Christ our Head—His perfect offering on the heavenly propitiatory. But with the goat's blood no incense was used—the perfume would still remain in the Most Holy from the incense of the bullock's offering. So, in antitype the Lord's people have no acceptableness in themselves as offerings for sin, on behalf of the world of mankind, but, covered by the acceptableness of Christ they are privileged "to fill up that which is behind of the afflictions of Christ, for His body's sake, which is the Church"; that is, that God has predetermined that there should be this Body of Christ, to participate, first of all, in the sufferings of the Anointed, and later in the glory that is to follow. It will be seen, then, from this standpoint, how much depth there is in the many Scriptures pertaining to our fellowship in the sufferings of Christ, being made conformable unto His death, and just how this really must be apart from, and in advance of, the world's release from sin altogether.

How favored are all those drawn of God during this acceptable time, accepting His call to sonship, having the privilege of being offered as the members of Christ, being broken with Him, drinking His blood, if so be, that proving faithful they may also be associated with Him in His throne, putting on the garments of glory and beauty and dispensing the blessings to all humanity during the Millennial reign in the age to come. "So Christ was once offered (tho Head at Jordan and the members at Pentecost, to be consummated at the close of this Age) to bear the sins of many; and unto them that look for Him shall He appear the second time without sin (without a sin-offering) unto salvation." (Heb. 9: 28).

"Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died for sin once: 'out in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed for sin, but alive unto God through Jesus Christ our Lord.'"

In Thy due time, our Heavenly Father, shall be known
Thy gracious plan, which now is hid
Except unto Thy saints alone.
O glorious day, when Thine All-wisdom, justice, power and love,
The whole creation shall approve!

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 thy tears,
And bring the promised 'second birth';
And there shall be no pain, nor any death in that blest day
When sin and sorrow flee away!

In His due time angelic choirs shall sing again
In grander strain that heavenly message,
"Peace on earth, goodwill toward men!"
And every knee shall bow, and every loving heart confess
The Christ who comes to reign and bless!

For a complete and detailed explanation of the Sin-offerings and connected subjects the book mentioned below—"The Bible Teachings on the Covenants, Mediator, Ransom, Sin-Offering, Atonement"—is highly recommended to all.

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Working Out Our Salvation.

(Convention Address) Phil. 2 : 12, 13.

PAUL is here addressing the Church, not the world. The world is not now on trial for salvation. This exhortation is applicable only to those whose sins have been forgiven, and who through Christ have been brought into a special relationship with God. This class alone is able to appreciate the import of the Apostle's words.

In the chapter from which our text is taken, the Apostle Paul pays a beautiful tribute to the church at Phillippi. He refers in tender and loving terms to their obedience always to his instruction and counsel, not only when he was present with them, but likewise in his absence. He urges them to continued faithfulness and earnestness in this good way. He desires that they make still further progress in the Master's likeness, working out in themselves through humility and obedience the character development necessary, with fear and trembling, doing their part in the attainment of the salvation to which they had been called in Christ.

While addressed to the church at Phillippi the Apostle's words come down to us to-day no less forcibly. How wonderfully the Lord blessed the Apostle's writings, and used them for the benefit of the entire Church from Paul's day right down to the present time. They apply to all the sanctified in Christ Jesus. He reminds us, as he did the Phillippian church, that we are to "work out our salvation."

The question arises — Does this exhortation to work out our own salvation conflict with Paul's other statement, that our salvation "is not of works, lest any man should boast"? We reply: No, our salvation from death is entirely by faith. As fallen, human creatures we have no opportunity of doing any works that would justify us before God. Until we have been accepted into God's family no works that we could do would be acceptable. God, who is perfect, is not pleased to receive anything imperfect, either works or anything else. But when we have received the forgiveness of our sins—not by works, but by faith — and have become sons of God, through consecration and spirit-begetting, then comes the time when we can do acceptable works ; for we are then members of the Lord's family, and the holy spirit within Us through this begetting now has an opportunity to show itself to do some works. In other words, as imperfect human beings, we cannot work out our salvation ; but as new creatures we can do this. Phil. 4:13.

Being justified by the blood of Christ, and being called with the heavenly calling, we can do our share in this great work Of our own preparation for our future station and glory. We do this by giving heed to the instructions of our Lord, by allowing His Word to dwell in us richly, and following the example which He has set us. We can never attain perfection in the flesh ; but from the beginning of our consecrated life, our heart, our intention, must be wholly loyal—God would not accept a half-hearted consecration—and day by day this heart intention must become more and more fixed in the way of righteousness. We are to continue the work of bringing our very thoughts as well as our words and doings into subjection. and enlisting our talents in the; service of the Lord.

It is encouraging for us to know that this warfare is not one which we must wage alone. It is God who has led us thus far, and' provided for all our needs in Christ ; it is He who has implanted in our hearts the desire to do :His good pleasure, and He will continue to lead and help us and, work in us by His Word of Truth, if we continue to give heed to His counsel. The Gospel message is the "power of God unto salvation" unto every one who accepts it, and no greater stimulus can be found than the "exceeding great and precious promises" given to us, that by these we might become

“partakers of the divine nature.”

Our salvation is a salvation from death to life, from sin to righteousness. Moreover it is a transformation from human nature to divine. The first step to our salvation was the work accomplished by our Lord Jesus at Calvary—“He died for our sins.” But the death of Christ alone was not sufficient to give us justification before God. No, a dead Saviour would avail us nothing. In order to help us out of our fallen state Christ must rise again from the dead, as the Apostle Paul states it—“If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.” 1 Cor. 15 : 17, 18. So we see that the resurrection of Christ was, a matter of vital importance. Christ must rise from the dead and ascend to the Father, there to present the merit of His sacrifice, before God could recognise us and justify us by faith. So Christ has appeared in the presence of God for us (the Church), and God has accepted our consecration, because Christ’s righteousness is imputed to us, making our sacrifice acceptable to the Father.

It is only a certain class with whom God is dealing now ; He is not dealing with the whole world at present ; only those who wish to turn away from all sin and to gain a character of holiness like unto Christ are now being received of God and trained, disciplined and fitted for the great work of the future — the blessing of all the families of the earth. It is this special class, the “little flock” for which God is seeking in this age, and the invitation has gone out—“If any man would come after Me let him deny himself, take up his cross daily and follow Me.” Yes, the class now being drawn to Christ will be made up of those who are willing to suffer something for Christ’s sake--for the Truth’s sake. These are the ones of whom the Apostle speaks in Rom. 8: 1, saying--“That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit.” Christ demonstrated His perfection by keeping the law and now because we have accepted Him as our Saviour and are seeking to walk in His steps, the righteousness of the law is counted as fulfilled in us who walk not after the flesh but after the spirit.

When our Saviour’s merit was imputed to us, all our past was forgiven, our blemishes covered, the Father accepted the offering, and our High Priest sacrificed us as justified human beings. At that moment we were begotten of the Father by His holy spirit, “to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us.” We became embryo New Creatures, who were then to grow and develop day by day until, in due time, we would be born as spirit beings on the divine plane if faithful unto death.

The working out of our salvation is no small matter ; only by the Lord’s grace to help us could we continue the work to its completion. It calls for patient, steady, earnest effort day by day — a gradual bending heavenward of that which naturally tends toward things of earth. We are to be transformed by the renewing of our minds. We must “put off the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of our minds ; and put on the new man which after God is created in righteousness and true holiness.” Eph. 4: 22-24.

The Apostle’s exhortation comes to us individually—“Beloved, work out your own salvation.” No one has salvation now except in a reckoned sense. We are saved by hope the Apostle says in another place. We are not completely saved as yet. We must work out our salvation. This is something which each one in Christ must do for himself or herself by the Lord’s assisting grace. One cannot work out the salvation of another ; each must work out his own salvation. The expression “work out,” has a peculiar force and Meaning. It suggests something that will cost us an effort—something that requires time, patience and perseverance.

Some Christians have the erroneous idea that God does all the fashioning, and that His children are to be merely passive in His hand ; but the Apostle Peter as well as Paul does not so express it (see 1 Pet. 1 : 13-16). Peter exhorts us not to fashion ourselves according to the former manner of our lives in our ignorance of God and His truth, but rather we are to strive to be holy in our manner of living (Revised Version). There is a work to be done in us and about us, and those who are not up and doing, but who passively sit and wait for the Lord to work miracles in their behalf, are greatly deceived and have need to give earnest heed to the Apostle’s injunction to work out their salvation with fear and trembling. In writing to the Romans (chapter 13: 11, 12) Paul says “that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand ; let us therefore cast off the works of darkness, and let us put on the armour of light.” Even though we have been awakened from the sleep of sin, there seems to be a danger that we may become somewhat drowsy concerning the wonderful salvation set before us. We must not allow ourselves to become “slothful in our diligence” but maintain our fervency of spirit in our service of the Lord. (See Rom. 12 : 11 ; Revised Version).

The Heavenly Father has predetermined that His New Creation shall all be copy-likenesses of Christ. The faithful overcomers must all be proved and found loyal to God and the principles of His Word. The Lord our God proveth us to see whether we love Him with all our hearts. When we made our covenant with the Lord by sacrifice, We promised that we would live henceforth not for self, nor for the things of this world ; but we would live for Christ—His will would be our chief concern ; self would be denied and we would take up our cross daily and humbly follow in the steps of our Lord, who left us the example. So it is well that we examine ourselves from time to time to see to what extent we are carrying out our vow of consecration. Our Lord says take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life” (Luke 21:34). How we need to take heed to ourselves—to examine ourselves, to criticise and correct ourselves ; and to watch and pray continually so that we may walk more closely in harmony with the Lord’s requirements. This proper judging or examining of ourselves will assist us in the working out of our salvation.

In Heb. 3:14 the Apostle tells us that “we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.” How important is this matter of faith. We will need to - be strong in faith in order to be successful in working out our salvation for without faith it is impossible to please God. And then the Apostle Peter

tells us that we will need to give all, diligence to add to our faith, by which we are justified, virtue, i.e., real goodness of character ; this can only come after we have made full consecration of ourselves to God ; then knowledge, which apart from consecration might puff up the mind, but received into a humble heart will nourish and sustain ; then moderation, control, the spirit of a sound mind is necessary to make proper use of the knowledge attained, and patience or the cheerful endurance of hardship, that we may be properly exercised by our experiences, and further developed in piety, godliness, sterling character, justness, a clear perception and determination to carry out that which is right—pleasing to God.

Brotherly-love must also grow a love that loves God, must love also him that is begotten of God. “He that saith he loves God and hateth his brother is a liar.” (1 John 4:20). But while it is easy to love the brethren in Christ—to love them that love us—there is a further step into the likeness of Christ, for “while we were yet sinners Christ died for us.” We must love all men ; yes, even our enemies. “Love your enemies bless them that curse you ; do good to them that hate you, and pray (that is, not formally, but with desire for their good) for them which despitefully use you and persecute you that ye may be the children of your Father in heaven.” (Matt. 5 : 44,45.)

We notice that the Apostle Peter’s exhortation—”Give diligence to make your calling and election sure,” is similar in meaning to that of Paul who says—”Work out your own salvation with fear and trembling.” The thought in both these text is that there is a work for each follower of Christ to do in the matter of attaining the prize set before us. God is faithful who has given us the exceeding great and precious promises. He has made every necessary provision for us, and will sustain us all along the way, and indeed without His help we could do nothing, but the Lord will expect us to show our appreciation of His goodness by our earnest desire to co-operate with Him in respect of the High calling to which He has called us in Christ.

Why does the Apostle say we should work out our salvation with fear and trembling? Does the Lord wish His children literally to tremble with fear before Him? We believe the Apostle’s thought is that we should exercise great care in respect of everything pertaining to our heavenly calling. It is the most important thing in the world to us ; and we should realise how great a privilege is ours as well as our responsibility to make the best possible use of the., many favors and blessings so freely bestowed upon us. As we consider Christ’s example, also that. of Paul, what an encouragement their lives are to us along the line of earnestness of purpose in doing the will of God. Our Lord said “My meat is to do the will of Him that sent Me and to finish His work” (John 4 : 34). How earnestly He set Himself to know and do the Father’s will. Also Paul said, “For me to live is Christ” (Phil. 1: 21). He had no other aim in life but to do his Master’s will. So we want to have more of the proper reverence toward God—the holy fear to do anything displeasing to Him—the earnest desire to have His approval and blessing.

The reason why we should work out our salvation with fear and trembling (with great carefulness) is, that it is God who. is working in us both to wilt and to do of his good pleasure. The thought that God, the Almighty Creator of all things has chosen us, invited us and given us of His spirit to enable us to run the heavenly race should inspire us to zeal and diligence in the Christian way. God is working in us to cause us both to will and to do of His good pleasure. The question is—How are we reacting to the influences of His spirit which are at work in us and around us? Are we so fully appreciating the great love of God toward us (manifested in. His Word, and also in the life and sacrificial death of our Saviour) that we are being constrained daily to yield our hearts and minds and all our powers in loving, willing-obedience to His will? Are we earnestly watching to keep our’ hearts—our motives, as well as our thoughts—pure and in harmony with whatsoever things are just and honorable and good and true? Is the love of God more and more being shed abroad in our hearts ; and is it our one aim to be changed into the likeness of the character of Christ? Can we say with the poet

“My highest place is lying low
At my Redeemer’s feet,
No real joy in life I know,
But in Him service sweet”?

If so, then we may well be glad. that we are learning some good lessons in the school of Christ, and we can be assured that He who has begun the good work in us will also complete it, if we continue to follow on in obedience and trust. So may the good work go on in us ; let us resolve that as each day comes around we will strive to learn the lessons God is seeking to teach us ; the lesson of patient submission to His will the lesson of kindness and consideration for those around us and with whom our lives are linked ; the lesson of trust and willing co-operation with God and with each other as members of the family of God. So, then, the working out of our salvation will be a labor of love. God, through His Word and spirit will work in us while we work out by His grace. “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord” (1 Cor. 15 : 58)

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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THE increasing prevalence of spiritualistic seances, and the great deceptions that are used to attract and entertain people at these circles is revealed in the following article from the Melbourne “Sun” :-

“Suburban nights are being enlivened increasingly by physic circles like that described by a doctor in Prahran

Court, when he declared there was certainly nothing counterfeit about a trance in which he heard a woman medium speak as half a dozen different persons.

“The art of the seance is spreading. On any night of the week, in any Melbourne suburb, earnest groups would be found, in Cottage and mansion, seeking physic development.

“In an unimpressive South Yarra cottage, I was present as a privileged, non-investigatory inquirer, at a medium’s private ‘circle.’

“Sixteen people sat around the walls of a small drawing-room. Women, middle-aged, spectacled, were among them; here and there a younger woman spaced the circle.

“A leading company director, whose luxury limousine almost filled the little street outside, sat beside a young man whose aerial inventions may some day bring him fame. Opposite the pair sat a man who might have been a butcher, a baker, or any suburban tradesman.

“The firelight flickered on their faces. They spoke quietly or not at all. A small oil lamp made a double pin-point of light in the mantel mirror above the fire. Otherwise the room was dark.

“The medium, a short woman of middle age with a mop of auburn hair, lay back quietly in an armchair in the shadow.

“Quiet reigned; then voices joined in the hymn, Abide with Me, and went on for several verses. When they stopped, there was a movement from the armchair. The medium rose, tottering a little.

“‘Good evening friends,’ It was a deep man’s voice, the voice of a man accustomed to public speaking, which undoubtedly issued from the woman’s lips.

“He was welcomed like an old friend. The tension in the circle eased. Here and there a friendly chuckle mingled with the chorus of ‘Good evening, Doctor H

“The doctor, a former West Australian preacher, was an old friend, apparently. He it was who, throughout the rest of the evening, ‘cleared the line,’ so to speak, for at least a dozen other personalities to ‘come through.’

“The word ‘personalities’ is used in its full sense. The most impartial observer would have been obliged to admit that each voice imparted not only words, but reflected an associated character.

“The Doctor (a courtesy title) explained gruffly that he felt the heat, and was assisted out of ‘his’ coat. He addressed the gathering on spiritual matters, then spiritually ‘stood aside’ for the next-comer.

“She was a little girl of perhaps four years.

“‘Hello, Norma.’ ‘Glad to see you, Norma,’ the greetings went around the circle.” Norma’ walked to the centre of the floor, spoke shyly, picked out some newcomers, offered to sing a song, forgot her words in mid-verse, and was helped out by the company to the end.

“A flick of the medium’s fingers, and Norma was gone, after a childish ‘good bye.’

“Norma was a baby when the circle first came to know her, it was explained afterwards.

“In place of Norma’s voice came many others; the broken English of a Chinese, male voices which promised later to disclose their names, when they became better-known to their hearers.

“The medium walked, strode, tottered in accord with the voices she conveyed. There were no introductions.. Either the voice was welcomed as that of a familiar, or conversed with in the tones of respect one would accord a stranger. A snap of the fingers and they were gone.. “Towards the end came William, who introduced a lighter note. He was an old man, a veritable Cappy Ricks,, given to semi-senile jokes. He was a popular visitor to the crowded little room.

“His voice trailed off, and in its place came the cultured tones of a woman.

“‘Edith . . . ’ the circle Whispered to one another.

“A business man beside the fire leaned closer to the medium beside him. Edith was his particular control.. She spoke tenderly to him, sent her good wishes to the others.

“Dr. H----- came back to close the evening. The medium was tired, he said.

“Silence, then a hymn. Towards its close the woman rose, herself again. She was assisted from the room to rest.

“‘I have seen visions since I was six,’ she told me some time later. ‘I got more smacks than kisses for the ‘stories’ I told in those days.’

‘She has been a medium for years. Doctors, scientists,, people of wealth, as well as the poorest are among the members of ‘circles.’

“It costs only 2/- to hear the voices almost anywhere’ in suburbia.”

Most of our readers are aware that such happenings as related above are not the result of communications from departed friends, but rather the impersonation of the dead by evil spirits (described by Jude 6, and 2 Peter 2:4 etc.) under the control of the great prince of darkness, Satan.

The Scriptures are very definite that “the dead know not anything,” (Eccel. 9 : 5, 10 ; Psa. 6: 5, 146:4, etc.) and that the only hope of future life and consciousness is in the resurrection (1 Cor. 15: 17-22 • 1 Thes. 5 :13,, 14, etc.).

The difficulty with many people is similar to that of the doctor at the court—they realise there is something superhuman in what they see and hear. at the seances and not understanding the truth of the matter as revealed in the Bible are quickly deceived by such evil practices. Literature exposing- the great deceptions of Spiritualism will be forwarded to all who can use it profitably.

Treasures of Darkness.

It is in the factory of suffering that the holy spirit manufactures the article of sympathy. The sweetest of God's children are generally those who have suffered most.. Paul's life was full of comfort to others, but it was packed. with suffering to himself. John's life was the same. Suffering generally hardens the sinner, but it softens the saint. It is safer to pray for suffering than it is to pray for ease.

HOPE

(Two Convention Addresses)

Of the many good verses respecting hope, the following two are selected :—"By two immutable things in which it was impossible for God to lie, we might have a strong consolation . . . ' to lay hold of the hope set before us." (Heb. 6:18) ; and (Rom. 15: 13), "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy spirit."

Perhaps we could say that hope is the most essential element of the Christian's true happiness—for the glorious hopes contained in the Word, of his own future happiness as well as that of the world, should inspire confidence.

Again, Paul tells us in Thessalonians, to "Put on the breastplate of faith and love ; and for an helmet, the hope of salvation." It was to be part of our armor, and the Apostle knew, when he exhorted the Romans, to "abound in hope," that the Church would require it in their armor to gain the prize — that important one, to be heir with Christ, the Anointed. "For all things are yours and ye are Christ's."

That the race to run, to win it, would be a severe one, and the course that was set would be difficult and hard, the Apostle knew from his own experiences. So, it seems that he gave this message specially to the Church, as they would require it, "to abound in hope." This hope which he mentions here, would be only for those who had fled from every institution of man, whose hope only was in God, for this was the only way they could abound in hope.

Before discussing anything further on hope, there is a very searching question which we must carefully examine. It is this: "He that hath this hope in him, purifieth himself, even as' He is pure." We are still in the world—most of us not at all sheltered from it—and we have the world, the flesh and the Adversary with which to contend. Perhaps we may have a great battle. with a wrong thought ; we put it back and away, we did not want it. It returns, sometimes so often, that we feel discouraged. We must not only put it away from us (for that creates a vacancy, and the Adversary is looking for vacancies), but we must fill the vacancy, as the Apostle Peter tells us, "Gird up the loins of your mind." We must realise the necessity of thinking on spiritual things. I like the way that John Bunyan puts it, namely, "I took myself unto the Word of God for good, and as an antidote for my faithlessness."

I have at home a copy of a picture that I value. Perhaps many would look on it as meaningless; but those who have been through life's storms would appreciate its message. It is "Hope," the best and best-loved picture of Watts, a great English artist; and it is this : This earth flying in space, and it has a figure of a woman—desolate and in an attitude of the most intense sorrow. Her eyes are bandaged; her grief is blinded. (We do live sometimes as in another world, when we think that no hand can aid us, and no heart understands us.) In her hand is a harp, ten strings and every one broken, save one, which tells of /earthly joys, friends that are now dead. Pressed gently to her ear is this one string. From afar off the sun gleams down—a star!—a gleam of light from Heaven shining on her unnoticed — perhaps even unthought of—but it is there, and the lesson, as the picture goes on to say, is that in one's most, desperate circumstances, there is always something at hand and something afar off, on which to base hope, and on which we can rely. The verse under the picture is as follows :—"Oh, lyre of hope ; the anguish of the world has rent asunder all thy silver strings — save One — that (thrilling with immortal strains, sounds ever clearer as earth's music dies), tells that God's love must triumph evermore." Oh! how deep, and wonderful is the love of God.

When Hagar put Ishmael in the shrubs and walked away a distance (she did not wish to see her child die), she lifted up her voice to heaven. God heard the voice of the woman and the angel of the Lord answered, saying, "What aileth thee, Hagar? fear not. Arise, lift up the lad, and hold him in thine hand ; for I will make of him a great nation. And God opened her eyes, and she saw a well of water, and filled her bottle and gave him drink." What a lovely little story this is, portraying God's love which was shining then upon poor Hagar, who, in her grief, did not see it. But God's love was there.

Again, in the case of the widow, when she was preparing the last meal, when she and her child were dying, God sent Elijah and they had sufficient until the famine was past.

Then, too, in Naomi's case, "Call me not Naomi, she said, for the Almighty hath dealt very bitterly with me." But we see God's love for Naomi—in Ruth's marriage—and she was cared for in her old age and widowhood.

One little thought, I particularly like, of John Bunyan's—you will remember how Christian and Hopeful, when so very tired and weary, found a way out from the hands of Giant Despair by the key of promise.

So, coming down to our own clay, we too can be hidden in God's love—hidden in our trials, perplexities and difficulties.

Again, in Paul's words, "Perplexed, but not in despair ; cast clown, but not destroyed," how there runs that beautiful strain, like a golden ray of hope.

And so it seems that each life has its own limitations and each one is passing through experiences and meeting conditions they would otherwise faint under, were it not for the power of God.

The great Apostle, when he wrote these words--"Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God," (such courageous words), was a prisoner in Rome, awaiting his trial, probably ending in death. Denied so much for the present and his future absolutely

uncertain; burdened by his own physical thorn in the flesh; denied the comforts of home life—yet there flowed from his heart joy and comforting hope. He could write “In nothing be anxious.”

“Be anxious for nothing!” Why? Because God has been careful for everything. What was the secret of Paul’s “abounding in hope?” I think it is answered in this little sentence of all gold, which the Apostle wrote—“Be careful (anxious) for nothing.”

Let us examine his words ; what power and peace are in them. In writing to the Hebrews he said, “The Lord is my helper, and I will not fear what man shall do unto me.” • The Lord is at hand, and if God be for us, who can be against us?

There is nothing in the world so important to the child of God, as to realise and believe that he belongs to Christ; that He is his own personal Saviour, night and day ; through trials, difficulties and temptations, it is well, as in joy and peace. How dignified and ennobled our tasks and trials become, if performed in a sense that He abideth in us. The following verses are from Job—“Behold, I. go forward, but He is not there ; and backward, but I cannot perceive Him: On the left hand, where He doeth work, but I cannot behold Him: He hideth himself on the right hand, that I cannot see Him : But he knoweth the way that I take: when He hath tried me, I shall come forth as gold.”

Perhaps you or T may have a temptation which besets us, or has followed us for years, and we have prayed to the Lord to remove it, but it has not been removed. Can we abound in hope then, as the Apostle tells us? What is the position of the child of God then? We have been reminded recently of the statement, “By fixed submission to the will of God.” Perhaps we could add the words, “with sweet resignation.” If we can manifest that—that the Lord permits these things to come upon us: well, we can “abound in hope,” knowing that He will help us. “Fear not, for I will heal thee.” “Is anything too hard for Me?” Now, if God chooses to put upon us trials and difficulties, still, we will surely never let our feelings hide us from His love, He knows all about it and He will never try us beyond that which we are able to bear. He will always provide a way :of escape for us: Yes, “A mother may forget her child, yet will I never forget thee.” Surely, with these thoughts we should have hope—even “abound in hope,” (for they were written for our admonition) and learn that we, through the comfort obtained from the Scriptures might have faith.

We are approaching Mount Zion. “Mountain” means Kingdom and “Zion” means sunny, bright, happy. Happy the people who have the God of Jacob for their helper. The Lord expects us to be apostles of hope, like the Son of Righteousness, with- gladness for the upright in heart.

I would like to quote these few words of Longfellow

“There is no flock, however well. attended,

But one dead lamb is there:

There is no home, however well defended

But has some vacant chair.”

How fortunate are we, perhaps, though not many of us can look back through vistas of years and say it is not so, in our home family circles..

“Lips that we once pressed in their bloom,

Names we once loved to hear, have

Been carved many a year on the tomb.”

So, what a glorious hope this is for you and me, when we remember the 31st of Jeremiah, and it is throughout the Hebrew writings. You will remember Rachel wept for her children, refusing to be comforted, because they were not, and the answer of the Prophet—“Refrain thy voice from weeping, thine eyes from tears, for thy works shall be rewarded.”—And there is hope. Then Isa. 51st, “Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy ; and sorrow and mourning shall flee away.” Another part says, “There shall be melody and gladness.” What a beautiful hope! Furthermore, should not these things carry us above our surroundings and make us appreciative in our hearts and minds to enter into His bliss? We know we shall see them again, and perhaps, by God’s help, show them the way to happiness.

I think we should walk as children of light. The simplest and least talented of us can be lights in the world. As Paul said, “Ye .are witnesses and God also, how justly and unblameably we behaved ourselves among you that believe.” “In the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” Surely, we can “abound in hope” and acknowledge these glorious things,. especially as we see the Day approaching.

I would like to quote a few lines by another—“It is manifest that the King is already present, in letting loose and dissolving the present order of things and effecting a transfer from the old to the new conditions. The world’s great revolutionist, the Son of Righteousness, the Light of the World, is broadening and so shall henceforth: the night is far spent and the day is at hand.”

May the light of God shine on and be increasing, until the fires and storms sweep away the world, its houses of sin, its castles of air, its wood, hay and stubble the fabrication of man — until the Church shall be the Church indeed.

Seeing the importance given in God’s Word to the subject of “Hope,” it has been thought not inappropriate to supplement the previous talk on this topic with a few additional thoughts. Hope is such a big. factor in the Christian’s experience, in enabling him to lay hold of God’s promises and also in aiding him to set and keep his face Zion wards.

We are reminded of the Apostle’s words in Rom. 15 : 4, “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” What a tremendous work would seem to be embraced in those two • words, “Whatsoever things.” It would seem to mean nothing less than the

whole Word of God. Yes, and in addition God's causing to be enacted by His typical people, Israel, the types and shadows of better things, portraying the whole scope of, God's great and wonderful plan of salvation. "All things are for your sakes," says the Apostle, and the foregoing verse would seem to be corroborative of this, as also his further statement, that "All things work together for good to them that love God, to the called according to His purpose."

Referring to the Gospel Age Church, we read that we are called, "in one hope of our calling," and that hope and calling implies a vital union with Christ—"Christ in you the hope of glory." Not only does it mean that we have admitted Christ into our hearts as our Saviour from sin and condemnation, but it means additionally, that He has come into our hearts as King, Ruler and Controller of our whole being. "Let this mind be in you which was also in Christ Jesus ;" the mind that led Him, in harmony with God's will, to lay down His life a ransom sacrifice for the whole world.

The Apostle describes the Christian's hope as a new and living- one. Perhaps the thought behind the word "new" is in contrast with the hope held out under the Old Law Covenant, the sacrifices under which could never really take away sin and thus ensure a living hope. How different is the Christian's hope, based on the living and true sacrifice of Christ and the realities of the living Word of God.

Again the Hope set before us has the vast power of God behind it for its accomplishment ; the same power that raised our Lord from the dead to the, glory honor and immortality of the Divine nature, is working on our behalf, that we too might attain to the same glory and be forever with the Lord.

Various, too, are the illustrations given us of the influence that hope will have in our Christian experience, and the protection a strong hope will afford us all along the way. Thus the Apostle likens the hope of salvation to • a helmet. A held met afford's protection to the head and this should mean that we are enabled always to maintain a proper mental outlook in harmony with God's will for us, as expressed in His Word. , Thus we will have also a right spiritual vision and sense of hearing, in short, the spirit and mind of Christ.

Again, using another illustration, the Apostle shows the effect .this hope will have on us from another standpoint. In this case, he likens hope to an, anchor. We all know how necessary an anchor is in a ship's equipment, and so it is with the Christian also. In the troubled experiences of life and in the midst of the surging forces of human wisdom, 'human methods and passions, we need and have this God provided anchor, entering within the veil.

However, in addition to the foregoing illustrations, the Apostle expresses the thought that we also. should abound in hope. The thought of abounding would mean that the influence of hope would not be limited to one or two directions in our lives, but, rather, gives the thought of an ever increasing and widening circle of influence in all the affairs and circumstances of our lives. Thus, our rejoicing in the hope will increase our patience, become deeper and stronger, and we will be better able to combat a tendency to weariness.

The prophet Jeremiah 17: 7, 8, speaks of the man that trusteth in the Lord, and whose hope the Lord is, saying, "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, the leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." An example of growth and fruit-bearing is here brought to our attention. So may the Christian bring forth fruit also, if the roots of his faith, trust and confidence in God are kept in close contact with the life-giving waters of God's Word.

'The End of the Way.

Word 'was received from Brisbane, Queensland, while our last issue was on the press, to the effect that our dear elderly Brother Langdon had finished his course there, some time previously.

Some of our friends will well remember this Brother as a humble and sincere Christian, who ever rejoiced in the wonderful message of present truth and to which he continued faithful to the end. About four years ago he moved from Melbourne to Brisbane, where he continued to witness to the truths of God's Word ; some. isolated brethren there, will no doubt feel the loss .of his fellowship, and others will miss his correspondence. However, we can rejoice that our Brother's trials and sufferings are over, and that he has gone to his reward, by the Lord's grace. "Blessed are the dead who die in the Lord."

Correspondence

Berean Bible Institute, U.S.A., 1/6/39. Dear Brethren in Christ,

Your letter and the "Poems" received in time for the Convention and we were glad to get them. That part of your letter conveying your Christian love was read to the friends and Heb. 12: 22-24, 28.

The question is how much to order for the large Convention to be held Aug. 2-6 at Webster, Ind. The Pittsburgh and Chicago Classes are co-operating. Send us then at the new address 35 "Poems" and 8 "Ransom, Covenants, Sin-Offering." It is my hope that they arrive in time and I am going to send this letter Air-Mail to help it along. Money order enclosed.

We had a very fine Convention and those attending received a rich feast and blessing; it is always so where unity in Christ is.

With Christian love and best wishes,

Your Bro., in His service.

Victoria, 18th June, 1939. Dear Brother,

Just a few lines and hope they find you well as I am pleased to say I am by the Lord's goodness and able in Him to quietly rejoice in the experiences of the Christian way. Just at present the outlook for the poor old world is so gloomy

and dark that even we who have knowledge of it all are tempted sometimes to become a little fearful. However, "as our days, so shall our strength be." It is good to know that we need not fear, at the same time remembering of course that little word "if" and what it means. I enjoyed "Christian Alternatives" very much.

Would you please send me "Atonement Between God and Man" and I hope I shall be able to pass it on. I would like one of the new Hymn Books also, and think you had better send me another dozen "God and Reason" as I have none on hand. My relatives seemed to appreciate "God and Reason" and also seem fairly clear that the nominal church systems are really false. There is no doubt the nominal church has lost all knowledge of "suffering with the Master" in order "to be glorified with Him later" and to present this aspect of the Christian way, appears now to many as "false doctrine."

I am sending , please pay for "God and Reason," "The Atonement," "The Hymn Book," subscription to "Peoples Paper" I think about due, also an extra subscription to "Peoples Paper" for someone unable to pay, and the balance you can place to the Tract Fund.

Well, I must close for this time, with much Christian love to yourself and Sister.

Your Bro., in Christ by His mercy and favor.

Queensland. Dear Brother,

I am writing you a few lines to send postal note for 10/- to go towards the Bible Stories for children. I hope you have had a good response to the notice re same in "P.P." And I would like you to please send a copy to . Another one I would like to send a copy to is

With much Christian love,
from your brother by His grace.

New South Wales, 19/6/39. Berean Bible Institute,

Dear Sirs,

Would you kindly forward some of your literature as advertised in "The Voice." We have an undenominational meeting, and we are interested in all subjects dealing with God's, plan and the coming Kingdom.

Thanking you in anticipation, Yours faithfully.

All Things for Our Good.

In a factory building there are wheels and gearings,
There are cranks and pulleys, beltings tight and slack—
Some are whirling swiftly, some are turning slowly,
Some are thrusting forward, some are pulling back;
Some are smooth and silent, some are rough and noisy,
Pounding, rattling, stinking, moving with a jerk.

In a wild confusion, in a seeming chaos,
Lifting, pushing, driving—but they do their work.
From the mightiest lever to the tiniest pinion,
All things move together for the purpose planned—
And behind the working is a mind controlling,
And a force directing and a guiding hand.
So all things are working for the Lord's beloved;
Some things might be hurtful, if alone they stood;
Some might seem to hinder, some might draw us backward;
But they work together, and they work for good.
All the thwarted longings, all the stern denials,
All the contradictions, hard to understand,
And the force that holds them, speeds them and retards them,
Stops and starts and guides them—is our Father's hand. —
Annie Johnson Flint.

Bible Stories

It has been found that the Bible Stories for children will make a book of about 130 pages, and to meet the needs of all the friends it is proposed to have it bound in both cloth and paper covers.

The cost for materials in the printing and the bookbinder's charge is expected to be 1/- per book in paper binding,

and 1/5 in cloth binding. Postage costs will bring the prices to 1/2 and 1/8 respectively, for single copies.

The cloth covers will look and protect the books much better, though the paper covers will be reasonably strong, and those friends using quantities may prefer the latter, at the lower cost. It is expected that the work on these books will progress well this month, and we shall be pleased to hear from all who have ordered copies, as to the particular binding required—one or the other, or some of each binding can be supplied as desired. Further orders may be placed, and we have no doubt that these Stories will be appreciated by the friends.

Next Month's Issue

It is proposed that the "People's Paper" for August take the form of a booklet, D.V. This will be forwarded to all our readers in the usual way.

Kingdom and Consolation Cards.

A large quantity of both the above Cards has been Prepared, and all who have the opportunity of placing these in the hands of people, where good may be done, are invited to order according to their requirements. These cards are supplied free from the Tract Fund.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7—Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

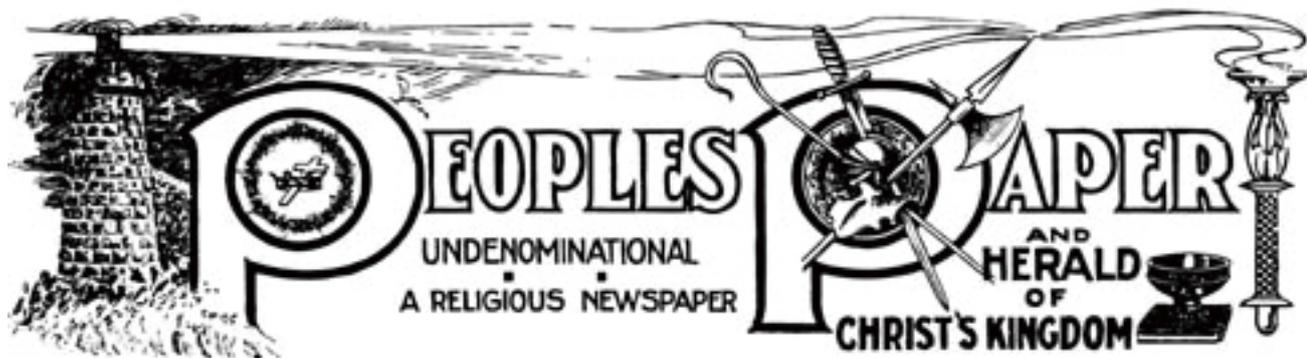
Adelaide.—O. B. I. Hall, Wakefield Street, Sundays 3 p.m. and 6.30 p.m.;

Perth — Druid's Chambers, (The Basement), 459 Hay Street, East,—Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays 3.30 p.m. and 6 p.m.

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CHRISTIAN ALTERNATIVES

IT sometimes helps to make Truth clearer and bring home to our hearts its importance by considering some of the great verities of our faith in their negative aspect. This method is frequently employed in the Scriptures and Truth seems to shine out brighter when we consider sometimes what might have been, if one thing or event had not happened, or if the other thing had happened.

How often, even in our daily lives that little word "IF" forces us to make important decisions with far-reaching consequences. This little conjunction "if" serves somewhat the same purpose as a hinge does to a door; it will either admit you or shut pin out. This little word contains tremendous power.

After we have exercised faith and consecration, it may be said that our whole sanctification and future glorification depends on that little word "if." The Apostle Peter says so—"If ye do these things ye shall never fall," (2 Pet. 1: 10), but, if not, what then? "Then he is blind and cannot see afar off,"—he is unfruitful. (2 Pet. 1: 8, 9.)

The same was true of natural Israel. Whether they would be a holy nation—God's own people—depended also on that little word "if." "If ye will keep my commandments and statutes . . . then ye shall be a holy nation, high above all nations." etc. (Dent. 11: 22-28.) In Deut. 28, there are sixty-eight verses which state the blessings coming to them if obedient to God's law and the curses if they were disobedient. So, again it is "if" ye do, or "if" ye do not.

In Dan. 3: 13-25 we have an account of King Nebuchadnezzar and the three Hebrews. In this story we have faith's alternative. Faith answered the king and said, "We have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning, fiery furnace, and He will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we shall not serve thy gods, nor worship the golden image which thou hast set up."

If these Hebrews had acted at that critical time as all the people of Babylon acted, how different the story would have

been; possibly their names would not even have been mentioned. There would be so much less to encourage the faith of future righteous men and women. There would be so much less for Christians to rejoice in; fewer examples to which we may point, or on which to meditate, if these faithful three had denied the true God at the last moment. There would be fewer words in the book of Hebrews,—“Quenched the violence of fire,” would not be there, and who can measure the weight of influence their decision and example of faith had to do with the victories of the faithful martyrs, over the Papacy and its idol worship, and errors, in the dark ages, when many suffered the violence of ‘literal fire and were not delivered. Who can doubt that these words, “if” and “if not,” were the deciding factor in their battle with Babylon the Great. if we would contribute something to, future generations, let us also make firm, unchangeable decisions for Truth..

Consider, if Moses had preferred the treasures of Egypt and its pleasures as greater treasures than the promises of the Messiah, what a gap there would be ; how different would be the history of the Jews, and what a loss to us. Take Moses out of the purposes of God, then we and Israel of old would have so much less to encourage us and in which to glory ; so much less to contemplate, less light to guide us on our way and to interpret the Scriptures. If Moses had not existed, or if he had preferred Egypt, then our Bible would be much smaller.

There is one great vital subject in the Bible where the negative side is discussed, only in a few Words, yet it is made to hinge upon that little word “if.” It appears six times in seven verses and if it were true, it would be appalling, a dreadful disaster, not only to the Christian but to every individual. But if it is not true, then, joy knows no end, for our joy is based on and springs out of that very fundamental truth. This is found in 1 Cor,15: 12-19. “If Christ risen”—what a calamity. “If there be ‘resurrection’; “If so be the dead rise not” ;”.”, “If in this life only we have hope in Christ, we are of all men most miserable,” etc. “If Christ is not risen,” what despair, what disappointment, as we would contemplate the inevitable doom of all, our hopes. Neither the Apostle Peter, nor any, of the Apostles; would have written of their “glorious hope, or thanked God “for ‘His abundant mercy, who hath betotten us again unto a lively hope by the resurrection of Jesus Christ from- the dead.” (1 Pet. 1: 3.)

To us, now, it would mean our faith is in vain, being still in sins and condemnation,, and all that are asleep have perished. Eternal death spreads itself and settles down, embracing all, in blackness and darkness for ever. Then the present night of sorrow and weeping and pain cannot be pierced with rays of hope, light or consolation. Man’s life of a few days and full of trouble must remain forever an unexplained, a locked mystery, and there would be no answer to Job’s complaint and question—“Wherefore, then, hast Thou brought me forth? . . . Oh that I had given up the spirit . . . I should have been as though I had not been,” etc. (Job’ 10: 18-21.) Surely, life would be a tragedy “IF Christ is not risen.”

Suppose you could be elevated to some high position above the earth, and from there distinctly see and watch the scene on the earth as it revolves every twenty-four hours. What do you think you would see? Perhaps one would see it through the eyes of Isaiah, and “Behold, the darkness covers the earth and gross darkness the people.” (Isa. 60:1.) Another would see it through the eyes of the Prophet Joel and behold “preparations for war . . . beating their plowshares into swords and pruning hooks into spears.” (Joel 3: 8-12.) You would see that the nations are angry ; they are all assembling together for battle. You would exclaim in the language of the Apostle Paul, “A groaning creation, groaning and travailing in pain together until now.” (Rom.. 8:22.)

What a view of misery, woe, anguish, degradation, oppression, hatred, cruelty and death you would witness among mankind, and the only change you can see in this scene is that at frequent intervals and places there are special, intensified outbursts of calamities, and religious hatred and intolerance, slaughter and oppression, and know that this has continued practically six thousand years, and must continue to all eternity, or end in self-destruction--“IF”—“If Christ is not risen.”

What a colossal mistake to bring into existence a race of intelligent beings possessed of instinctive longing for fullness of life, worship, freedom and happiness, if they can never be satisfied; far better, we Would tell the atheist, had the human race never existed.

Since the days of righteous Abel there have been men and women who loved right principle and purity, and who have, suffered persecutions and shamefully cruel deaths, and if Christ is not risen, or “If there he no resurrection,” what shall we say of these? Surely we would have to come to the same conclusion as the Apostle Paul,—“If in this life only we have hope in Christ, then all is vain,” --they have perished forever. “If the dead” rise not, let us eat and drink, for to-morrow we die,” (1 Cor. 15: 32.)

“If Christ is not risen,” then there is nothing to glorify our common task. It would be the end of all hope, life would become a tragedy, the sacrifices and ‘self-denials to attain sanctification would be a wasted, fanatical life, for if such sacrifices and faithfulness cannot be rewarded with a “better resurrection,” then all has been vain, our hopes have perished with us. ,

Then, the angels, “who aid the righteous with friendly arm and guard us on our way,” must also sigh in despair. On the occasion. of the creation of man upon the earth we read, “The morning stars sang together, and all the sons of God shouted for joy. (Job 38:7.) The vast spaces of heaven rang with jubulations, but “If Christ is not risen,” then their service for us is wasted, they see nothing for the future but a desolate earth, a silent heaven.

“If Christ is not risen,” then we would have no New Testament, except perhaps the story of Jesus’ life of courage, good works and power, but nothing on which to base our future hope ; our hymns and spiritual songs would be void of comfort or consolation. Our mind is staggered at those things that are swept away ; we must sorrow for the dead as others who have no hope, while in our ears the mocking voice is heard, “He is not risen.” The destructive work of St. Paul’s “if” is complete ; there would be no message for despairing and broken hearts.

And to the world, this little word "if" hangs, as it were, as a curtain hiding the scene on the stage. How mankind waits and longs for the curtain to be raised, "waiting and groaning for the manifestation of the sons of God." If there is a God, they say, why are such dreadful calamities and inhuman cruelties allowed. "Man's inhumanity to man makes countless thousands mourn."

But faith takes the "if" out, and to us all is clear. "Christ is risen," and "The glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it." (Isa. 40: 5.) What a consolation! There has been advocated among men various ideas or theories of Utopia—various attempts have been made to bring in just, equal and better conditions, with peace and goodwill, but they have ended in disappointment. Their theories hinged upon that little word, "if." "If only you would do as we advocate," which is really an admission of doubt and lack of power to establish their Utopia.

But the Utopia or Millennium of which the Bible speaks will know no defeat, for it will not be introduced by man's will or power, but the Lord speaking by the mouth of the Prophet Isaiah says, "I am God and there is none else. Declaring the end from the beginning and from ancient times the things not yet done, saying, I will do all my pleasure . . . yea I have spoken it, I will also bring it to pass ; I have purposed it, I will also do it." (Isa 46 : 9-11, Also Isa. 45 : 22, 23.)

The Millennial rule of justice and love shall be established. That does not mean universal salvation for every individual, regardless of obedience to that righteous rule. No, the Lord leaves salvation to the individual choice and free-will. The Prophet Ezekiel tells us this when he wrote of the laws to be established during that golden age. See Ezek. 18 :1-32.

The same alternatives are placed before the Christians now. "If we be dead with Him (Jesus) we shall also live with Him. If we suffer we shall also reign with I Tim ; if we deny Him, He also will deny us. If we believe not, yet He abides faithful." (2 Tim. 2 : 11-13.) Jesus also said that we would be His disciples only "If ye continue in my • word." (John 8 : 31.) in John 15 some alternatives are brought to our attention by our Lord. Verse 6: "If a man abide not in me he is cast forth as a branch." Verse 7: "If ye abide in me and .my words abide in you, ye shall ask what ye will and it shall be done unto you." Verse 10 : "If ye keep my commandments, ye shall abide in my love." Verse 14: "Ye are my friends if ye do whatsoever I command you."

In 2 Pet. 1: 5-11 the Apostle Peter refers us to character development, but only "If ye do these things ye shall never fall." One wonders what use the advocates of the Universalist theory have for this little word "if." That doctrine would have us believe that such a word, which is fraught with such consequences, does not occur in the teachings of our Lord and the Apostles. But to us the Word has spoken with Divine authority. If ye are obedient, or if disobedient, eternal decision will follow. So

"Remember well this little word,
A word so small is seldom heard,
But on it rests success or fall,
To heed it not we lose our all.
'Tis IF we 'will' and IF we 'love,'
That links us to our Lord above.

"To wondrous heights we may attain:
But then we must with heart and main
Consider well—not overlook
This little word found in God's Book.
So if from heart of love we give,
It tokens well that we shall live."

"If ye do these things ye shall never fall." (2 Pet. 1: 10, 11.)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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ONCE again the twelve month's term for the Berean Bible Institute . is completed. In reviewing another year it is with much gratitude and thankfulness of heart to the Giver of every good thing for the many privileges and blessings bestowed in connection with the work of the Institute in co-operation with the dear brethren generally. By the Lord's over-ruling providence the work has continued as in past years, with some variations according to opportunities and circumstances.

The monthly "People's Paper" has again served as a means of contact with a nice number of friends and it is encouraging to know that its message has been helpful and is appreciated by our readers. The articles for the "Paper" are contributed by a number of brethren, whose services in this way are much appreciated. While the subscriptions have shown an increase over the past year, the "People's Paper" is far from being self-supporting, the balance being made up from, the Tract Fund. Quite a number are on the free list, and these are gladly supplied so long as our funds permit ; a request every twelve months to be kept on the free list is desired, as by this arrangement we are sure the journal

is being read with appreciation. Additional subscribers are welcome, and those friends able to assist in this way are supplied with extra copies of the "Paper" for passing out as samples. Lists of names and addresses sent in also receive attention with three months trial issues, free. All the friends are invited to assist in extending the message of truth contained in the "People's Paper" wherever possible.

The call for general literature published by the Institute and that stocked from overseas has been maintained. During the past year another edition of the "Daily Heavenly Manna" has been published; this little book is a favourite in other lands as well as in this country. The "Poems of Dawn" has also been produced and is appreciated by many. A good quantity of the helpful Bible Studies—books and booklets—has been supplied throughout the year. Those friends able to devote time to colporteur work should not overlook this privilege of service; particulars are available to all enquiring.

The distribution of tracts has continued, some thousands having been forwarded to willing workers and by this means the message of truth has brought a blessing to a nice number, and no doubt much more good has been done without visible results. All Who are rejoicing in God's plan of salvation, should surely desire to pass on the glad message to others, and having a supply of tracts always at hand is 'a Means to this end. The tracts are supplied free to all who will use them wisely..

Over the past year, the use of what is termed Kingdom Cards has been tried, to encourage people to send for the free literature, and has brought some good results. From about 20,000 cards distributed in ten months, sixty enquiries have been received, and Sortie who have come in' contact with us by this means are now rejoicing in the truth fully and are regular readers. These cards are for general use, and all the friends are advised to make use of this opportunity of witnessing.

. In more recent months, another card, known as he. Consolation Card, has been made available for the benefit of be-reaved persons. A number of these has been used by the brethren and have brought in 14 enquiries for literature to the present time, and no doubt the message of hope has been a comfort to those who have lost loved ones. Supplies of these cards are on hand for all who are able to place them in the hands of the bereaved, either in person or through the post. In using the news papers or directories for either the Consolation or Kingdom Cards, it is well for the friends in each locality to combine their efforts in order to avoid duplication of names.,

The insertion of free literature coupons in the newspapers has not been overlooked. Some Classes and individual brethren have continued to witness in this way, with the result that 55 enquiries have reached us for booklets and papers. This is also encouraging, especially as some have been brought to a knowledge of the truth by this means. All able. to co-operate in this form of service wilt be supplied with samples of coupons that have already been used to good advantage.

A further increase in correspondence has been in evidence over the 'past year, and the words of encouragement are appreciated. It is a pleasure to hear from the friends regularly, and we assure all of sincere interest in their well-being, and desire to be, of all possible help in supplying their needs both for personal use and in the witness work.

As 'usual, the Tract Fund Account shows the amount 'of donations received for the general work over the' twelve 'Months, as well as the expenses met for the same 'Period. The loving, voluntary assistance from the brethren, in the Lord's providence, lids enabled all calls for literature to be met, and it represents much self-sacrifice on the part of those friends who have helped the work in this way, as unto the Lord. It will be noticed that the credit balance of £13/3/8 at this time last year is now practically exhausted. The supplying of Kingdom Cards, and also free booklets, to the enquirers from the paper advertisements has meant extra expense, but it is felt that the results have fully justified the extra outlay. It is with confidence that another year is entered upon, realising that the provision will be sufficient to meet the needs of the Lord's work, in which it may be our privilege to engage, in co-operation with the brethren generally.

While the world outlook is dark and gloomy indeed from the human standpoint, yet, from the Lord's standpoint, which is the Christian's standpoint, it is brighter than this time last year, because we are this much nearer the fruition of our hopes, as also the hope for the poor, groaning creation. May it be that the dear brethren may seek to draw the nearer to the Lord in the days ahead, knowing that He is indeed "our refuge and strength," and will deliver His people at a time and in a manner that will, be in their best interests and to His own praise and glory. In the meantime it is the privilege of all who arc His to serve His cause in every way possible, using their every talent —"while it is day: for the night_ cometh, when no man can work." The prayers of the brethren on our account are warmly appreciated, and a continuance of same is requested, to the end that the Lord's will may be done in all things, assuring all the dear friends, known and unknown, of remembrance before the throne of grace for their highest welfare. "God is not un-righteous- to forget your work and labour of love, which ye have showed toward His name, in that ye have ministered to the saints and do minister."

Tract Fund Account.

To Balance	Carried Forward	113	3	8
„	Donations Received	..		111	2	6
				£124	6	2

» Kingdom Cards, etc. . . .	12	2	5
» Free Tracts and Deficiency "Peoples Paper"	65	14	6
» General Expenses (Office, etc.) ..	26	7	6
	16	13	4
	(1	6	6
	<hr/>		
	1124	6	2
	<hr/>		

Bible Stories for Children.

The response to the notice in last month's issue, respecting the above has been very gratifying, and the work of producing the stories in booklet form will go ahead in the near future, No doubt the helpful explanations of the truth in simple language will appeal to all, Further orders may be placed as desired, and the cost for materials, etc., will be stated in next month's issue, D.V.

Question Box.

Question.—What is or will be the sign of the Son of Man in heaven?—Matt 24:30.

Answer.—The Lord is here dealing with the questions in verse 3 of this chapter and in this 30th verse particularly with the indication of His second presence (parousia) as requested by the disciples—"What shall be the sign (indication or proof) of Thy presence," (parousia).

The Lord had in previous verses given a short synopsis of the history of the Gospel Age as it would affect the Church, and in verse 29 He foretold of the darkening of the sun and moon and falling of the stars. That did not mean the literal sun, moon or stars, but that the Gospel light (sun) would be darkened, and the moon (the Law) would not give her light. This has already been fulfilled; the light of the Gospel has been darkened by teachings of higher criticism, evolution, Christian Science, Spiritism and many theories of men posing as preachers of the Gospel, as well as the false doctrines adopted by the Church of Rome during the dark ages. All these teachings have obscured the light of the Gospel of Christ, as also of the Law and the prophets.

In verse 30 the Lord appears to have reference to a particular indication of His actual second presence. It is a sign, not in the literal sky, but in the religious elements of society ("heaven")—something that would occur when He shall have again arrived, to prepare for taking His great power to reign. Verse 31 informs us what work will proceed as the first indication of His presence. "He shall send his angels (messengers) with a great trumpet, and they shall gather together His elect from one end of heaven to the other." That shows what "heaven" is meant, for the elect are still on earth, but while in the world (on the earth) they are not of the world,—they "sit with Christ in the heavenlies." Eph. 1: 3. The trumpet is not a literal trumpet, but means a special call; it is a great proclamation of truth—the Word of God—which is as the sickle in the Harvest to gather the wheat into the garner.

This work at the second presence is foretold by our Lord in His parables; see, for instance, Matt. 13: 47-49, also verses 38-43. The parables of Matt. 25 illustrate the phases of work to be accomplished during the second presence of Christ, explaining the Lord's discourse of Matt. 24. The first parable of the Ten Virgins shows the condition of believers at the coming of Christ; many were not properly prepared and could not recognise His presence until it was too late to enter into the feast. The next parable shows that the Lord has a work to do with His elect in apportioning positions for the work of the Kingdom. The third parable shows the work of dealing with all the rest of mankind during the Kingdom Age.

So, the sign of the Son of Man in the heaven would be that a work would proceed of dividing or separating the wheat from the tares,—a gathering of His elect by a proclamation of truth. "Where the carcass is there the eagles (class) will be." Such a work has been going on for many years; many have had to leave the various churches, because there was no food there. They heard the trumpet sound and gathered to the carcass in small or large companies, wherever the feast was spread. The feast was promised in Luke 12: 35-40,—"He will gird himself and make them to sit down to meat and will conic and serve them." See also Rev. 3:20. That this work is and has been in process for many years is, we believe, the indication in the heaven (the religious phase of society), the sign (indication or proof) of the Lord's presence.

Gladness of Heart.

The Lord wants His people to be a joyful people, and the joy of the Lord is the strength of His people. There is nothing more attractive and inviting than a glad and joyful Christian. So we should see to it that our souls are kept happy in the Lord and enjoy gladness of heart which the Lord (who was anointed with joy and gladness above His fellows) wants to put into our hearts.

Extracts from a Memorial Address.

(Held over from last issue)

HOW clearly the Apostle identifies our Lord with the Passover Lamb. he says, "Christ our passover is sacrificed for us: therefore let us keep the feast." (1 Cor. a: 7, 8.) There is special force in the Apostle's words; our Saviour is not the world's passover, but the Church's passover. All Israel pictured the world of mankind under the bondage of sin and death, the great taskmaster in the type being Pharaoh, in the antitype Satan. So, all of the church of the firstborn (pictured in the firstborn of Israel) need the blood of sprinkling upon their hearts, to appropriate to themselves the merit of Christ, the value of His sacrifice. Also, they must eat of the unleavened bread 'of truth if they would be strong and ready for deliverance and the work of the new dispensation. Thus, do we put on Christ, not only by faith but more and

more as we are transformed into His image in heart and life.

No wonder our Lord chose as His memorial 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 inure 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 these 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. It was for these that the remembrancer 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 possibly 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.

It was by the giving of His life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life might come to men through faith and obedience under the New Covenant. The shed blood was a ransom for all, provided by the Lord Himself, but His act of handing the cup to His disciples and asking them to drink of it, was an invitation to them to become partakers of His sufferings, or as Paul expresses it—"To fill up that which is behind of the afflictions of Christ."

On the occasion of the institution of the memorial of His death and in conversation with His disciples, the Lord said, "I will not drink henceforth of the fruit of the vine until that day when I drink it with you in my Father's kingdom." Thus, He contrasted two great days, the day of sufferings and the day of glory. The Gospel Age is the day of suffering and the Kingdom Age is the day of glory. Thus the cup of wine would represent not only the crushing of the grapes, but also the exhilaration that comes as a result. So, in our drinking of the literal cup, it symbolises to us our Saviour's sufferings and death, and our own participation with Him in those sufferings, "If we suffer with Him, we shall also reign with Him." We joyfully accept His invitation to drink of His cup and not until His sufferings are complete—the cup drained to the Last—shall we receive the other cup of Kingdom joys.

The Words of Jesus.

"All wondered at the gracious words that proceeded out of his mouth.—Luke 4: 22.

THE question is, how far do the teachings, dogmas and creeds of the churches, Roman Catholic and Protestant, Anglican or Non-conformist, represent the words, the teachings of Jesus? Jesus said, "He who hath seen me hath seen the Father." God was manifested in the life of Jesus; that is, that the character of the Father, His disposition, was revealed in Jesus' life and words. 1 John 1: 2 says, "For the life was manifested and we have seen it and bear witness and show unto you that eternal life which was with the Father and was manifested unto us." See also John 1: 14, 18. How truly the Psalmist (Psa. 45) also wrote of Him,—"Grace is poured into thy lips."

No wonder Mary loved to sit at His feet and listen to His wonderful and gracious utterances; of the "Good Samaritan" for instance, which Parable showed how the priest and Levite, the leaders of the worship of God, passed by the wounded man in their pride, while the Samaritan, apart from the commonwealth of Israel, showed mercy. Then, too, how the Parable of the Prodigal Son and the benevolent, merciful and gracious father was given to illustrate the yearning heart of the great Creator—the Heavenly Father—yearning for the return of the sinner—even going to meet him at the least indication of repentance and return, and to make merry, to kill the fatted calf and make a feast for the occasion. The complaint of the elder brother shows that the father, who was the one sinned against, was ever so much kinder, gracious and forgiving than even fellow Christians may be. (Rom. 5 : 8.) The feast reminds one again of the words, "Joy shall be in heaven over one sinner that repenteth, more than over ninety-nine just persons that need no repentance." (Luke 15: 7.)

Recently listening to the Roman Catholic Requiem Mass on the occasion of the death of the late Prime Minister, one was struck with the inconsistency. Does the Heavenly Father who "commendeth His love toward us, in that while we were yet sinners Christ died for us"; who sent His Son to be the propitiation for our sins, require to be pleaded with mutterings and groanings in long mournful song, like a dirge, to receive a soul into eternal rest? That would be very unlike the father of the prodigal son. Surely if "God so loved the world that He gave His only begotten Son," He would be like the father of the prodigal, ready to meet him and welcome the believer home.

As it happened, a day or two previously, we had heard the oratorio "Elijah," and the direful groanings, like the howling of dogs, of the priests in the Requiem Mass just made one think of the howling, screaming and groanings of the prophets of Baal.

In view of the fact that God so loved the members in Christ—indeed also all mankind—in that He "spared not His own Son but freely delivered Him up for us all, how shall He not with Him, freely give us all things?" "Who shall lay anything to the charge of God's elect, it is God that justifieth." (Rom. 8: 31-33.) God has justified and imputed the righteousness of Christ to His saints and loves the members of His Church even as He hath loved the Son, and so much more than any earthly father loves his children, being "more willing to give the best gifts to them that ask Him." (Luke 11 :13; Matt. 7: 1.1.) How foolish, in view of the revealed disposition of God as shown in His Word and by His Son and the Apostles, is all this mummery and wailing in the man made ceremony of the dark ages of ignorance and superstition—the Requiem Mass.

This great, false ceremony is supposed to be based upon the emblems used by our Lord "on the night in which He was

betrayed,” but such was very far from any intention of Jesus. He had just partaken of the Passover Supper, which was a memorial of the deliverance of the first-borns of Israel in Egypt. Now, there would be no need for this memorial to be observed any more, for the great antitype of the Passover lamb was now to be slain. “Christ our Passover is slain for us”—the Church of the firstborn, says Paul. (1. Cor. 5: 7, 8; Heb. 12 : 23.) So, Jesus gave the disciples these simple tokens, so full of meaning, to partake of just once a year, to remember His sacrifice for us. “As .oft as ye do this (annual Passover), do it in remembrance of Me.” It is no longer needed in regard to the type because the antitype has taken its place, and there is no need for any officiating clergy; any two or three gathered together may “do this.”

The love of God, declared by Himself and manifested in His Son and revealed in all His works, words and promises, is incompatible with this doctrine of the Mass, or with purgatory or eternal torture. The real purpose of God has been hidden by such paganish doctrines ; there is nothing about such teachings in the words of Jesus, the Apostles and Prophets. If we lay aside the doctrines and dogmas of men and go to the Word of God the truth may be seen and a purpose regarding the human race revealed to the earnest enquirer that will satisfy any reasonable, honest heart and mind.

“The Son of Man came to give His life a ransom for many.” (Mark 10: 45.) “My flesh I give for the life of the world.” (John 6 : 51) ; that is, that Jesus came to pay the penalty of sin under which humanity is born, for “by one man sin entered into the world and death by sin, so death (penalty) passed upon all men.” (Rom. 5.) The dogma from the dark ages says that the wages of sin is eternal torture, but the Bible says, “the wages of sin is death.” (Rom. 6: 23.) Jesus (did not suffer eternal torture in order to pay the penalty for sin, but “Christ died for our sins according to the Scriptures,” (1 Cor. 15:3.) So, the doctrine of eternal torture denies the efficacy of the cross of Christ. This God-dishonouring doctrine is based on the pagan teaching, or shall we go back to the beginning, on the lie which Satan, “who was a liar from the beginning,” declared when he said, “Thou shalt not surely die.” The teaching of the inherent immortality of the soul was promulgated in the time of Isis at Babylon, supported by Plato and adopted by the false Roman Church and along with eternal torment and purgatory, brought great wealth to Papacy.

The usual church teachings are based upon the thought that man has something in him called “soul” that cannot die, but the Bible says “the soul that sinneth it shall die.” Jesus said, “Fear not them that may destroy the body but cannot destroy the soul (the being—the personality—they cannot prevent the resurrection of the individual) but fear Him who is able to destroy both body and soul in Gehenna,” (destroy forever in the second death). There is no passage in the Bible that speaks of the soul as being immortal. Indeed, the Apostle in 1 Tim. 6: 16, tells us that God “only hath immortality.” Immortality (life in oneself) was primarily, then, only possessed by the Heavenly Father. Then Jesus, because of His faithfulness unto death, was highly exalted, even to the Divine nature—immortality. He says (John 5: 26), “As the Father bath life in Himself, so hath He given to the Son to have life in Himself.” Isaiah 53:1.1, 12 prophesies that this would be the reward of Jesus. “Therefore wilt I divide him a portion with the great (God) and he shall divide the spoil with the strong, because he bath poured out his soul unto death.”

Our Lord was with the Father in the beginning; see John 1: 1-3, Greek text. “In the beginning was the Logos (Word) and the Logos was with the God and a god was the Logos.” The Logos, the only begotten of the Father, the Archangel Michael (Dan. 10:13, 21; 1’2:1), offered Himself to be “the Lamb slain from the foundation of the world.” That is, the arrangement was made that He would leave “the glory which He had with the Father before the world was,” and by His death purchase the human race, which, it was foreknown, would forfeit life, by sin. He became man, was made flesh and became obedient unto death, even the death of the cross. So it was that “He gave Himself a ransom for all, to be testified in due time.” The first Adam sinned and brought death upon all, Christ offered Himself as a corresponding price, a perfect man, thus redeeming Adam and all his posterity and in due time will return in power and glory to restore all the willing and obedient to perfect manhood by a course of judgments, during His thousand year reign over the earth. So our Lord “poured out His soul unto death,” “He made His soul an offering for sin.” (Isa. 53.) “He bore our sins on the tree,” says Peter. “He died, rose and revived that He might be Lord (owner) of the dead and the living.” (Rom. 14: 9) There would be no use being owner or Lord of the dead, if they were always to stay dead, but Jesus declares, John 5 : 28, “Marvel not at this for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth ; they that have done good (believers) unto the resurrection of life ; and they that have done evil, unto a resurrection of judgments”; i.e., a time when they will have a trial and if they are obedient they will be rewarded, while the disobedient will receive punishments of correction and may go up the highway of holiness (Isa. 35) and receive the reward of everlasting, earthly life. That is the hope of the world generally, but the Church, those who walk in the steps of Christ now, during this Gospel Age, have a heavenly hope—to be like Christ, spiritual beings in the heavens.

So, the Scripture declares that because of our Lord’s suffering and death, “God bath highly exalted Him and given Him a name above every name that at the name of Jesus every knee should bow.” And the Apostle, in 1 Cor. 15 : 21-24, informs us that when Christ has brought the world hack to righteousness and health and life, that He will hand over the Kingdom to God, the whole work accomplished, the whole earth restored like the Garden of Eden—the earth, which is God’s footstool, made glorious, and the knowledge of the glory of the Lord shall fill the earth as the waters fill the great deep, “for all shall know the Lord from the least to the greatest.” (1 Cor. 15: 25-28.)

“No place shall be in that new earth
For all that mars this universe;
No evil taint the second birth—
There shall be no more curse.

“Ye broken-hearted cease your moan,
The clay of promise dawns for you;
For He who sits upon the throne
Says, ‘I make all things new’

The churches’ doctrine is that Jesus is God ; that when Jesus died on the cross it was God who died, but such teaching is foolish—all acknowledge that it is incomprehensible. Jesus at no time ever claimed to be God; He continually referred to the fact that “He was sent of God,” and “the Son of God.” He said, “My Father is greater than I,” and prayed to the Father. How foolish to think that Jesus would pray to Himself—that He would say to Himself, “Let this cup pass from me, ‘nevertheless, not my will, but Thine be done,’”—two wills, but one quite submissive to the other. How Jesus’ loyalty abounds in such expressions as—”It is not I that do the works, but my Father.” “The words that I speak, are not mine but my Father’s.” “As the Father gave me commandment, so I do.” “I have kept my Father’s commandments and abide in His love,” etc. Then on the cross He cried, “My God! My God! Why hast Thou forsaken me.” At His ascension He said, “I ascend to my Father and your Father; to my God and your God.”

Not until we are prepared to accept the words of Jesus, the teachings of the Apostles and of the Law and the Prophets can we fully appreciate the beauty and fulness of the Word of God.. The false teachings of the dark ages have been the means by which “the god of this world has blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” Why should the churches hold in such reverence those doctrines which have no Scriptural foundation and teachings which will neither stand the tests of reason or sense or Divine authority and which only cause confusion and hinder any clear understanding of God’s purposes or harmonious understanding of the Bible and which are responsible for so much infidelity and indifference to religion to-day ? “To the Law and to the Testimony ; if they speak not according to this word, it is because there is no light in them.”

Surely the great need to-day is to get away from human theories and creedal fences back to the Bible and to the liberty of individual judgment and freedom to serve God in the spirit and in truth according to conscience. In the dark ages, when there were no Bibles available, and when even few of the clergy knew anything of it, the church dignitaries assumed authority to dictate creeds, dogmas and ceremonies, but now that everyone may possess a Bible gratis, if unable to pay for it, there can be little excuse for ignorance of the simple, beautiful and reasonable doctrines of Jesus, the Apostles and Prophets. It is indeed strange how many intelligent people, who are capable in worldly matters, can accept the unreasonable teachings of church creeds,

“Poems of Dawn.”

The following remarks are to hand respecting the new edition of the above poem books:--We were glad to receive the ‘Poems of Dawn.’ They are printed very well, I think, and the binding is very good, too, and should make a very nice book to present to anyone. They are a nice selection of poems indeed, and are so helpful at different times and contain such a lot of helpful instruction put in such a way as will encourage and comfort.’

This edition by duplicator print contains 190 pages, and is bound in stiff, cloth covers, with title in gold. The price is 2/9 (65 cents) per copy’

New Hymn Books.

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Little Known Associates with the Anointed

(Convention Address). Psalm 8: 3, 4.

A TOPIC of this nature should appeal to all, because, those of us who are well-known, privileged, as it were, to have some position of honour, realise that it is not by any outward signs or glory that makes us commendable to God, but that the best of our efforts are puny. Yet we would be better known in the Beloved. Better-known . . . yes, and to be better known, we will want to be little-known ; unboastful, not vaunting up of self, seeking not our own, and he who would be the best known, let him be the least known. “He that is least among you all, the same shall be great” (Luke 9: 48). How reverse are the laws of the Kingdom with the laws of earth.

The Apostle Paul seems well-known to-day, but in passing, it is good for the little-known of today to reflect just what the great Apostle did think of himself. In one of his early letters (1 Cor. 15: 9) he says of himself that he is “the least of the Apostles.” (If this be true, the great Apostles must have been mighty.) In a later letter (Ephes. 3: 8) he seems to think a little less about himself, because he writes that he is “less than the least of all saints.” The further we go the less we want to be, just to be faithful in that which is least, such a delight to the called ones, yet such a lesson of humiliation according to the natural bent. Those who aspire to be great, aspire to pitfalls and many snares. In a still later letter we find Paul still thinking less of himself ; not now the “least of the Apostles,” not now “less than the least of all saints,” but he says, “Jesus came into the world to save sinners, of whom I am chief.” Convinced of our sin, and partakers of the grace that cleanses, should we once again contend for honour or glory_ among ourselves?

Paul—was he well-known? He was well known as Saul, but when the change to Paul came, when he started on a new ministry, he had considerably less fellowship than was formerly his as a member of the famous Sanhedrin. But even in the new ministry, what was the extent of his acceptance among those who would be the called and chosen? Not very great, indeed, for does he not write that all forsook him, and again in Rome, writing of Onesiphorus, he said that this brother sought him out very diligently. Do you know that the great Paul of to-day was then practically obscure, just a little-known associate with the Anointed, just sharing similar experiences as the Head? While many know Jesus as the carpenter’s son, very few acknowledged Him as the Anointed Jesus. “As I was in the world, so will ye be,” and it surely is true whether we be well-known or little-known among men. The important matter is to be well-known with God, and then what does it matter whether we be great among men or of no account ; whether we be mighty in the

Church, occupying chief positions of respect and thought well of among our brethren?

And so, while our topic should appeal to all, it should be of most appeal to those associates with Jesus who are little known ; they comprise the majority, and it is they who are exerting a great influence in their homes, families, friends, etc., as they quietly go about their business, pursuing a consecrated life in some little corner of the world, some little position despised among men, for they are quietly conscious that Jesus is using their all, and would surely convey to them the knowledge that while their ministry is not greatly known, it is as effective as the influence of the little-known heavenly bodies that pervade space. Is this so? Do these heavenly bodies exert an influence for good? Who has not experienced the elevating comfort from looking up? We all have. Take a telescope, still more glory is revealed, there all the time, but obscured with greater light just as our sun absorbs the light of everything on our planet. Take a larger telescope, and wonder of wonders, where is it all going to end? God's work is of such magnitude that it becomes impossible for words to describe. The order, the precision, the excellence, how can we but gape with astonishment as some of the little-known influences are revealed? The glory of the sun we all know to be excellent, and yet we believe there are greater bodies of glory that could absorb our sun's glory as easily as it absorbs the lesser lights of the known heavens. The existence of such bodies is never doubted, but let us not doubt that because they make no big show, or big noise, their influences are apparent. "The heavens declare the glory of God, and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge ; there is no speech, there is no language, their voice is not heard, but their line is gone out through all the earth." (Their melody extendeth, is one translation.)

The lesson is, that if these little-known bodies can be so effectual in their own peculiar way, being so far away from us, cannot the ministry of the little-known associates with the Lord be just as effective? There are countless and little-known examples before us in the Word to instil a better determination among the least of us. Our witness does not have to be noisy to be effective. With the starry bodies there is nothing to be heard and no contention among themselves to outshine one another, but a quiet manifestation by emitting whatever light is their privilege. The darker the night the more and greater is their opportunity. The darker our experiences, the better opportunity we have of shining brighter. The harder we find things working against us the better opportunities we shall find for transmitting a purer light, and it is not whether we are big or small lights, but whether we be bright lights. When we read, "Let your light so shine," and "No man when he lighteth a light hideth it under a bushel," some of us may reflect that our light is not much anyhow, and it is not very big in the Church or in the world, and thereby apt to become discouraged. It all amounts to this, that if you cannot be a Christian in your own sphere right now, you will not be a Christian in any other sphere.

"Faithful in that which is least," according to the Kingdom laws, will ever precede faithfulness in that which is great. And so the little-known may take fresh courage again and again as they have so much above their fellows for which to be thankful, and to know, for surety, that though they have not much eloquence or entrancing speeches, etc., their influence is desirable, especially desirable by the better-known members in the Church, so that there may be a more effectual working of the complete body. The little insignificant leaves are as important in their places as the better and more shiny ones.

There are many instances in the Bible where the Lord did not despise the meagre offering that certain would lay before Him. If He set us such an example, let us not mistakenly look for justification by any law of works. The Lord did not despise the woman of Samaria, for many believed because of her word, and was she not a prominent cause that contributed to His sojourning several days there? Some dissociated themselves with the woman after they had heard themselves, but however much they may dissent, the woman, whose name we are not given, would still be comforted with the thought that she was an instrument used to bring blessing to many. This should have outweighed the despising she received at the hands of many who had been blessed. Another instance of one whose little was not despised, and eventually it became the means of satisfying the wants of many, is recorded with the miracle of feeding the five thousand. This great multitude had followed Jesus, and had made no provision against hunger. Jesus knew they would have to be fed, and invited suggestions from the Apostles. Phillip's answer was possibly the reply of the majority—that "two-hundred pennyworth is not sufficient." Andrew's thoughts possibly went a little further, for, even were it enough, where would they purchase the quantity, and it is tinged with ridicule that he answers that "There is a lad here with five barley loaves and two small fishes." Who do you think was most pleased after that meal, Andrew for his adopted suggestion, the people who had been abundantly fed, those who collected so much that remained over and above their requirements, or the lad, whose little the Lord had used? We don't know the lad's name, but what honour came his way.

Another little-known friend of Jesus was one who supplied Him with the means of meeting for the last time with His Apostles before His crucifixion. We have recently been reminded at the Memorial season how fervently Jesus had been looking forward to this meeting, and as the time drew nigh, arrangements began to take shape for the last meeting, and they asked of Him, "Master, where wilt Thou that we should prepare the pass-over?" He said, "Go into the city and say to such a man, the Master saith, My time is at hand ; I will keep the Passover at thy house with my disciples." Say to such a man; no doubt the Lord described him, but his name has gone into obscurity ; not so his ministry towards the Master. Our Lord was his Master, it must be apparent ; and knowing the Lord's requirements, he made available for Him such as was asked. What momentous hours were spent in this man's house, in the Upper Room. Would you have liked to make available a room for the last supper?

This brings us to the partakers at that last supper. How many of them do you know? Many are little-known, indeed, and yet the Church itself has for a foundation, not one Apostle, nor two, nor three, but the twelve chosen for the

Apostolic office (Eph. 2: 20). How much do you know of Simon the Canaanite (Simon the Zealot)? Very little, too, do we know of James, the son of Alpheus, and Lebbeus, all Apostles, and yet little-known Apostles. Why, then, should the little-known saints feel “in the cold” if their names do not become greatly-known among men, when obscurity is the portion of several of the Apostles?

The little-known have no just cause to be envious of the well-known, for the well-known have more forceful temptations, and with more knowledge how apt we are to think more highly of ourselves than we ought to think. How easy it comes to the efficient to become wise in their conceits, how easy we could think we are in some way superior to our less-known brethren, possibly because we might be more able in expounding certain passages, or possibly because more helps were available to us, and we became more efficient in a scholastic manner than those less fortunate, those to whom valuable helps are not so easily accessible, and sometimes if they were available, the over-worked and hard-pressed saints would have not the time for quiet and restful meditation. Little cause should prevail to make us envy the well-known of the Lord’s people, whereas, with the little-known and hardly-recognised they have much cause for thankfulness in that they could not very well think highly of themselves. The conditions and ever-present experiences of the little-known are not conducive to a superiority-complex. Their discouragement would be mostly from the direction of thinking themselves not worthy of any favour. Yet it is possible for the little-known to think themselves better in some way or another than the not-known. It is a matter of degree. This spirit of lordship is manifest on every hand in the world, and it is not easy to rid ourselves of the only habits we possessed at one time. “Godliness with contentment is great gain.”

God is a great economist, and it is a strange, but a very true matter that whether we be well-known or little-known associates, we all have similar experiences. These experiences, permitted for our development as new creatures, are not peculiar just to you or just to me (1 Cor. 10: 13). In the midst of affliction, it is an easy matter to think within our own hearts that God has singled us out for some purpose and making us bear more than our share. We might even be disposed to think that So-and-So who seems always happy and contented has no troubles at all, has no worries to discourage, etc., and thinking thus, we become so sorry for ourselves. Disbelieve such conjectures, for who among us has not a “skeleton in his cupboard?” The one we think so well-off may be more in need of our comfort than we are of his. No man liveth unto himself alone, and we all need each other’s help. Understanding will not be our lot if we separate ourselves from the experiences that the Lord is pleased to permit. Have you had any lesson to learn twice? Or many times had to try again for a better answer to a problem in your life? Why do you think the same experience has to be repeated from time to time? The answer must be that we failed to get the right answer the first time. Can we act wisely upon the matter before us, and when a constantly recurring experience worries, try a different method and prove whether our deliberation was right the first time? What opportunities belong to all in the days before us.

In regard to the “little foxes” that spoil the vines, is it not true that it is also the little things that count in the other direction? Well, we all have something to render to God, if it may seem so small in our eyes as our justification. Let us all consider further, have we nothing else to render to Him for all His benefits? Indeed, is it so small a matter to praise Him and offer the sacrifice of praise with the fruit of our lips and giving thanks to His Name? The most insignificant of all saints will find this a mighty work, and very acceptable.

Now, strange as it all is, there have been some great ones in the Church, and we know comparatively little of them. Take, for example, one who was qualified to fill an Apostolic office, Joseph, called Barabas. Also many others—Aristarchus, Paul’s fellow prisoner (Acts 19 : 29 ; 20 : 4; 27: 2; Col. 4: 10) : Aristobulus (Rom. 16 : 10) Apollos, Aquila and Priscilla, Onesiphorus---all mighty men and women in their own way, but not a great deal of their ministry is recorded.

Two little illustrations show how the little-known influences in a natural manner are so tremendous in their effectualness. Take Boron in apples. Without it, the apple is practically useless, and yet it is so insignificant in itself. Take this earth of ours. It would possibly be news to many to realise that we are being hurled through space seven ways at once. For instance,—rotates on its axis, revolves round the sun, revolves with moon round the gravity centre of the two great bodies, travelling the meanwhile through space with the rest of the Solar system at twelve miles a second, changing direction of its own axis on a circular path that takes 26,000 years to complete; another motion displaces equator and causes variation in latitude. Little-known influences, indeed, but how necessary to complete the purpose of such an unfathomable mind as God’s.

The “salt of the earth” might well be insignificant and despised, but where would the savouring be without it? And what does it matter whether it be here or there, in little out-of-the-way places, such as Merino or Digby, or whether it be from such highly esteemed places as Canberra, Sydney, Melbourne, or Adelaide; let us be a means of blessing where’er we be, however little-known we be as Associates with The Anointed!

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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Convention News from South Australia.

THE Easter Convention arranged by the Adelaide and Gawler classes proved once again to be a happy and helpful occasion. All praise and thanks is offered to the Giver of every good and perfect gift for the many blessings received,

during the four Convention days, and for the happy fellowship with those of “like precious faith” which this occasion afforded. Truly it is good to meet together in the Lord’s name; i.e., with sincere purpose to honor Him and learn of His ways; for we find that the Lord meets with us, and “in His presence there is fulness of joy.”

The portions chosen for the Bible Studies which occupied the afternoon of each of the four Convention days were as follows :-2 Cor. 3 : 1-8; John 6: 47-54; Eph. 3:14-19; Col. 2: 6-12. Many good and encouraging thoughts were expressed in the course of these studies, and the consideration of the, meaning of the words of our Lord and the Apostle proved a stimulus to our faith and hope.

The addresses by various brethren were helpful, and it was good to hear the words of encouragement and exhortation to zeal and diligence in the Christian way. The topics of the addresses were—”Little-known Associates with the Anointed,” “Working out our Salvation,” “Christian Alternatives,” “Hope,” “Apparent Failures,” “The Offerings• for Sin,” “Approved of God,” “Quietness.”

At the Praise and Testimony meeting several messages from Classes and individual brethren were read ; and the good wishes of Christian love, and desire for the Lord’s blessing upon the Convention, were much appreciated, as also were the greetings sent in the form of Scripture texts. To those who thus remembered us, and to all the Lord’s dear people everywhere the following passage of Scripture is commended-2 Peter 3: 11 and former part of verse 12.

The Fellowship and Question meetings also proved to be helpful, and we trust that all present were encouraged to press on in the narrow way, seeking to run with patience the race set before us. It was encouraging to have a nice number of visiting brethren amongst us--nine from Victoria, and one from New South Wales. The zeal and self-sacrificing spirit of these dear friends is much appreciated, and we trust and pray that each and all may be richly blessed and “ strengthened in.. the inner man,” in the days that lie before us.

There is no doubt that the Convention gatherings bring blessing to the Classes- which arrange them, and the local friends seemed to find pleasure’ in entertaining the visiting brethren in their homes and in various ways ministering to their needs, happy in the thought that in serving His people they are serving the Lord ‘Christ. How good it will be when the same happy spirit of loving helpful service prevails amongst men generally. Surely our hearts earnestly echo the sentiment •• of the Lord’s prayer—”Thy Kingdom Come, Thy will be done on earth as in heaven.” -

Memorial Observances.

Melbourne and Merino, Victoria.

ON Sunday evening, April 2nd, the brethren in Melbourne observed the Memorial of our Lord’s death with solemn and reverent hearts, in response to His request conveyed to His little band just a few hours before the completion of His sacrifice as our Passover Lamb. -

In the afternoon a profitable study on our Lord’s word’s as recorded in Luke 22: 14-20, was a fitting preparation for the Service in the evening. At 7 p.m., following the singing of appropriate hymns and prayers of thankfulness with remembrance of the Lord’s dear people everywhere for His blessing, the reading of helpful Scriptures pertaining to ‘our Lord’s great sacrifice, and an address of encouragement and exhortation to follow faithfully in the steps of our dear Redeemer, a goodly number partook of the emblems, thus confirming again their pledge to honor His cause and His name, by “filling up the sufferings of Christ,” by His grace.

The brethren seemed to realise the great privilege that is granted to us and “all of like precious’ faith,” who have been blessed with hearts- and minds fully appreciative of the great sacrifice of our dear Lord—”Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.”

“Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.”

WE had solemn, yet happy fellowship at Merino on the evening of April 2nd, when the Digby brethren met with the brethren of that town. to once again commemorate the anniversary of our Lord’s death, and to remind ourselves of our privileges of sharing with Him in His sufferings now, (Col. 1: 24) that we might later share with Him His glory. A visiting Sister joined us, making, in all, nine participating.

The hymns sung, the Scriptures read and the words spoken were all such that carried our minds back to the death and awful sufferings relative thereof of the One: who came to give..His life a ransom for all, and His subsequent resurrection to the right hand of the Father and forward to the joys awaiting the faithful who will soon share the glories of His resurrection and Kingdom.

How good it is on these occasions to review the many Scriptures picturing our Lord’s suffering and glory, and our own privilege of participation with Him, that we might go forward by His grace, “filling up that which is behind of the afflictions of Christ”; left behind, not because our Lord could not suffer enough for all, nor because His sufferings were not sufficient for all, but because He wished (and in harmony with the Father’s plan) to have us with Him to share His nature and glory, and only by suffering with Him as His members could we be allowed to share His glory, honor and immortality.

Adelaide and Gawler, South Australia.

ONCE again the Memorial season has come round; and about. 25 of the consecrated brethren in Adelaide observed our Lord’s dying request, “This do in remembrance of me.”

Previous to the observance we studied together how the Passover originated with typical Israel and that it’s

fulfilment in antitype took place in the death -of. Jesus when He said on the cross, "It is finished," and through faith in His sacrifice we are now able to pass from death to life.

Our privileges in Christ were again brought to our attention in our study of 1 Cor. 11 : 23-29, where the Apostle refers to the participation that all the members have in suffering for and with Christ, which are the means of accomplishing our sanctification.

ON the evening of April 1st, the class at Gawler Met to observe , the Memorial of our Lord's death. What deep significance is in this simple Service arranged for us by our Lord, and we are glad to comply with His request "This do in remembrance of Me." Accepting the emblems of His broken body and shed blood, we are reminded that all our hopes of life and blessing centre in Him who so loved us that He was willing even to die for us, in-order to meet the demands of Justice against us. Yes, what wondrous love is manifested in Calvary's cruel cross.

"In the cross of Christ I glory,
Towering o'er the wrecks of time:
All the light of sacred story
Gathers round its head sublime."

How this occasion reminds us too of the privilege which is ours of being broken together with Him as members of His body ; of sharing in His cup of sufferings now, that we may be prepared to share the joys and blessings of the Kingdom and its work of uplift for mankind in the Age to come. Thanking God for His goodness and mercy to us and for His keeping power, our thoughts and earnest prayers were for all the dear Israel of God everywhere as they would meet at this season to keep the Memorial ;.may each and all find grace and strength to be faithful, as our blessed 'Lord and Saviour was faithful—even unto death.

Burnie, Tasmania..

WE had quite a large meeting on April 2nd, to partake of the emblems of our dear Lord's finished! work .on our behalf. We say large, because all came ; seven does symbolise completeness frequently in the Scriptures and it assuredly did in this case, for that number embraced all the friends in the N.W.C. of Tasmania.

We did not depart from its simplicity ; first and foremost renewing our minds concerning all that our clear elder Brother has done, is doing, and will. do for us. How His great, loving heart instituted this simple ceremony for our good—to ever keep clear and definite before us, His work for us, and the great privilege given of sharing in the cup, in His merit, "filling up that which is behind of His sufferings for His body's sake, which is the Church."

How increasingly solemn these occasions are as all around us indicate the close of the church's earthly course to be very near, and with what joy we can look forward to drinking it anew in the Kingdom with Him and all the dear ones gone before. • Yes, it was solemn as the thought came

"Shall we celebrate together this side of the veil again," and the thoughts of the nearness of the Kingdom filled our hearts with joy.

So, the Christian's New Year's Day has dawned again; God grant that by His grace, we and all who are truly His may fight on in the armor of light, until we hear the cry of victory of the Church Triumphant.

Perth, Western Australia.

WE celebrated the Memorial . on Sunday, April 2nd, and it was indeed a time of blessing and - uplift, and searching of our hearts. We had a nice gathering of twenty.

The afternoon .study was taken from John 6 ;-53- 58, and many beautiful and helpful thoughts were expressed. The evening was of course the usual Memorial Service ; the Scripture readings being taken from Luke 22-24, and the address being based on Scriptures bearing on type and antitype.

It is indeed helpful to be able to remember, our Lord's great sacrifice in such a way, and to remind ourselves of our covenant to be dead with Him, that in due time we might reign with Him, and no doubt we will: all resolve to be more faithful' in the coming year and lay down our lives faithfully in His service, even as Christ laid. down His life in the service of those He loved.

Two Services at Sydney, New South Wales,

THE Memorial was held in the Sydney Class room on Sunday, the 2nd inst. The attendance was a little less than previous years, but that can be accounted for, because several were absent through age and sickness who for past years had been with us.

At these Memorial seasons our thoughts go back to the trying hours of our Lord just before the type was passing away and the antitype was commencing. When He broke the bread, it was the symbol of His broken body, and the wine represented the blood of the New Covenant.

The disciples did not understand the significance, but with what force the meaning came to them after Pentecost, when His words came to their memory—"This do in remembrance of Me." No command, but a loving request.

The general thought amongst the Lord's people is that the end of the road to the Kingdom is near "For when ye see these things come to pass, lift up your heads and rejoice for your deliverance draweth nigh." Our prayers go up to the Throne of God that the Israel of God may be kept safe from the many delusions abroad at this time, which if possible would deceive the elect.

LAST Sunday being April 2nd, we had the Memorial at night, when there were 15 present amongst whom were two dear aged sisters who testify to God's faithfulness throughout their long lives.

In the afternoon a Brother gave a lovely talk on “The Loaf,” which was full of rich thoughts. At the Memorial we were reminded of its institution, its purpose and our privileges. Our prayers were offered for others in that sacred fellowship and we realised—that, at most, not many more such meetings would be held on earth as “drinking of His cup of suffering” but, the faithful would soon join Him in drinking of the new wine of rejoicing in His Kingdom of heaven.

As we see corruption setting in more and more, we realise that the “salt” must be passing out of the earth and as we notice the various restraints being exercised in holding back the four winds of earth, there is need of running for the fadeless crown with every effort, casting aside every weight and besetting sin, as also seek to build up, encourage and comfort other pilgrims in the hope that soon the “sealing work” will be complete, and the sharp, dark night pass over and give place to that only sure panacea for poor, bleeding humanity in the establishment of “Thy Kingdom Come on earth.” At the Memorial, there was such a realisation of its sacredness and the deep reverence made it so impressive.

The Cross stands high; that all the world may see

The conquest which Christ won on Calvary.

The Cross stands wide; two arms, one East one West,

To clasp the world and hold it in God’s rest.

The Cross stands deep; with roots which grip the rock,

It draws in life— gives life— and bides death’s shock

The Cross stands long; that all the world may know

The debt is paid which every man doth owe.

H.T.N.U.

Col. 2: 14, 15. (Rotherham’s)

Quietness.

“In quietness and in confidence shall be your strength.--Isa.15 (Convention Address).

QUIETNESS is defined in this text as repose, rest, and to be still. It is also written in Job 34 : 29, “When He giveth quietness, who then can make trouble?” Those who have developed this confidence in God, fully realise that when He giveth quietness there is no one that can prevail against Him. However, we have on various occasions experienced disturbances of spirit in our daily affairs which cause that quiet disposition to depart for a time, leaving somewhat of an unrestful condition of mind. While it seems very nice to go on in a quiet tranquil march, this is not always the best way, because there does seem a necessity for stirring experiences from time to time if progress is to be made in stabilising character. So, 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 follows successive battles, often repeated self-surrender, and multiplied trials, in which the unflinching care and love of God have been manifested.

The Apostle, speaking to the Thessalonians (1 Thee. 4: 11), exhorts that “ye study to be quiet, and to do your own business.” This shows that some effort must be put forth—to strive, to labour, to be ambitious toward the disposition of quietness. The unruly type are of a disturbing spirit, and are sure to be a hindrance to growth in spiritual things. It is when we are quiet that we have the mind that will reflect and consider, and it is then that God can work upon us; this is surely the earnest longing of every sincere child of the Lord.

The strongest and most advanced in the spiritual life well know their own weakness and insufficiency ; that without the constant assistance of the Lord, failure would mark all their strivings. There are forces and dangers, seen and unseen, against which none at present are equal, but the Lord in His goodness assures us that He has fully anticipated the necessities of our case and that He will lead us by His spirit and unerring wisdom. The Apostle says, “As many as are led by the spirit of God they are the sons of God.” It is this leading of the spirit that is so essential. Before one can be led of the spirit, he must possess the holy spirit, and to possess this spirit he must come into the attitude of an obedient son—submissive and quiet so that the Lord’s leading may begin and work in him.

Now, we realise that God does not perform His work mechanically, but works by promptings and inspirations. If we treat these workings with neglect, they will subside, but if in quietness and confidence we carefully obey the right, these things will, no doubt, become more powerful, and our obedience makes their effect more permanent in our characters.

There is an important point, however, that we should keep continually in mind, and that is, if we attend only to the inner working and striving of God’s holy spirit, we may possibly become confused as to what is really His ; for Satan, being a wily adversary, will try and bring in something very similar that he may confuse and annoy, transforming himself into an angel of light. We should remember, therefore, that God is educating His children by three agencies—by the Word, the spirit and the providential events—and these must always agree. Whenever, therefore, we are sensing a mighty striving within our hearts, we must test it by the Word of God and His interpretation thereof on the one hand, and on the other we should await the opening of circumstances, watching unto prayer. If we follow the inner workings, without the Bible, we shall become visionaries; if we follow the inner light without awaiting the unfolding of circumstances, to at least some extent, we shall be unpractical, and we realise that that which is practical weighs down technical experiences. As we are “His workmanship, created . . . unto good works,” let us ask Him to work in us, to will those good works, that we may be permeated and moulded by His will.

In harmony with the exhortation to quietness, the Scriptures inform us that “the servant of the Lord must not strive.”

Therefore, of all people, the servants of God should be the most sincere and true exponents of peace and good will amongst men. We remember our Lord's words : "Blessed are the peacemakers, for they shall be called the children of God." The foundation principles of His government, which centre in the qualities of justice and love, are such that all the loyal people of God will be found on the side of true peace and quietness. It will also be true that such lovers of peace will deplore everything in the nature of contention, strife and ill will. Our Lord has been designated, most appropriately, the "Prince of Peace," because through His administration of future affairs, He will eventually establish peace on earth and all shall dwell in quietness and confidence ; no one will be able to make them afraid. Thus, He pronounced His benediction upon those who are real peacemakers.

While this is one aspect of the matter, and truthfully so, yet we are given to understand that peace is not the all-important thing. Our Lord taught this in word and in deed ; His words in Matt. 10: 34, are, "Think not that I come to send peace on earth ; I came not to send peace but a sword." When the two lines of thought are viewed in the light of the circumstances, and of the development of the Divine Plan, they are seen to be in full accord. Our Lord, as the chief representative of Jehovah, came, as He said, to bear witness to the truth of the Divine character and plan. He knew that as He appeared upon the earth His faithful ministry would at once antagonise the powers of darkness operated by Satan. As our Lord explained, the darkness of sin and error is in direct antagonism to the light of truth, and, consequently, when His people let their light shine so as to glorify their Father in heaven, the effect upon the darkened world is to awaken opposition, because the effect of the light is to make manifest the evils of darkness, which would not otherwise appear, and thus to disturb and make uncomfortable those in sympathy with darkness.

All the way down through the Gospel Age those who have been burning and shining lights in the world have been hated and persecuted, largely and chiefly, almost exclusively, by those who had some light, but whose light was darkness in comparison with the great light of the holy spirit shining in and through the Lord's fully consecrated ones. Our Lord's testimony is fulfilled—"If they have hated Me, they will also hate you." "Whoever will live godly in Christ Jesus shall suffer persecution."

Therefore, the reason is manifest why the Lord's people appear at times to be acting and ministering along lines that do not bring harmonious results, just as in the case of our Lord and the Apostles. The truth people, throughout the age, have appeared to be promoters of controversy, while all the time they have been the greatest admirers and lovers of peace, though they do not love peace at any price. They are taught that the truth and the principles thereof are more important, and these should be defended, even though it means that peace and harmony seem to be disturbed at times. Real truth is of a controversial character during this dark time of the reign of evil, and it would appear that no truth could be presented, but what would be disputed and rejected by the great majority.

It was not the mission of our Lord to rule the world, nor to judge it, at His first advent, and so the Apostle assures us that we are not to judge the world now, but on the contrary, to go on quietly "filling up that which is behind of the afflictions of Christ." While we are to do good unto all men, as we have opportunity, our service is to be .specially to the household-of-faith, expended chiefly and directly upon the members of the Body of Christ, building one another up in the faith.

In the quiet life of a Christian, a great amount of love, tolerance and forbearance should be exercised. As those who bear the -true light examine their own hearts and motives, they • should find a deep desire to :promote only peace and harmony, and should deplore everything in the nature of strife and contention, ever seeking to keep the Apostle's admonition before the mind---"The servant of the Lord must not strive, but be gentle unto all men." Hence, such will desire to preserve in their own hearts the essence of true humility and reverence, and to keep themselves free from all disposition to run ahead of the Lord, or to speak where His Word does not speak. The ambassador of the Lord will ever acknowledge his own weakness and insufficiency and will continually rely upon the assistance of the Lord's promised grace, upon the wisdom from above, and thus, keeping on quietly with confidence, so shall his strength be.

The Apostle's words, "study to be quiet," is advice of the soundest. Even in temporal affairs, -it has great weight amongst intelligent people, who will take more heed of one with few words and to the point. The wise man exhorts (Eccles. 2, 3), . "Let thy words be few," and "A fool's voice is known by a multitude of words." The Apostle Peter also says, "Let it be the hidden man of the heart, a meek and quiet spirit, which is in the sight of God of great price" (1 .Pet. 2: 3). At the same time the Christian must "fight the good fight," and while we all know that a fight is not quiet, generally, -but is accompanied with a great deal of noise and striving to get power over the opponent, yet, here is a fight that is to be conducted in a quiet manner,- in which the Christian is to gain . power over himself, in subduing the unruly elements that rise up-within and try to gain the mastery.

We all learn, as did the Apostles, that the securing. of the approval of the Lord for a place in His glorified Body is a matter of time and experience, obtained only by keeping steadily on, not in fits and starts, but by persevering efforts, perhaps painful- at-- times, which will make the lessons more precious to us. The lessons imparted to us must all be appropriated in such a way as to work out -the desired results.

When the Apostle- wrote to the ,Philippians, he said- that he did not count himself as having "already- attained," which means that he had not yet arrived at the goal and won the prize; neither did he consider himself as "already perfect"—he had not then attained what to him was the full Measure of character development. Yet, some might ask, Who could make better claims to having attained perfection than the Apostle Paul? Who has surpassed him in love and zeal and self-denial and true devotedness to the service of God? Who has more elevated views of God and of the plan of salvation? Who lived nearer to God than He? It would be extraordinary piety which surpasses that of the Apostle, and anyone who lays claim to a degree of holiness, which even he did not, gives little evidence that he has any true knowledge of himself, or has ever been imbued with the true humility which the Gospel produces. Then, in hope

of ultimately succeeding, the Apostle writes, "Brethren, I count not myself yet to have laid hold, but one thing I do, forgetting those things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus."

The Apostle, in speaking of this prize, expresses his full appreciation of his opportunity to gain it, as something of great value—worthy of laying hold upon. Christian development, then, should be steady and continuous. We are to be more filled with the spirit, and fully realise that the adornment of a meek and quiet spirit is of great price in the sight of God.

Bible Stories for Children.

In last month's issue reference was made in the correspondence (page 32) to Bible Stories for Children, written by a Sister in Canada, and kindly supplied for use amongst the brethren. It was suggested that probably many of our friends would desire copies, and if sufficient were required, the Stories could be put into booklet form. It is nice to hear from those friends who have ordered copies, and no doubt many more would desire them if they realised the value of these stories for their young people.

There has been difficulty in the past in procuring truth literature for children, but these stories of about 150 pages of typed articles should prove most helpful in the stories where the Lord is revered and His Word taught to the young members.

All interested and desiring copies are, n asked to communicate as early as possible, stating the number required. The cost, if any, would be to cover paper and postage.

Lord Grant Our Worship.

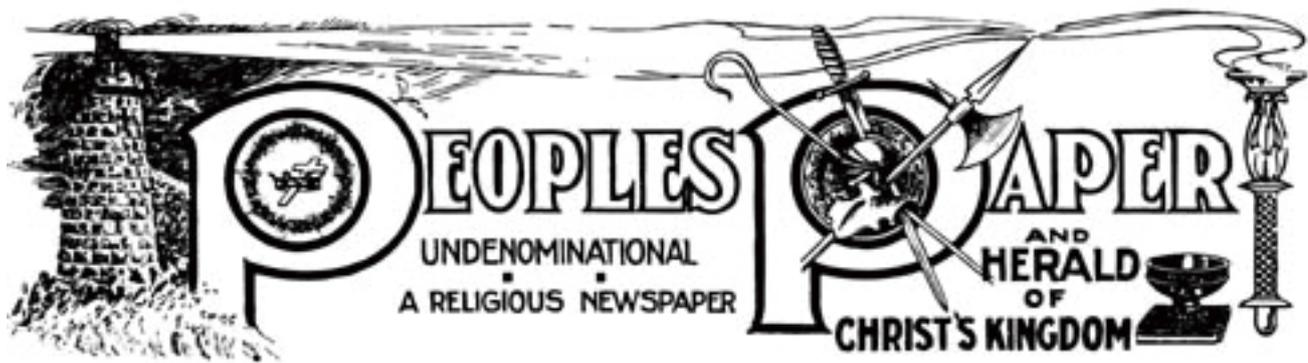
Heb. 10: 24, 25. (Rotherham)

Lord, grant our worship every day may he
A thing sincere, acceptable to thee ;
Help us to he the song of praise we sing,
And by our deeds to prove we serve the King.

Strengthen our will to do the thing we know,
And in the doing let our knowledge grow;
So may our mind each day have added light,
So may we learn to do Thy will aright.

Quicken our faith that in Thy love we may
Work out the good we ask, for day by day;
Thus may we prove Thy love to those around,
When we the secret of that love have found.

Lord, may Thy spirit touch with sacred fire;
The altar of our heart, and wake desire;
That we may be acceptable to Thee
In prayer and deed, and all we wish to be.
H.T.N.U.



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The Sacrifice of the Christ

AT JORDAN our Lord made a consecration of Himself, even unto death. That is to say, He was baptised, immersed. He said, "Henceforth, I shall have no will of My own. Whatever is Thy will, Father, shall be My will. I shall do anything that thou wilt have Me do; not merely those things required in obedience to the Divine Law—failure to do which would be sin—but all the things written in the Book. I have given up My life. Direct Me through Thy providences and through Thy words that I may see Thy will and do it." This was not a giving away of life in the sense of giving it to the world; for He was giving Himself to God. When He made His consecration unto God, He was prepared to face even death itself and to give up His existence if such should be the Father's will.—Psa. 40 : 7, 8 ; Heb. 10:7.

Following His consecration He began His ministry. As He advanced in the service of fulfilling the Father's will, He submitted Himself to everything that was written in the Book. The language of His heart was, "Lo, I come (in the volume of the Book it is written of Me), to do Thy will, O God" (Heb. 10: 7), and in His submission of Himself He gave out His power, strength, to such an extent that it is stated that great multitudes of people out of all Palestine and beyond, "came to hear Him and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch Him ; for there went virtue (vitality) out of Him and healed them all." (Luke 0:17-19.) He kept back nothing for the purpose of recuperating His vigor, but was daily yielding His life in obedience to what He understood to be the Father's will ; He was, therefore, doing the things pleasing to God—everything that God wished to have Him do, as well as the things written in the Law.

"It is Finished!"

When on the cross our Lord cried, "It is finished!" He had "poured out His soul unto death"; He had "made His soul an offering for sin" (John 19:30; Isa. 53:12, 10) ; He had permitted His life to be taken from Him in obedience to the Father's arrangement. These things had all been prefigured in the type. On such a day and in such a month the passover lamb must be slain. Our Lord recognised everything particularised in the Law —whether by direct command or in type—as God's will. He declared that men did not take His life from Him, in the sense of doing something that He was unwilling to have them do. He had truly said, "I delight to do thy will, O My God; Thy Law is within (in the midst of) My heart" (Psa. 40: 8), and He permitted them to put Him to death, because He was submitting to God's will.

Our Lord realised that His life was taken away fraudulently. He did not resist, but allowed this to be done. He had agreed that He would not resist, that He would do whatever the Father sent Him to do. After He had once made a consecration could He have withdrawn? No; for He had covenanted to submit to whatever Divine providence might indicate to be the Father's will. He had entered into a positive contract under which He had obligated Himself to be faithful to God's will, and God had bound Himself that He would give our Lord the exceeding great reward of exaltation to the divine nature because of that faithful obedience. God had given Him the holy spirit as a bond of that contract.

Human Life-rights belong to our Lord.

There is a wide difference between making an exchange and bestowing a reward. To exchange is to part with something in return for something else regarded as an equivalent. To reward is to give something in acknowledgment of merit. This word conveys no idea of obligation. Whoever gives a reward, acts altogether of his own free will.

The arrangement made between the Father and our Lord did not, therefore, involve our Lord's right to earthly life; for the Father did not contract to give Him life on the highest plane of existence in exchange for His life as a human being. Had this been the case our Lord would have had nothing to give to any of the human race — either to the Church or to the world of mankind.

On the contrary, the Father was to reward our Lord by exalting Him far above angels, principalities and powers as

an acknowledgment of the Son's obedience even unto death. The earthly life-rights are still our Lord's. The fact that He is to give human life to mankind is evidence that He has the right to that earthly life.

We do not understand that our Lord Jesus agreed with the Father merely to lay down His life. So great was His love for and His confidence in Jehovah, that He was eager to carry out the Father's plan for the blessing of mankind, whatever the cost might be to Himself. The Scriptures set forth His position at consecration, in the words, "Lo, I come to do thy will, O God." How much of God's will did this assertion involve? "In the volume (the roll) of the Book it is written of Me, 'I come prepared to do everything that is written in the Book.'" "Not only had He come with God's Law written in His heart, but He- had offered to do everything written in the scroll of the Book.

How could Jesus know what was written in the Book? There is every reason to believe that He did not, at the time of His consecration, know all that was therein written. The things written in the Book, written in the types and shadows of the Old Testament, were understood by none of the Jew.; Many of them, doubtless, our Lord did not fully understand before His baptism. God's will is expressed in the types of the Law Covenant. Our Lord had said, "Everything written in the Book." But who will say that at that time He knew how much was involved? As a matter of fact, He did not know until after His baptism, when the higher things were opened to Him and made known to Him; and following this enlightenment He went into the wilderness to study and meditate upon them.

Dead to Everything but the Will of God.

Although prior to His consecration, Jesus did not know everything written in the Book about Himself, yet His consecration was complete. He had pledged His whole life to the doing of God's will. His own will was dead to all else. Later, He realised that His Covenant meant also actual death as a malefactor.

The- question has been asked, Did Jesus after His resurrection have human life-rights by reason of the fact that they were not relinquished in death, or by virtue of the fact that He had been appointed "Heir of all things"?—Heb. 1: 2.

This, like many other subjects, is capable of various shades of thought and expression. Our Lord possessed a right to human life and to all earthly things. This right to life and all its blessings Adam had forfeited by disobedience, but Jesus had secured it by obedience and held it absolutely free from risk of loss. Then, if so-me one, contrary to Law, cut Him off from His rights, this cutting off did not cause Him to forfeit any of them.

In other words, we cannot see how anyone could deprive our Lord of His life-rights in a judicial way. To our understanding, Jesus was cut off from His life and from all the rights that pertained to it by a fanatical company of fallen men; but their action could not destroy any right which God's Law had given to Him. So, then, when God raised Him from the dead and rewarded Him with a higher nature and certain wonderful blessings connected therewith, this exaltation could not interfere with the right which God's law had given and which He had neither given away nor forfeited. He had merely allowed men to take His life from Him, thus separating Him from His rights, which remained His.

How Our Lord becomes Father of Mankind.

Since our Lord therefore had neither forfeited those rights nor given them away, then when God highly exalted Him because of His obedience unto death, this right to human life was amongst the things that He possessed. This right was it is irrespective of anything which the Father gave Him. It is because He holds this right to human life as an asset—His legally and not as a gift- that He is said to be the Life-giver.

During the Millennial Age, in fulfilment of the Divine promise, our Lord will give mankind restitution to perfect human nature. In doing this He will not be giving something that the Father has given to Him, but He will be acting in a special sense in His own name. If He did not have this right to everlasting life to give, then He could not be spoken of as the life-giver. But since He possesses this right to human life, it is His to bestow during the thousand years of His reign.

At the end of the thousand years our Lord will no longer be the Life-Giver. He cannot be the Life-Giver to angels nor to any other than mankind, for His right appertained merely to Himself as a perfect human being. What He will give away to humanity in general, is what He now imputes, or loans, to the Church, to permit us to share with Him in sacrificial work and in His glorious work of the future.

Right to Human Life Our Lord's Personal Gift to Mankind.

We do not see how as "Heir of all things" our Lord could gain any additional control of His earthly nature and earthly life-rights which were His by obedience to the Law. As Heir of all things He will be the representative of the Father to all eternity. He takes the position at the right hand of authority on High. In due time, every knee shall bow to Him, and even the angels shall be subjected unto Him.

All these things came to our Lord as a part of the reward which the Father promised. But this one particular feature, the restitution of all things lost by Adam, is a special privilege coming as His own gift to humanity—that which He purchased at His own cost; that is to say, the laying down of His earthly life is the basis upon which He obtained the new nature and the right to control that earthly life, which shall be applied in restitution in behalf of the world.

If He had already applied that life and had actually given it up, then we do not see how He could accomplish anything special for mankind. But since He has this asset of earthly rights and privileges to give away, the process of bestowing it will continue during the Millennial reign; and what He will give is what He has by reason of His obedience to the Law.—Lev. 18:5.

Scriptural Usage of the Term, "Sacrifice."

The word "sacrifice" may be used from different standpoints. if an animal were killed for some benevolent reason

or purpose, it might be spoken of as a sacrifice, particularly if it were something done in harmony with the Divine arrangement. But the mere killing of an animal would not be sacrifice. A dog might be killed without being sacrificed. But if the dog's life were surrendered for the purpose of scientific experiment, we might say that it was given in sacrifice to science. From this standpoint we should view the matter of sacrifice. The lives of God's consecrated people are surrendered for a purpose.

At our consecration we present our bodies as living sacrifices. We give • up to the Lord our life, our human bodies and everything that we possess. It does not follow, however, that God accepts this sacrifice to be put to death in some special manner. Some may spend their lives in serving the Lord's Truth, and may be said to be sacrificed as truly as though they had (lied at the stake. We may say to the Lord, All my life is in Thy hands ; do with it as Thou wilt. If it means joy or pain, sacrifice or pleasure, we surrender our own will in the matter and become like unto Jesus, who said, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me."—John 38.

What do we Sacrifice?

The sacrifice of Jesus was made at Jordan, but it 'was finished at Calvary. His consecration was absolute. The killing of the bullock is symbolical of what Jesus did when He surrendered His will. And so with us. Following in His footsteps we become dead in the sense that we sacrifice our wills. But in what manner the Lord may accept that sacrificed will is His affair. We give it' freely, that the mind of Christ may dwell in us richly.

We part forever with the right to our wills, but we do not sacrifice our lives, although we know that the giving up of our wills ultimately. leads to the giving up of our lives. But we have nothing to do with the parting with our rights. When Jesus becomes our Advocate, He takes us in charge. From the time we give up our wills, our bodies are counted as His Body. We merely give up our wills in the matter and leave everything for Him to dispose of. He attends to the sacrificing; for He is the High Priest ; we are not.

Similarly, the great outcome is in the Lord's hands. During the Gospel Age, He imputes of His merit to the Church. When He has finished the work of sacrificing He will apply the merit of this great sacrifice, which He calls His own, for sealing the New Covenant for the world. But we have nothing to do with the sacrificing. We leave it all to our Attorney., or Advocate.

The New Creature is certainly the owner, or controller of the body and is made so by the Lord. We as New Creatures have a work to perform with our body. When our Lord accepts us as His servants we are to use all our talents as His stewards. In that sense of the word, the body will be under the control of the New Creature until death.

Life-Rights Merely Imputed to the Church.

Our position is somewhat different from that of our Lord. We had no earthly life-rights to begin with; and we had, therefore, none to give away. They were forfeited by Adam's sin. But if we become the Lord's disciples, if we surrender all to Him and accept the merit that He is willing to impute to us, our great Advocate will count us as members of His Body and permit us to share in His sufferings. When He imputed His merit to us all rights passed to Him. He gave His members whatever right they have and whatever privilege of earthly right comes to them.

When it shall be necessary for our Lord to use these rights in the future for the 'world, He will be quite competent and privileged to do so. Having never violated the Divine Law He will have the full right to use, command and direct in respect of all His earthly rights, which He did not forfeit, but which He laid down with the understanding that He should use them again in giving life to the world, so that He would be called the Father of mankind, in respect of their future life.

Nowhere in the Scriptures is the statement made that Christ came to sacrifice Himself. What the Scriptures say is that He came to do the Father's will. He did not refuse to drink the "cup" which the Father prepared for Him, but drank it to the dregs. And for His obedience to this Will, even unto death—no matter how long or how short a time the Father should be pleased to have that life continue—He received the reward. He gave over all into the Father's hands. This was a sacrifice; for He had a right to use His life. But His obedience to His Father's will led to the sacrifice for which He obtained the reward.

We all need "Poems of Dawn."

Under the above heading the following notice appeared nearly thirty years ago in a periodical, drawing attention to this selection of poems:— "This book contains nearly three hundred beautiful poems of, consecration and encouragement for Christians. 'Poems of Dawn' would make an excellent gift for any friend or relative not in the Truth, although most fully appreciated by the saintly. It is topically arranged, but you cannot open at random and read without being refreshed, comforted, drawn nearer to God."

Now, "Poems of Dawn" has been reproduced by duplicator print, and copies should be available for all by the time this issue reaches our readers. Orders in hand will be filled right away, and others desiring will also be supplied without delay. This edition is of nearly 200 pages, and well bound in stiff, dark green covers, with title in gold. The price is 2/9 (65 cents) per copy, with reduction for three or more.

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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.

“With desire I have Desired to eat this Passover with You before I suffer.”

AS ANOTHER anniversary of our Lord's death comes round, the above words of His, spoken to His twelve disciples on the occasion of the last Jewish Passover as they gathered together for the usual annual observance, are of special significance to all who keep the Memorial in harmony with His expressed request — “This do in remembrance of Me.”

Probably the disciples were no more interested in this Passover than the previous ones they had kept with their Lord; but with Him it was different. They at that time seemed unable to understand that their Master was about to leave them through death, though He had explained this to them more than once. (Matt. 16: 21.) But “Jesus knew that His hour was come that He should depart out of this world unto the Father.” (John 13: 1.)

Our Lord's realisation that He was “the Lamb of God,” and that, according to Daniel's prophecy, He would be “cut off” . . . “in the midst of the week” (31 years after His consecration at Jordan --see Dan. 7: 25-27)—revealed to Him that this Passover sacrifice was the one of which all the previous Jewish Passover sacrifices had been typical. Year after year Israel had slain the typical lamb, but now the time had arrived when the Lamb of God was to be slain—the perfect full sacrifice which alone could take away the sins of the world “for it is not possible that the blood of bulls and goats should take away sins.”

Can we wonder, then, that this momentous occasion was weighing heavily upon our Lord? He had come to be man's Redeemer, quite voluntarily —”Lo, I come, in the volume of the book it is written of Me, to do Thy will, O God”; but this did not mean that it was not a severe experience; surely it was. He had been laying down His life over the 34-years, but now it was to be consummated fully in death, and at this particular Passover. So we read: “And when the hour was come He sat down and the twelve Apostles with Him, and He said unto them, with desire, I have desired to eat this passover with you before I suffer.”

It would seem that this “desire” or “longing” was mentioned by our Lord, because at that time He had purposed the institution of the Memorial of His death, which should henceforth take the place of the annual Jewish Passover Supper, and which would include His revealing the blessed oneness that was to exist between Himself and all His faithful followers who would from that time be broken with Him and drink of His cup, so that they may ultimately live and reign with Him in His throne. It was, then, that He sought to draw His beloved band into closer relationship before He would leave them, that when the holy spirit should come this great union might be the more appreciated and rejoiced in, though it would mean laying down the earthly life in the cause of Him who had gone before. With this last, important, earthly mission fulfilled towards His disciples, He was then ready to suffer and die, as would be the Father's will for Him.

From this standpoint we can realise the sincere desire or longing on the part of the Master, to impart the deep truths connected with the institution of the Memorial, that His apostles, and all who would believe on Him through their word may discern the terms of true discipleship and thus fulfil their vows of consecration loyally to the close of the way, as He was setting an example.

It is surely a great privilege again at this Memorial season to keep the simple, yet solemn observance in remembrance of our dear Redeemer • and all that He has done for us, and which also indicates our own heart-loyalty to Him and our covenant of sacrifice—”to be dead with Him.” “For as oft as ye eat this bread, and drink this cup, ye do chew the Lord's death till He come.” “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ.”

“A Saviour and a Great One.”

“A ghastly sight. shows in the shivering air
On Calvary's brow;
The Saviour of mankind, in love, hangs there,
While followers bow
The head low on the breast and sadly sigh,
‘How can He be Messiah—if He die?’

“A jeering mob surrounds the cursed knoll
And mocks the Lord;
Yet to His lips and from His stricken soul
Cometh no word
Of vengeance or reproach—ah, no; and when
In anguish came the final moment, then

“Tis finished!” rings in triumph through the sky;
He bows His head;
And while the querying soldiers mark the cry,
The Lord is dead.
All anguish past, His triumph (loth begin,
The world is saved, a death blow dealt to sin.

“Jerusalem, amazed, hears fishers tell,
With courage bold,
How Christ has vanquished Satan, death and hell, As He foretold.
Humble disciples forcefully proclaim,
‘There is Salvation in no other name.’

“A Sabbath’s journey from the city gate,
With sorrow shod,
Two sad disciples bear their sorry weight To their abode.
The Christ appears, while holden are their eyes;
And doth expound wherefore Messiah dies.

“Emmaus reached, the Lord would further go;
They gently chide
‘Thou bast beguiled our grief and tears, and so
With us abide.’
He brake their bread—then vanished from their sight—
Their hearts did burn with holy joy that night.

“Still thus He comes; and though the faulty sight
Of clouded eyes
Perceives Him not, He makes the burden light,
And stills our cries;
For, like weaned babes, we mourn, the while He would
Our hearts sustain with stronger, richer food.

“The tale is old, but ever sweetly new,
Why Jesus died.
The nail prints, doubting one, He shows to you,
And in His side
A spear thrust gapes—a passage rent apart,
For easy access to your Saviour’s heart.

“It was for you, my brother, that He shed
His life so free;
For you, for me, He bowed His godlike head
On Calvary’s tree,
That, trusting ill the -merit of His name,
We might be saved from sorrow, sin and shame.

“The past sufficeth, surely, to have spent
In sinful deeds.
Come, join our band; and be our footsteps bent
Where Jesus leads.
So, in His righteousness serenely dressed,
We’ll meet Him face to face among the blest.”
H. Hardie.

Memorial Services.

As previously announced, the date of the Memorial falls this year on Sunday, 2nd April. The Services arranged for

Melbourne and Adelaide are as follows, and all believers in the ransom sacrifice of Christ will be welcome.

Melbourne—Sunday, 2nd April, 7 p.m. — Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7. Study on the Memorial in the afternoon.

Adelaide—Sunday evening, 2nd April—O.B.I. Hall, Wakefield Street.

If God be for Us.

(Convention Address.) (Rom. 8: 28-39.) (Continued from last issue.)

WE see, then, that God has been “for” us or favorable to us in various ways. (1) In bringing us- in contact with the light and truth of the Gospel and helping us to appreciate it., Those who have been born in countries where the Bible has been respected and encouraged have been much more favored than those living in countries like India and China. Then, those of us who have been brought up under the influence of Christian parents have surely much for which to be thankful; perhaps we do not fully appreciate this also, at times.

(2) In a further sense God was “for” or favorable towards all who accept the light of truth; those who, through repentance and faith in the precious blood are “justified” from sin through His grace.

He was yet more “for” these justified ones, to the extent that He “called” them to suffer, with Christ during this Gospel Age, and by and by to share His glory.

In a still further sense He is “for” all those who accept the call and who are seeking to “make their calling and election sure.” God is in a special sense “for” all these who are so running as to obtain the prize which he offers. “They shall be mine, saith the Lord, in that day when I make up my jewels.” They are dear to Him, as it says, “As the apple of His eye ;” they are graven upon the palms of His hands.

It is to this called and faithfully running class that the Apostle speaks as “us.” He and those whom he addresses (“called to be saints”—Rom. 1: 6, 7), had first been “honored” with the light ; second, they, by repentance and faith, had accepted it and been justified; third, they had been “called ;” fourth they had accepted the calling and given themselves wholly to the Lord. Those who to-day can recognise themselves in the same position, as having taken these same steps, may properly apply to themselves the Apostle’s words and say, “God is for us; who can be against us?”

All those throughout the whole world who have taken the aforementioned steps shall number altogether not a great multitude, but are comparatively a little flock. Yet each one of these may say to himself, and realise to the very bottom of his heart as applicable to himself, those wonderful words, “God is for us.” He may endeavour to grasp the significance of these words, but he will surely fail to get all their wonderful’ depth of meaning. It seems almost impossible to the human mind to fully grasp the riches of Divine grace and love and power. With the Apostle, we may well pray “that the eyes of our understanding might be enlightened, that we may know still more and more. what is the hope of his calling and what the riches of the glory of his inheritance in the, saints.” (Eph. 1: 18.)

For God to be for us, with all His infinite wisdom and power, implies also that Christ is for us, for He is one with the Father. It implies also that all the angels and heavenly powers are for us. They are all enlisted on our side to do us good, help us, succor us in time of need, uphold us in time of temptation, strengthen us to do the Father’s --“All things are yours, for-ye are Christ’s and Christ is God’s.”

The view granted to Elisha’s servant, of countless horses, chariots and horsemen of fire or like fire, was of course merely a vision; nevertheless, it represented a truth—that Divine power is round about God’s people on every hand for their protection and deliverance. “The angel of the Lord encampeth round about them that fear Him, and delivereth them.” (Isa. 34: 7.) “Are they (the angels) not all ministering spirits sent forth to minister for those who shall be heirs of salvation?” (Heb. 1: 14.) Our Lord expressed the same thing, saying of His faithful followers: “Their angels do always behold the face of My Father.” The fact that God is “for us” and that He is making all things work together for good to those who love Him, is the central thought, the essence, the strength of this message to “us.”

The word “if” in this text does not signify a doubt or question on the subject; but quite the reverse. The Apostle has given the evidence that God is “for us,” in the preceding- verses, and now uses “if” as though he said, “If I have proved that God is for us, then who can be against us?” Who can be against us, if God is for us? Paul does not mean that having God on our side none would dare oppose our way. Quite to the contrary, we have bitter enemies and relentless foes. The Apostle Peter thought so, and we think his words are just as true to-day as ever; “Your adversary the devil, as a roaring lion, walketh about, seeking- whom he may devour”; and admonishes us, “He sober, be vigilant.” The Apostle Paul’s words are no less clear and definite—See Eph. 6; 10-13. Yes, this armour was needed in Paul’s day, and it has been needed right down the age, and it is no less necessary to-day. Satan is still the God of this world, the Prince of the power of the air, and it is only as we are rich in faith that we can hope to resist him.

Also we have a great enemy in ourselves—the old man, the natural human tendencies which must be kept in subjection. “I keep my body under, lest by any means when I preach to others I myself should be a castaway.” That is, from the great hope of his calling perhaps to ‘be merely of tile Great Company class, or worse still, lose all. So we must watch, and guard against the tendencies of the old nature. We must keep our body under, and make it a good servant of the new mind. We must walk in newness of life. Perhaps the greatest battles and trials we are called upon to endure are these battles of the new mind against the old fallen nature, the mind of the flesh.

Further, we have the opposition of the world, as the Master said, “Marvel not if the world hate you; ye know that it hated Me before it hated you.” “The servant is not greater than his lord.”

The Apostle was not ignoring all of these great adversaries which like roaring lions would terrify us, and if possible arrest our progress in the path which leads to glory. That is not his thought when he says, “If God be for us who can

be against us?" Quite to the contrary, his thought is, notwithstanding all these things which are against us, we may realise that God is for us, that He has predestinated a Church in glory and has justified and called us to be members of it, and brought us on the journey thus far, through all of these various steps.

As we look back over the way, can we not feel grateful for the great, loving, wise providence that has been with us; what wondrous mercy and patience has been manifest; can we doubt that God is for us? And if we realise that He has been leading us up to the present time and bringing us to see ultimately His glory, the glory of sonship, and that all things thus far have been working for our good, surely this is our assurance that all His great wisdom and power and love are still to be exerted on our behalf down to the very end of the course, if we are faithful to Him. "God is faithful that promised."

Let us then abide in Christ, keep near to our great Head. There is a beautiful thought expressed in Psalm 91 --- "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation."

Surely, then, this thought is brought clearly to our minds in the verses which follow- "He that spared not His own Son, but delivered Him up for us, all, how shall He not with Him also freely give us all things?" (Rom. 8: 32) What shall we fear? What could oppose our way so as to hinder us, if God be on our side? This reminds us of the adage, "God with one is a majority." So, God with and for us and leading us makes us mighty indeed, stronger than all those adversaries with all their arts and devices and perversity, thus enabling us to come off more than conquerors through Christ that lured and bought us with His own precious blood.

Having given His own Son to (die for us, shall He not with Him also freely give us- all things; i.e., all things necessary to help us make (my calling and election sure. Here the greater gift includes all the lesser gifts necessary to complete our character-likeness to Christ. The death of His son was necessary before we could come to God; but we need other things when once we have come into the school of Christ. We need instruction, certain experiences of various kinds. At first, like tiny plants we need much tender care, as illustrated by the hot-house in which small plants are first raised. But it would not do to leave the plants too long under the hot-house conditions, or they would grow weak and spindly; they must be hardened off under cooler conditions where they learn to adapt themselves to the changes of atmosphere and of sunshine and rain. So, as we develop, we need some trials and difficulties to strengthen us in faith and patient endurance, and in self-discipline. Happy are those who are able to just submit patiently to the experiences which a loving and wise providence sees fit to allow; seeking for grace to bear what would do us good, and if need be seeking in God's way, relief from what might be too much for us to bear.

As we go on in the way before us, let us ever remember that God is for us. if sometimes we are tempted to be discouraged by our failures, let us call to mind that it was while we were yet sinners that Christ died for us; therefore God must love us more now that we have accepted His Son, and are seeking to walk in His steps. Let us be of good courage and draw near to the throne of grace in Jesus' name, for has He not promised us mercy and grace to help us in our every time of need. "Ask, and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." Let us remember that the great God, whose wisdom and power has brought the universe and all things connected with it into being is for us, stands ready to help us through His great Son, our Lord Jesus Christ.

Sometimes we have stood by the sea and looked across at the great cliffs that rise up, and watched the mighty waves as they swept in on to the rocks, and what a vision of power it all seems to carry to us! Again; we may stand at the foot of some majestic mountain and think . what a symbol of strength, of power, is there. Again, we may look into the starry sky and behold something of the expanse of the great universe. How it all speaks to us of the mighty power and wisdom that is governing these forces of nature! Yes, it is the same great God that is for us—for you and me. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord." (Is. 54 : 10).

Again, the Apostle asks, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors. through him that loved us." (Rom. 8: 35-37.) So if we are found co-operating faithfully with God, working readily together with Him, surely no trouble that may come along can separate us. Nothing can separate us from the love of Christ, only our own lack of faith or confidence can separate us; nothing else can. Let us see that we are faithful, seeking to do our part, appreciating fully all His ways and loving arrangements, and seeking to serve Him with an undivided heart. This seems to be an important point to us all—that we should be found seeking to serve the Lord with all our heart, to love the Lord our God with all our heart and mind and soul and strength. That is what the Lord desires. Surely that is what the Lord deserves. Let us then be found holding fast to the Truth as it has been made known to us. In this special way God is for us, in that He has given us the knowledge of His truth, the wonderful plan, by means of which we have been drawn to Him.

How much we need to heed the counsels that direct our attention to holding fast to the true word, the present truth. As we have it in Hebrews 13: 9, "Be not carried about with divers and strange doctrines. For it is a good thing that the

heart be established with grace; not with meats, which have not profited them that have been occupied therein." This is surely a day of trial, a day of testing. Let us see that we are not carried about with divers and strange doctrines. In 2 Tim, 3: 14 we read, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." Again, in 2 Tim. 1: 13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

If we are faithful to the Lord, seeking just to help others to the truth as it has been told to us, having on that heavenly protection, that armour of truth, surely God is faithful, and God is for us. 'Who can be against us? If we are doing this, what can separate us from the love of God? Let the Apostle answer in Rom. 8:38, 39, — "For I am persuaded, that neither death, nor life, - nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, shall be able to separate us from the love of God, which is in Jesus Christ our Lord."

May it be, then, that by- the Lord's grace, the remembrance of the good lessons we have had. brought before us by so many, may go with us and help us, that we may be able to make still better progress, seeking to be more fully conformed to the likeness of Christ, remembering that God is surely dealing with us in no haphazard way, but definitely for a. decided purpose, that we might be transformed more and more into the character-likeness of Christ. So may we press on, seeking to do with our might what our hands find to do, seeking to fulfil the law of Christ.—Col. 3: 12-17.

Easter Convention at Adelaide--April 7th-10th

The friends in Adelaide have their arrangements well in hand for the gatherings to be held. there from Good Friday to Easter Sunday, and Easter Monday to. be spent at Gawler. All able to attend any or all these assemblies will receive a very hearty welcome, and no doubt receive a blessing in fellowship with the Lord and His people.

Programmes and other information may be, obtained from the secretary:— Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide.

Kingdom and Consolation Cards

These Cards are proving a very good means of witnessing to the Truth. Enquiries are continually being received for literature by persons who have received one or other of the cards, and no doubt much good is done in thus bringing the message to those who are longing for something that will give hope and comfort amidst the perplexities and distress throughout • the world.

These friends who have time to engage in the work of distributing these cards should apply for some: the Kingdom Cards being for general use, and the Consolation Cards especially for those who have suffered bereavement. Tracts can also be used in conjunction with the Cards.

Correspondence.

U.S.A., January, 1939. Berean Bible Institute,

Dear Brethren,

Enclosed find money order for which please send us 8 Volumes "Covenants, Mediator, Sin-Offering." We have a large class of young people and this is a fine book for many of them. Many of the older brethren have the original book; I would not want to do without it.

World events are speeding along at a dizzy pace and the ditch is not many turns ahead. The Lord's grace is needed the more as the days grow short.

The Pittsburg and Chicago Classes are endeavouring to arrange for a Mid-summer Convention, 5 days; it will be like old times if it can be arranged.

Your Brother, in His service.

U.S.A.,

7th February. Dear 'Brethren in Christ,

I was glad to hear from you and thank you very much for sending your "People's Paper.

Now I am interested in the booklet, "God's Best Gift," (for children) and the 90 cards of the Old and New Testament, which I would like to have for my little girl. Please send me these things if possible.

I am always glad to hear from you from afar, the other side of the globe. Ten years ago I came from Germany to the United States. How the conditions since then have changed in the old country; I hear very little from my old friends and am. very glad and thankful to the Lord to still have the opportunity to meet with others of the same faith.

With love in the Lord and best wishes,

Yours by His grace.

U.S.A.,

15th Feb. 1939. Dear Brethren,

I appreciate greatly receiving the two volumes on the "Ransom, Sin-Offering, and Covenants" and we have been enjoying the. clear expositions of these important doctrines.

While Sister and I have always been clear on these doctrines since the early days, it is, however, good to have such clear, concise explanations of these wonderful truths which are so important to our faith. We left the Nominal Church

nearly thirty years ago and have been rejoicing in the Truth down through the years from that time until to-day. On every hand we see the evidences of the presence of the Lord and the dawn of the new day bespeaking our deliverance from the bondage of our imperfect flesh. Oh, how good it will be to enter into that glorious inheritance promised to the faithful. "Be thou faithful until death, and I will give you a crown of life,"

May the Lord bless your service to Him and the truth. Sister joins in sending Christian love. In the service of the King.

Canada,

22nd Feb. 1939. My Dear Brother in Christ,

Christian love and greetings in the precious name of our Beloved Lord and Head.

Thank you for your very welcome letter, and we were very glad to have news from you again. We also want to thank you for the supply of tracts "A New Dictator" which arrived safely and are being put into use here—and we trust will prove a blessing to many.

One lady told my dear wife that she was worn out with worry and trouble when the postman handed her our letter containing this tract. She said, "I just stopped work right there and sat down and read the tract all the way through—before I got up out of my chair—and it was just beautiful. I felt like a new woman and it gave me strength and comfort—it was simply grand."

Thank you for your very kind interest in the special truth stories for children; these have been written by my dear wife, Sister and they have met with a very warm reception amongst the Truth friends who want something to give to their children and the demand has been greater than we expected. In the first place, Sister wrote them out for our own little girl; others listened and wanted to borrow them; then she received requests from the Truth friends for copies, and has been busy typing out copies to the best of her ability. By this mail I am sending you the complete set—they are entitled "The Ten Camels" and shall be glad to have your opinion as to how they appeal to you. If you can use them they are free to you to use as you deem best in the service of the Master, and shall be glad to hear from you.

With much Christian love and praying the Lord's continued blessing,

I am by His kind favour,

Your brother in Christ.

We are glad to have the above Bible Stories—"The Ten Camels,"—compiled by our Sister in Canada, and appreciate the desire that these be used as seems good, in the Lord's service. The Stories are very nice indeed, covering as they do so much of the Divine Plan in simple and interesting language.

They comprise in all about 150 pages of typed articles and are not only beneficial for children but grown-ups cannot fail to receive a blessing also, and probably in many cases would be led to understand the various truths more clearly by going through these stories with the children.

In commending these Bible Stories to our readers it is with the thought that many may desire collies for their children, or other little ones. Should the demand be sufficient, it could be produced in booklet form. All who are interested are asked to communicate, stating the number desired. If any charge is necessary, it would be for the paper and postage only.—B. B. Inst.]

South Australia.

Dear Brethren,

Please find enclosed 2/6 for which forward "People's Paper" for one year.

I have read with pleasure a copy of the booklet "God and Reason" and now I want to know the price of a dozen, as I could distribute them amongst my friends.

Would you kindly send me a free copy of the following Papers—"Thy Word 'is Truth," "The Messengers of Gods" "The Harvest Home," "Why Sorrow, Sin and Evil is Permitted," and "Joy Cometh in the Morning,"

May you ever be blessed in doing your good work.

I remain, Yours in Christian faith.

Bible and Book Depot. South Australia.
Melbourne.

"Back to the Bible." This caught my eye in the "Advertiser" and I am interested in two subjects, viz.; "Where are the Dead?" and "Hell, Death, Spiritism."

I would be pleased to receive those two to read. Yours faithfully.

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IF GOD BE FOR US.

(Convention Address.) (Read Exod. 14:10-31, Rom. 8:28-30.)

"What shall we say to these things? If God be for us, who can be against us?"—Rom. 8:31.

THE Scriptures provide us with many examples of God's care and protection over His typical people. His mighty power was shown in the deliverance of -Israel out of Egypt, and across the Red Sea when Pharaoh and all his hosts were destroyed.

God had been with the fathers of Israel, with Abraham, Isaac and Jacob and His faithfulness was made known in all His dealings with and on behalf of the fathers, and then the time came when God would save Israel from the oppression of Egypt and bring them into the land of promise. God was for His ancient people and because He was for them, He was with them, guiding, instructing and providing for all their needs.

Moses was sent to deliver the people out of Egypt and later to give them the law of God and to instruct them in the right ways of the Lord. The majority of the people were lacking in faith and failed to please God, but Moses was the one strong man at that time. When all Israel would have cried, "Why were we brought out of Egypt?" Moses said, "Be still and see the salvation of God." The Psalmist describes the condition of the people under the Law Covenant—See Psalm 78:12-42. It was because of their lack of faith that they could not enter the promised land of Canaan, but must wander in the wilderness for forty years.

However, amidst all the backsliding and disobedience of Israel there were a few whose faith was pleasing to God and His favor was with them even in the midst of the sufferings which they endured for the Lord's sake, and we can take encouragement from the examples of faith and loyalty of the prophets and faithful ones of the past. We can also take lessons from the failures of Israel. In 1 Cor. 10:11, the Apostle tells us that "All these things happened unto them for ensamples; and they were written for our admonition, upon whom the ends of the ages are come."

We of this age have greater responsibility than those of the past, because we have the advantage of the lessons to be learned from their failures. We have been favored much more than those of past ages. God has given us an understanding of the great Divine Plan of the Ages. We can see that God is for us of this Gospel Age in a sense and to a degree that was not possible to those of past ages.

In the opening chapters of his letter to the Romans, Paul shows how helpless mankind has become as a result of the fall. He shows how both Gentiles and Jews are alike guilty before God; they are all unworthy of life and not able to make themselves worthy—Rom. 3:10, 20. He then tells us what God has done in order to assist us out of our helpless state—Verses 21-20. What a blessing is this faith-righteousness — justification by faith. We could do nothing to commend ourselves to God, so "God commendeth His love toward us, in that while we were yet sinners, Christ died for us,"—Rom. 5:8. So then, "Being justified by faith we have peace with God through our Lord Jesus Christ . ."—Rom. 5:1, 2. Also in Eph. 2 : 4-8, the Apostle speaks of the great mercy and love of God toward us in Christ.

It is indeed a favour to be living during this "acceptable day"—the period of the Gospel Age—the time when God is pleased to receive the offerings of those who come to Him by faith in Christ. It is only a "little flock" that God is dealing with now. To these the Lord said, "Fear not little flock, it is your Father's good pleasure to give you the Kingdom."—Luke 12:32.

This class is now being drawn of God and invited to follow in the footsteps of Jesus. Our Lord said, "If any man will come after Me let him deny himself and take up his cross daily and follow Me." The call of the Church is to share in Christ's sufferings now, and to share His Kingdom and glory by and by. "If we be dead with Him we shall also live with Him: If we suffer, we shall also reign with Him."—2 Tim. 2:11,12. See also Col. 1:24; Phil. 1:29.

Paul appreciated fully the great privilege of being associated with Christ in suffering now, that he might, by being faithful to the end, receive also in due time the crown of righteousness. What a grand faith the Apostle Paul exhibited at all times! He was fully persuaded that God had called him according to His foreknown purpose, and he was confident that, having accepted God's call, all of his life's affairs were under Divine supervision and overruling. How helpful are his words as we read them there in the eighth chapter: what assurance they seem to convey to us. There was nothing uncertain about Paul. He knew just where he stood, exactly what he was aiming for, and he knew that God was for him. He says, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." What does he mean there, "all things"? That is, we take it, all his life's affairs, everything that had to do with Paul, was working together for good for his highest good ; and so it is, friends, with us. We know that all things work together for good to them that love God. We are assured of that; all things work together for good to those who show their love by their efforts to do His will. These are the-ones who are called according to His purpose--See 2 Tim. : 8, 9.

This helps us to see distinctly that those with whom God is dealing during this age are not dealt with in a haphazard

kind of way. No, God does not call people to-day and turn them aside tomorrow. God has called us according to a fixed purpose, which was foreknown before the world began. He purposed to have a New Creation, a class of saints on the Divine plane of life, and the Heavenly Father decided that unto Jesus Christ, his well-beloved Son, should belong the honour of being the Head of this class of sons, and the members of His body were to be selected from among the human family, to be composed of those whose consecration would be so full, so complete, as to enable them, by God's grace, to become changed in character, transformed by the renewing Of their minds, until ultimately they become conformed to the image of His Son.

In verse 30 of this 8th chapter of Romans, the Apostle shows that there are various steps in respect of the development of this New Creation class. "Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also honoured." The last word in the Authorised Version is "glorified," but it should be rendered "honoured." It should be understood to refer to the honour conferred upon all, who during this age, are brought to any knowledge of Christ—the true light. This "honour" went first to the Jews and selected "a remnant," but when that nation proved unworthy of this honour it was turned to the Gentiles, to-gather out of them a peculiar people, an holy nation, to bear the name of Christ. One might naturally expect the Apostle to begin with present conditions and trace them up to future conditions, while on the contrary, he begins at the other end and traces the result downwards. He does not begin by saying God honoured you with the Gospel of Christ and when you believed he justified you, and after that called you, and if you are faithful to your calling He will by and by exalt you. Indeed, it would not be possible to state the matter truthfully from that side, because many are honoured with the Gospel of Christ who are not justified, because they do not receive Christ and of those who do accept Christ and who are thus justified, it would not be true to say that they are all to be sanctified. Nor would it be correct to say that all who once are sanctified will reach the condition of glory, for "many are called but few are chosen ;" few "make their calling and election sure."

The . Apostle argues the matter from the only proper standpoint. Having said that God has foreknown the election of the Church, he steps forward to the time when God's intention will be completed and accomplished, the time when the election will be finished and the Church accepted to glory. From that future standpoint he indicates the steps which led up to it, saying, all those of the foreknown ones, glorified, will previously have been called. "No man taketh this honour to himself, but he that is called of God" — As "the Head of the Body," so with each member of the body. And, says the Apostle, every one thus "called" will previously have been "justified," because God calls no unreconciled sinners to this high position. It was for this reason that Christ died, that through faith in His blood believers might be "justified" and thus prepared to be "called" Thus it is evident that the high calling to this glorious position of joint-heirship with Christ is a very different thing, indeed, from the calling of sinners to repentance. Sinners are called to .repentance anywhere and everywhere, and when they repent the Lord in due time points them to "the Lamb of God who taketh away the sins of the world." When 'they have exercised faith in the Redeemer, they reach the condition of justification, and are ready to be "called" to sonship.

But the Apostle is still going backward in the argument and, having told that the foreordained class would all be "called," and that they would all previously have been "justified," he declares that the justified ones would all previously have been favoured or "honoured," not glorified, but honoured or favoured with a knowledge of the Truth, a knowledge of the Gospel.

Perhaps we as Christians do not always fully appreciate the extent to which we have been honoured in having the light of truth brought to us at this time, when there is so much of darkness and ignorance of the true God everywhere. Comparatively few of earth's millions have really seen the true light-2 Cor. 4:4. We see then, that God has been "for us," or favourable to us, in bringing us into contact with the light and truth of the Gospel and helping us to appreciate it.

(To be Continued)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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

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

Protestant church ministers

THE expressions of protestant church ministers regarding the death of Pope Pius XI. seem significant and in line with the spirit of this Laodicean period of church history, as foretold in Rev. 3: 15, 16. It is a spirit of indifference regarding doctrine or practice—"neither hot nor cold," lukewarm—willing to compromise truth and principle so long as they can be comfortable, "rich and increased in goods, lacking nothing"—Just let us overlook all the zeal for truth and godliness which our fathers showed and for which so many nobly died.

The remarks of Church of England dignitaries would indicate that they no longer recognise in the Roman Church, as did the fathers of the Reformation, "the great antichrist," "the man of sin," "the abomination that maketh desolate," the great system of deception and wickedness which so polluted the teachings of Christ and the Apostles, and which kept the people over which she ruled in ignorance and oppression and tortured and killed thousands who opposed her

pernicious doctrines and practices and dared to preach the gospel of Christ. The Roman Church is the same today, she boasts that she changes not ; she would do the same things again if she had the power.

The Archbishop of Melbourne, Archbishop Head, is reported to have said :—

“Although we differ from Roman Catholics, as Christian men and women we are conscious of the great part his Holiness played in the very difficult times since the war, and I am sure we ought to thank God for the work he did under very difficult conditions, especially in Central Europe, where he had to fight the battle of the Christian faith.”

No doubt the late Pope was a better man than many of his predecessors, some of whom were notoriously wicked, but his policy was entirely directed for the prosperity of the great anti-Christian system of which he was “head’.” If in fighting the battle for Roman Catholicism some good incidentally came to some protestants, such was not his object ; it would be something undesired by him. Archbishop Head seems to see good that Pius XI. has done since the Great War, but has he forgotten the part that the Pope took in supporting the rebellion in Spain, against a duly elected constitution government, thus participating in the cruel slaughter of men, women and children by the thousands. Then, too, did he not give his blessing to the troops and their weapons as they went to slaughter the Abyssinians and to seize their land, and this in defiance of the League of Nations..

It would seem that many Church of England clergy might feel more at home and do less damage to the cause of true Christianity and protestantism and of liberty of conscience if they would leave the junction station and take the train for Rome.. The Lord spoke of blind leaders and what the result would be (Matt. 15 : 14), and His admonition to His true people to leave. both the mother and daughter systems is just as applicable to-day as at any previous period of the Gospel Age, and as necessary to be obeyed by all worthy of the name, “My people.”—Rev. 18 : 4, etc.

Adelaide Easter Convention.

The Adelaide brethren desire to make known to all interested friends that they are arranging for the usual Convention to be held over the Easter holiday season., and extend a hearty ,invitations to all able to attend tile gatherings.

The ‘Convention will continue for four days, from Good Friday, 7th April, to Easter Monday the 10th, the last day’s meetings being held at Gawler, D.V.

Programmes and further information may be obtained front the secretary—Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

Memorial Services.

As previously announced, the date of the Memorial falls this year on Sunday, 2nd April. The Services arranged for Melbourne and Adelaide are as follows, and for believers in the ransom sacrifice of Christ will be welcome.

Melbourne-Sunday, 2nd April, 7 p.m. — Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7. Study on the Memorial in the afternoon.

Adelaide-Sunday evening, 2nd April-O.B.I. Hall, Wakefield Street.

Take Heed.

Take heed, beloved! lest the many cares
Of earth surcharge you in the passing years;
And so that day o’ertake you unawares
The day when Christ appears. Luke 21: 34.

Take heed, beloved! lest the midnight skies
Draw you to sleep and dreams that bear you far;
And ye forget with watchful, eager eyes
To greet the Morning Star. 2 Thes. 2: 2.

Take heed, beloved! lest that coming tryst-
Delayed—discourage you till hopes depart;
Into the patience beautiful of Christ
The Lord direct your heart. 2 Thes. 3:16.

Take heed, O friend! lest ye should fail to love
His blest appearing, and thereby should miss
The crown He promised to those who prove
Their glorious goal is this. Rev. 2: 10.
W. I. A.

The Power of the Spirit.

(Convention Address) (Read 1 Pet. 1:3-5)

THESE words of the Apostle Peter reveal to us a wonderful hope indeed, and the Gospel Age is the only acceptable time for any to become participators in it and eventually be joint-heirs with Christ our Redeemer. It is not held out for the world in general to obtain, but only for a "little flock," who are kept by the power of God, and to whom it is the Father's good pleasure to give the heavenly kingdom.

There are different influences or powers at work in the world to-day and many tend to draw away rather than lead nearer to the prize of the high calling. The desire for wealth, pleasure or fame are influences swaying different ones, but the Christian seeking the heavenly kingdom should not be drawn away by any of these. He has given up all to follow Christ and having been begotten of the spirit has come under the power of the spirit of God.

Some rather mysterious beliefs about the holy spirit are held by many, the idea being that it is one of three persons in the godhead—the trinity. They say this is a mystery that cannot be explained and no wonder, for it neither appeals to reason nor has any Scriptural support. The Lord's Word assures us that the holy spirit or spirit of God is simply the power or influence of God exercised in any manner, and that it is always along the lines of justice and love. In the Christian it is a power from God in harmony with His Word, keeping and strengthening him in the way of life.

We might liken the holy spirit to the sun's rays. The sun would represent God, and while we cannot see its rays, nevertheless we feel their influence. Without the sun there would be no life on the earth. Its influence is also purifying and health giving to animal and plant life. So with the holy spirit, though unseen we feel its holy influence upon us and without which we cannot have any life as new creatures. The holy spirit sheds its light about us and reveals things in God's Word that are hid to most people. As Christians we dwell in the light of the spirit; its healing rays give the health and comfort which flow from the great source, hence we are able to walk in the light.

We cannot expect to have the full measure of the spirit as this was given only to Christ. (John 3: 34) However, there are two important ways of obtaining a greater measure of the indwelling spirit of God—by diligent study of God's Word and prayer. In studying the Word we should seek to know the truth fully, that we may be sanctified thereby (John 17: 17), and as this progresses we are brought more and more under the spirit's influence, because in His Word, God is fully manifest—His love, wisdom, justice and power. To be profited by the truth we must be thoroughly emptied of self, and having a very tender conscience may hear "each whisper of His \\\lord," and having heard, "to obey Him first of all." But while it may be easy to hear the Word of God, it is not so easy to keep it, and this is where the second matter of importance comes in—prayer. This is a privilege of which we should never refrain from taking advantage. By this we are able to grow strong in the Lord and to subdue and overcome the many deceptive influences of Satan, as well as the daily weaknesses and shortcomings that so often mar the peace and joy of real fellowship with Christ. See Luke 11:10, 13.

In 1 John 4: 12, 13, we read that the spirit of God is love. If God so loved us even while we were enemies of Christ through wicked works, how much should we show the spirit of love and forgiveness to our brethren who are not our enemies, but who profess, and indeed are doing their best, to walk the same narrow way.

Then the Apostle says, "Walk in the spirit and ye shall not fulfil the lust of the flesh." Gal. 5:16. The Greek word here from which 'walk' is translated, refers to the way we live, our deportment or manner of living. How easy it is to let ourselves drift and to become careless as regards our daily walk. Not only do we need to keep a constant watch over all our utterances but our actions also need to be kept strictly in line with the spirit of God.—Acts 24:16.

The Apostle Paul is one of those noble examples whom we may well endeavour to copy, for no doubt there was a rich indwelling of the spirit of Christ in his heart. When he was confident that anything was in accord with the Lord's will, there was nothing on earth that could withhold him from the accomplishment of that purpose. See Acts 21: 10-14.

In Christ our Lord we have the perfect pattern, the one of whom it was said, "Full of grace and truth." And yet He said Himself that it was only by the spirit's indwelling that He was able to do so great works. John 14:10. The power of God was manifest in His righteous life and it kept Him in all the varied and trying experiences of His three and a half years of ministry on earth. Oft-times He was tempted severely but He always had that sufficiency of the Father's spirit to enable Him to come off victor. Greater is the Father and His guardian angels than Satan and his angels.

In John 14:23, our Lord sets forth the only means by which we can expect to have a fuller measure of the spirit in our lives. This text, in short, means the keeping of all His commandments, of which love is the basis. If there is not this love for Christ and His ways, but on the contrary a chief love for pleasure, or business, or family, or wife, or husband, or anything but the heavenly things, then we cannot expect that Christ and the Father will make their abode with us. See Luke 11:34. Again our Lord said, "The Father Himself loveth you, because ye have loved me." Yes, those who love Christ are special objects of our Father's love. In these the Father and Son take up their residence, as their dwelling place, as stated by Paul —1 Cor. 19.

There are certain things which tend to hinder the spirit's power in our lives, and one of these is 'discouragement. It is one of the Adversary's weapons liable to beset the person of humble mind. A failing to live up to what is desired sometimes causes one to become discouraged, and if the mind is allowed to dwell on this and worry over it, despondency and a loss of courage and confidence will result. While we need to be repentant when we grieve the holy spirit—the new mind in us—we need to remember that we have an Advocate with the Father who will cover all our unwilling blemishes and make up that which is lacking in our sacrifice. This wrong spirit of discouragement needs to be fought with great energy, for "God hath not given us the spirit of fear, but of power and of love and of a sound mind."

The Apostle Paul was a great example in many ways; in all the varied and trying experiences that came upon him he never lost confidence, but kept a steadfast faith in God and His promises—2 Tim. 1: 12; 4: 8. It was Paul's faith that

kept him and we need faith also, the faith that will take Him at His Word. His promises are all sure and nothing can prevent them from having fulfilment in us if we just exercise our faith and remember that what He has promised He is also able to perform. And then faith is a basis of things hoped for, a conviction of things unseen. May it be then, that our faith will convince us of the great power of our Father, who is able to keep us from falling, for to Him belongs all power and majesty in heaven and earth.

The Life of Stephen.

(Convention Address)

THE words of our Lord and the Apostle in Rev. 2:10, and 2 Tim. 3:12, seem specially applicable to Stephen, as he was one of the 'early Christians who was literally stoned to death on account of his loyalty to His Master and the truth. What we know of Stephen is recorded in Acts 6 and 7, which consists mainly of a discourse of defence given by him when brought before the Jewish council charged with blasphemy. It has been said that his words read more like the language of the Apostle Paul than that of any other New Testament writer, and we can trace through his statement a character worthy of being copied by all who are endeavouring to follow in the footsteps of the Master.

We first read of Stephen when he was chosen as a deacon along with six others to relieve the Apostles from the service of temporal things; he was a man full of faith and the holy spirit, an eloquent speaker and very zealous in proclaiming the truth—Acts 6: 8.

The Church at this time was in its infancy and was rapidly increasing. This caused much opposition and hatred from a class of scribes and rulers who were endeavouring to uphold their traditions, and they wrongly accused Stephen of blasphemy. See Acts 1:12-14. After the false witnesses had given evidence He had the opportunity of defending himself in this very dangerous position which no doubt he realised to the full—set before a council of excited and angry people who were determined to take his life at any cost. Yet the record says, "All that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel." What a testimony this is of Stephen's faith and confidence in God; well did he know that the Lord was on his side and had confidence in His words—Luke 21: 15.

Stephen's discourse was based on Jesus and the resurrection. Beginning with Abraham he traced the history of Israel down to his own day, showing the Lord's leadings with them and making particular reference to Moses—Acts 7: 37. He was drawing attention to the fact that just as Moses had at first been rejected by Israel, so the one "like unto Moses"—Jesus—had been rejected by them. Nevertheless, as Moses afterwards became the leader and deliverer of the people, so also Jesus in due time would be the greater Deliverer. Continuing, he showed that God at first established the tabernacle in the wilderness and then the temple at Jerusalem, and further that God has now provided that a still higher temple should take the place of the building made with hands. As it was not blasphemy to accept the temple of Solomon instead of the tabernacle of Moses, so neither should it be so considered to accept the higher spiritual temple of which Jesus is the Head, in place of the earthly temple. His words were so logical and convincing that his accusers could not resist the wisdom and spirit by which he spoke.

The words of chapter 7:51-53 were evidently the outcome of interruption by his hearers, and given as a rebuke, indicating that they were responsible for the death of Jesus, and which made them more angry. They could see that he was innocent of the accusations, yet were determined to kill Him. We realise that Stephen's face was still aglow with joy and peace of mind in the privilege of the last opportunity of proclaiming his faith in the resurrected Jesus and seeing the angry faces of his accusers caused him to cast his eyes heavenwards—verses 55, 56. This vision was no doubt given to strengthen his faith for his death just at hand. The explanation of it gave his accusers the opportunity they were waiting for, as they evilly construed it to be additional blasphemy—verses 57-60. Thus we have recorded the death of the first Christian martyr—"They stoned Stephen . . . and he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge; and he fell asleep."

The events leading up to Stephen's death were very similar to those preceding the death of his Master. Our Lord was falsely accused of blasphemy against God and the temple and brought before the Jewish council and condemned. Stephen no doubt had all this in mind throughout his own trial; he had consecrated to follow in his Master's footsteps even unto death, and had the faith and courage to fulfil his vow. What an example he is to all who have entered into the same covenant; we should also be faithful unto death by whatever means our Father may permit. It has been said of the life of Stephen, "The lesson for us all is faith, courage, zeal, a loyal heart, a shining face, love and prayers 'for our enemies—to see that none render evil in return for evil.'"

Let us all be copies of Stephen and do good unto all in the face of the greatest opposition. We may not be persecuted as was Stephen and other early Christians, but we all need to develop the same traits of character as manifest in them. The following quotation seems to sum up Stephen's life: "The beneficent influences of the Gospel of Christ since Stephen's day so permeated the civilised world, and so affected it, that the followers of Christ are not at present in danger of being stoned to death for preaching the Gospel. Nevertheless, the Apostle's words still hold good—2 Tim. 3: 12. It is still necessary to suffer with Christ if we would be glorified with Him and share with Him in the coming Kingdom. But the persecutions of today are more refined than in any previous period. The faithful today are not stoned with literal stones, or shot with literal arrows, or literally beheaded, but it is still true that the wicked shoot out arrows at the righteous, even bitter words, and many because of faithfulness are reproved and slandered and cut off from fellowship—beheaded for the testimony of Jesus—Rev. 20: 4. Let all such emulate Stephen, the first Christian martyr. Let their testimony be given with radiant faces like his. Let their eyes of faith perceive Jesus at the right hand of God', as their Advocate and Deliverer. Let their words be with moderation as was Stephen's, and let it be true of them as written of him, "full of grace and power" and "filled with the holy spirit."

Self-Examination.

(Convention Address.)

-Examine yourselves, whether ye be in the faith; prove your own selves.”-2 Cor. 13: 5.

THE Apostle’s words to the church at Corinth contain very sound advice for Christians at all times. How beneficial it is to be continually examining ourselves — as to where we stand and how we are standing. While thus occupied we will be saved from much examination of others, which is not so profitable. It is impossible to know ourselves by looking at the present; none of us really knows the strength of his will until he is put to the test, so it is well that no one becomes too sure of his standing.

Some people are so minded in their judgment that they cannot see anything wrong with themselves, while others cannot see anything commendable in themselves. There is a difference between heart searching and life searching. If any one would judge correctly of his acceptableness with God by his perfection in thought, word or deed he would certainly have to condemn himself, but it is possible to come up to a standard of perfection as regards his will and intention. The Christian only grows godlike as he learns to look away from himself to the Lord.

In regard to self-confidence let us consider the Apostle Peter. He was the first to acknowledge the Master as the Son of God; and he was the first to deny Him. He was the only one who drew his sword in the Master’s defence, and the only one who later swore that he never knew Him. By divine arrangement he was given the keys with which to open the door to the high calling—first at Pentecost for the Jews, and later for the Gentiles, which showed that the middle wall previously separating Jew and Gentile had been broken down. Yet, subsequently, he dissembled to the extent of ignoring God’s grace to the Gentiles. In all these experiences St. Peter displayed the fact that his heart was loyal to God and righteousness, and that the faults and weaknesses of his character were of his flesh and not of his real heart intention.

The same ‘exhibition of human nature makes David attractive. He was not so saintly that he could not make a mistake; he was not so far above general humanity that they could not realise in him a fellow creature. His weaknesses were fully offset by the evidence of his heart loyalty to God. David’s very experiences in stumbling and recovery have so saturated his Psalms that they touch a responsive chord in every heart which is loyal to God, and has had experience with sin—his own, and that of others.

One of the great lessons the Master impressed was that of being “wise as serpents and harmless as doves.” This wisdom is not of the selfish kind which looks out for its own interests, merely, but that which is generous, looking out for the interests of all and the Lord’s cause generally. All need to be continually on guard to “keep their hearts with all diligence” and examine themselves by past records of those who have gone before and left us examples and footprints on the sands of time.

There was much that the Master could not tell His disciples while He was on earth, because they could not bear it, but what a change the cross of Christ wrought in them when their eyes were opened. The sufferings of Christ for us should also lead us to self-examination. Let us look for every trace of malice, or guile, hypocrisies and envyings. Let us see if there be any evil speaking in us, or the desire) for the same, and let us do this with openness, seeking the truth with honesty of purpose. Let us see if Christ dwells within us and whether we love the brethren ; this is our great test to-day. —1 John 4 : 7, 8.

The experiences ‘of this life are needful that the joint-heirs with Christ may be: helpful for the uplifting work in the next age. The sufferings of the Master can be explained only from the standpoint that they were for others; He suffered as the Good Shepherd, giving His life for the sheep. The Apostle Paul says, “Christ died for us,” and Peter declares, “Christ suffered for us,” and as this great truth became clear to these apostles they were lost to all material considerations, and opened their hearts to the ministry of the holy spirit. It was by suffering that they perfected characters pleasing to God, and all the Body members must be made perfect by the same means--filling up the sufferings of Christ which are behind.

It is our Lord’s atoning sacrifice that makes all our progress possible. It is the sure ground upon which is based our peace, our confidence, our joy. By His sufferings He has left us an example that we should follow in His steps; but do we realise fully what that means? The Master’s chief source of strength was His nearness to the Father—”The Father and I are one.” This, then, is our guide as to how we should follow Him ; filled with the spirit of God’, emptied of self, the fruits will manifest themselves in our lives in an ever increasing measure, thus verifying the promise of God,”Thou wilt keep him in perfect peace., whose mind is stayed on thee.”

In those who have understood the words, “take up thy cross and follow Me,” we find the greatest transformation of life and character, and as we see them going on before us unfolding still more the beauties of the new life, we pause as the conviction comes to us that God has also given ear unto our voice, that our prayers have ascended before Him, and we ask with the Psalmist—”Set a watch O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing.”

In our self-examinations let us make an introspection regarding patient endurance. The Master spoke much concerning patient endurance toward such who persecute the Church. “In your patience possess ye your souls,” is His advice to those who suffer by following His steps, for by so doing they are building character that will prove them over-comers. Faith in the power of God produces in the humble of heart a poise which indicates a victory over the forces of evil, a confidence in the promises, which, like love, casteth out fear.

Much of the suffering which comes to the Christian could be avoided if he learns to cast all his cares or anxieties upon the Lord in a whole-hearted way. He suffers from doubts which darken his spiritual horizon and from fears

as to his ability to stand the storms of temptation and trial. He is disturbed as to the proper solution of the problems confronting him in his daily life; the seeming trifles multiply at times so greatly that they threaten to become overwhelming. But whatever may be the cause of our sufferings, we can find comfort and peace as the Master found it—by full trust and communion with the Father ; “dwelling in the secret place of the Most High.”

Let us proceed to make an audit of present assets and balancing of past accounts. Let us scrutinize the privileges and mercies enjoyed during the past, and the use we made of them and the blessings derived. May we note carefully which features of our daily course have been most helpful to us and which have to any ‘extent retarded our spiritual progress, hindered our fellowship with the Lord or prevented our running with patience the race set before us. Each should consider also not merely how much time he has spent in talking about the Lord, but also how much time he has spent in listening to the Lord’s voice, in searching the Scriptures, in seeking to know’ the divine mind and plan as it pertains to himself. Consider whether or not you have been faithful in serving the Body of Christ to the best of your ability. It is the Lord’s provision that he who watereth shall be watered himself.

In our reckonings, let us take good advice from the Apostles; let us note how they counted things — which were set down to the profit account and which to the loss account. The Apostle Paul says—”Neither count I my (earthly) life dear (precious, valuable) unto me.” In another place he says, “I count all things (earthly) but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ and be found in Him.” The Apostle James gives further advice on how to count, saying—”Count it all joy, when you fall into divers temptations, knowing that the trial of your faith worketh patience.” (James 1 2). What do these temptations bring us? What value are they to us? One value is the lesson of forbearance; they prove to us that we are still in the schooling time, that we may demonstrate our loyalty to the Lord and our worthiness through His merit to share in His kingdom . The Apostle Paul summed up his account by saying, “I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” In our counting up over past times, let us similarly reckon the things which we have suffered whether they be few or many, small or great; and let us rejoice and endeavour for the future to be more faithful in all these respects, that it may be our high privilege of suffering something further for the name of Christ and His cause.

How much we may thank the Lord that by His grace we are still what we are, and still have the opportunity of persevering -and running with renewed zeal. and patience the race set before us, even though our words and deeds come far short of the glory of God and of our own ideals, desires and efforts. I-Tow consoling it is to know that our imperfect work shall be acceptable through Christ to God; that the Lord counts us according to our intentions.

The Apostle rejoiced that he was counted worthy of a place in the ministry; may we similarly rejoice and let us remember that the word “ministry” signifies service, and the word “minister” signifies servant. The Lord has put us into the ministry and there is a service of kindness and love toward Him in honouring His name and declaring His righteousness unto tile brethren that they may appreciate more the lengths and breadths and heights and depths of the Lord’s character. This is indeed a great privilege and if neglected to any extent brings corresponding loss in spiritual progress and character.

In 2 Thes. 1:5 we read, “That ye may be counted worthy of the Kingdom, for which ye also suffer.” This is more of our Lord’s counting, as no human being, of himself, is worthy of the kingdom, but the Lord purposes to count His faithful ones worthy. We are not to seek suffering by doing foolish things. Our Lord and the Apostles did not set such an example, so may we use the spirit of a sound mind and wait upon the Lord for His guidance at .all times.

In the wood-working trade there are different processes through which the material goes to bring it up to a proper finish. There are several stages of planning and sandpapering before the polishing process, all of which entails much care and patience. So with the Christian’s development; he may be somewhat rough in the early stages, but if he keeps on examining his workmanship he will endeavour to put on a better finish, so that the finer processes can be accomplished, resulting in a lovely smoothness and beautiful gloss. All this is brought about through much patience and perseverance on the part of each workman.

In examining ourselves we need to get right down to bedrock —to consider well our thinking-. It is because the power of thought is recognised to such a considerable extent that it is appealed to on every hand, The difficulty- is that so many will not use a logical and discerning mind, but the Lord has protected His people along this line by providing us in His Word with the proper basis for reasoning on all subjects involving our duty to OUT Creator and fellow creatures: Wherever the Bible has gone it has been the torch which has led civilisation, but few walk close to its light and within its prescribed limitations of reason and conduct, and these few are the true Christians, “the first fruits unto God of His creatures.”

Some are inclined to believe that since the brains of men differ to some extent, therefore their thinking, must necessarily be different—that a man can only think in harmony with his brain construction. But not so, as each may learn to weigh and balance his own thoughts, to curb some and encourage others. But to do this, each must have before him an ideal of character to copy. It is necessary to strive to control thoughts in the same manner as words and actions. The will is at the helm, and must decide which thoughts and sentiments it will entertain and encourage and which it will repel. It is necessary, therefore, for the will to be • rightly directed first of all, and secondly to be strong and to use its power in the control of thought. The will thus given to God seeks to know the divine will, to catch the divine thought and to obey it, and in proportion as this condition of the new mind is attained, in that same proportion will there begin to be a newness of life in every respect. May we therefore examine ourselves continually, and strive to bring our every thought into harmony with the divine will, that we may do everything to the honor and glory of God.

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Lessons in the School of Christ.

(Convention Address.)

"Strong meat belongeth to them that are of full age even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the first principles of the doctrine of Christ, let us go on unto perfection."—

Heb. 5: :4; 6: 1.

LET us call to mind the first principles of the doctrine of Christ, which are repentance from dead works and faith toward God—that is, faith in God's provision for our redemption from dead works and faith in the cleansing power of the blood of Christ, releasing us from the condemnation that is on the world, thus bringing us to the condition of heart whereby God can accept us as sons in His great family, being no longer castaways, but redeemed by the precious blood of Christ.

Having attained this standing before God and presented ourselves unreservedly to Him, we have been baptised into Christ, and as we progress in His school and seek to cast off all the works of sin, we have much assistance from the Word of God. That Blessed Word, it is our meditation, as the Psalmist says : "O how I love Thy law it is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies. . . . I understand more than the ancients because I keep Thy precepts. . . . I have not departed from Thy judgments : for Thou hast taught me. How sweet are Thy Words unto my taste! . . . Through Thy precepts I get understanding: therefore I hate every false way." (Psa. 119: 97-104.)

Let us think upon the precepts of the Lord. In Matt. 22: 36-40 we read that one of the Pharisees asked the Master, "Which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all Thy mind. This is the first and great commandment. And the second is like unto it ; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

These commandments. are very comprehensive ; they embrace the very thoughts and intents of the heart and represent the very essence of justice to the Lord God and to our fellow man. They are elaborated also by the other commandments given at Mount Sinai. Let us consider them and the extent to which they apply to us, for they are guides to our conduct while in the school of Christ.

Exodus 20: 1-17. We read verses 2 and 3, "I am the Lord thy God which have brought thee out of the land of Egypt Thou shalt have no other gods before me." Egypt to us would represent the world in its present condition Of bondage to sin under the leadership of the great adversary, Satan. We are called out of this condition to serve the Lord our God in much the same way that Israel was called out of Egypt. Thus we read in 2 Cor. 6:15-18, "And-what concord bath Christ with Belial? or what part hath he that believeth with an infidel? . . . For ye are the temple of the living God

; as God hath said, I will dwell in them and walk in them. . . . Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

Yes! As St. Paul says in Rom. 6 : 17, 18, “God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine that was delivered to you. Being then made free from sin, ye became the servants of righteousness.” And so we are brought out of Egypt to serve the Lord our God and it is only reasonable that He should require our obedience from the heart, or that we should have no other idols in our hearts, as our Lord says in Luke 14: 26, 27, 33, “If any man come to me and hate (love not less) his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple, and whosoever doth not bear his cross and come after Me cannot be My disciple.”

So we see there is absolutely no room in our hearts and mind for any idol, for any other service, but to serve the Lord our God as a disciple of our beloved Master.

The second commandment says we should not make for ourselves any graven image. Such things may be intended in the first place to lift our thoughts to higher things but the effect of them is to gradually deaden our spiritual senses and so we lose sight of the grandeur of our Heavenly Father’s character, and the beauty of His Word. In Col. 3 : 1-3 we read : “If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above and not on things on the earth. For ye are dead and your life is hid with Christ in God.”

The third commandment says, “Thou shalt not take the name of the Lord thy God in vain. . . .” There is much blasphemy in the world to-day, in which the name of God and of Christ Jesus is taken in vain. We could not reverence our God and at the same time indulge in this loose conversation. James 3: 10, 11, 13 says, “Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not to be. Doth a fountain send forth at the same place sweet water and bitter? Who. is a wise man and endured with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.” But there is also another sense in which we should not take the name of the Lord our God in vain. We are espoused to His dear Son, as St. Paul says, in 2 Cor. 11: 2, “I am jealous over you with godly jealousy : for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” And so while in this school of Christ let us learn to reverence His name and thus honour the Father as well as the Son.

In the fourth commandment God says, “Remember the sabbath day to keep it holy.” Many people take this to mean that we should respect the Jewish Sabbath, but to the Christian it is a rest of seven days a week from serving self ; he rests from his own works as God did from His. We read in Heb. 4: 1, 3, 10, 11: “Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For we which have believed do enter into rest. For he that is entered into his rest, he also hath ceased from his own works as God did from His. Let us labour therefore to enter into that rest.” The marginal reading of the ninth verse of this chapter states : “There remaineth therefore a keeping of a sabbath to the people of God”; which we see is a complete rest from our own works.

The fifth commandment is to honour thy father and mother. In Matt. 12: 48-50 our Lord said, “Who is my mother? and who are my brethren?

And He stretched forth His hand toward His disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of My Father which is in heaven, the same is my brother, and sister, and mother.” So we should not only respect or honour our earthly parents but those who supply life and sustenance for us in the spiritual realm.

The sixth commandment is not to kill. To kill is to cut off from life and there are many ways in which this can be done. Speaking to the elders, Peter says, 1 Peter : 2, 3, “Feed the flock of God which is among you, not by constraint but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God’s heritage but being ensamples to the flock.” Should the flock not be fed they would starve and this would be one way of killing them. Then Jesus had some very explicit words to say about this command in Matt. 5 : 21, 22.

Jesus also expounds the seventh commandment in Matt. 5: 27, 28. “Ye have heard it said by them of old time, Thou shalt not commit adultery : But I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.” So we see the necessity of keeping our hearts and minds pure and free from sin’s alloy.

The eighth commandment is “Thou shalt not steal.” Stealing is an outcrop of selfishness and desire to appropriate to ourselves what belongs to another. Thus we see that we might be tempted to steal spiritual favours and blessings and not to pass them along to others, and this attitude would soon debar us from receiving favours from the Lord.

The ninth commandment forbids bearing false witness. It is taking a person’s good name and dragging it in the mire of gossip, thus leaving him poor indeed, while not enriching the one who does the damage. How much better is the advice of St. Paul in Eph. 4 : 31, 32, “Let all bitterness and wrath and anger and clamour and evil speaking be put away from you with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

The tenth commandment tells us not to covet. Jesus gives us a parable on this subject in Luke 12 : 15-21. “And He said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.” Read to verse 21.

So, there are rich lessons for the New Creation to draw from the Commandments that were given to Israel. These all deal with justice in our relation to God and man. That being a very necessary element in our characters, it is the very

foundation of all our dealings with one and all. Love itself can never displace justice but must be built upon it as a superstructure.

This brings us to the New Commandment that Jesus gave unto us in John 13 : 34, 35. "A new commandment I give unto you that ye love one another ; as I have loved you, that ye also love one another. By this shall all know that ye are My disciples." This commandment goes much further than any of the ten, because if we love one another as Christ loved us we will willingly lay down our lives on their behalf ; we will be used up in the service of the brethren. Whatever talents we possess they are at the disposal of the followers of the Lamb, to help them in their journey along the narrow way. Read 1 John 3.

It is most important that we learn well this lesson in the school of Christ. Therefore let us take greater heed to the directions of the Word of God that we may receive His well done at the end of our course.

He Goes Before the Sheep.

Dark is the sky! and veiled the unknown morrow!
Dark is life's way, for night is not yet o'er;
The longed-for glimpse I may not meanwhile borrow;
But this I know
He goeth on before.

Dangers are nigh! and fears my mind are shaking;
Hearts seem to dread what life may hold in store;
But I am His—He knows the way I'm taking,
More blessed still
He goeth on before.

Doubts cast their weird, unwelcome shadows o'er me,
Doubts that life's best—life's choicest things are o'er;
What but His Word can strengthen, can restore me
And this blest fact: that still,
He goeth on before.

He goes before! Be this my consolation!
He goes before! On this my heart would dwell!
He goes before! This guarantees salvation!
He goes before! And therefore all is well
He goeth on before.

"The Oriental shepherd was always ahead of his sheep. He was down in front. Any attack upon them had to take him into account. Now God is down in front. He is in the to-morrow. It is the to-morrows that fills men with dread. God is already there. All the to-morrows of our life have to pass Him—before they can get to us. Be of good cheer."

Poems of Dawn.

As mentioned in last month's issue, an edition of the above book of poems is being prepared. A start has been made with the work, and a sample of the type and setting was forwarded to all readers with January number.

The book will comprise about 200 pages, containing all the poems of the original book, and is to be well bound in stiff cloth covers of good quality with title embossed in gold. It is thought it will be appreciated in this binding, and the price for single copies, post, paid, will be 2/9 (65 cents), with reduction for three or more.

Convention News.

IT is with much gratitude and praise to the Lord that another annual Convention arranged by the Melbourne Class over the Christmas holiday period is reported at this time.

These gatherings have been appreciated for many years by the brethren able to attend, and it was freely heard amongst the recent assembly that this last Convention of four days was one of the best ever experienced. The Lord truly blessed the assemblies collectively and each member individually who sought to worship Him in spirit and in truth.

The presence of the visiting brethren once again added greatly to the encouragement received and it was a pleasure for the local friends to welcome more from distant parts than for years past. The zeal and sacrifice on the part of those coming long distances and their love and loyalty to the truth were all contributing factors in making the Convention such a profitable time.

Each day, following the opening praise and prayer and a short address, a Bible Study engaged the attention of the assembly with much benefit to all present. The passages selected for these studies were :—Psa. 23 ; 1 Thes. 4 : 13-18 ; Psa. 45 : 9-17, and Eph. (i : 10-18. Space does not allow a detailed description of the thoughts from these very helpful

Scriptures, but our readers will understand what helpful lessons, encouragement and exhortation would be gained by a careful consideration of these selections from God's Word.

Psalms 23, so well known as the Shepherd Psalm, and expressive of that devotion and confidence which all the Lord's people should have in the "Great Shepherd of the sheep" as they traverse "the valley of the shadow of death" brought much blessing and encouragement to the brethren.

1 Thes. 4 : 13-18, brought out many important truths connected with the harvest of this age—the "present truth" concerning the first or chief resurrection which takes place over a period of time at the close of the Gospel Age. "The dead in Christ shall rise first ; then we which are alive and remain shall be caught up together (at the same time—during the time of the harvest, as each member finishes the earthly course) with them . . . So shall we ever be with the Lord." "Blessed are the dead which die in the Lord from henceforth,"—from the time of harvest, the presence of the Lord.

In Psalms 45: 9-17, the plan of God for taking out the Bride of Christ was especially brought out, and the expressions used showed the beauty of character which must be developed by each one who will make up this jewel class. Other classes—the Great Company and Ancient Worthies--were also clearly seen as being represented in this passage, and it will be through these that the Bride with our Lord and King will dispense the blessings to all generations on the restored earth. "Therefore shall the people praise thee for ever and ever."

The passage in Eph. 6: 10-18, was a timely exhortation, showing how the Lord has made provision for all His people to be fully armed against all the conflicts of the Christian way, Each portion of the "armor of God" had an important lesson, and it was impressed that only as each member takes "the whole armour of God" shall he be able to "withstand in the evil day, and having done all, to stand."

The addresses were of a high standard; the varied topics covered so many features of Christian truth and all were very helpful. A number of the addresses will appear in this and later issues of "Peoples Paper" so the topics only are mentioned here--"Meditation," "Self-Examination," "Children of Light," "The Power of the Spirit," "Christ Lifted Up," "Songs in the Night," "Effectual and Ineffectual Prayer," "Unity of the Spirit," "Right and Wrong Ways of Service," "The Life of Stephen," "Lessons in the School of Christ," and "If God be for us."

On the morning of the third day of Convention a Baptism Service was held at which a Brother and two Sisters symbolised their consecration to the Lord. We rejoice with these clear members in the privilege of walking in the footsteps of the Master, in fulfilment of their vows of consecration. This service impressed again how solemn and yet how blessed is the narrow- way of sacrifice, made possible by faith in the death of Christ and obedience to God's call during this Gospel Age. Psalms 116 : 1215.

The Fellowship Meetings, comprising Praise and Testimony and on the subject "The Joys of the Truth and our privileges in connection therewith," gave opportunity for personal testimonies. etc., and were very profitable, as also was the Question Meeting.

Messages were received from a number of Classes and individual brethren, brought by the visiting friends as well as received by post, all of which were gratefully appreciated by the assembly. The passage in Eph. 6: 10-13, was chosen as a Convention message to be sent to the brethren in every place, together with warm Christian love and greetings from all gathered together in the Lord's name.

The parting hymns and Love Feast with concluding- prayer for God's blessing upon the members everywhere, brought to a close a most helpful time of refreshing from the presence of the Lord.

Earthly Course Finished.

THE earthly course of another of our dear friends was reached early in the new year with the passing of Sister Fry, of Legerwood, Tasmania. The following words from a Sister closely attached, expresses so fully the sentiments of all who had come to know the departed member.

"Dear Sister Fry finished her earthly course on the 2nd January. Her gentle presence will be very much missed by those who knew and loved her, and they must be many, for love begets love and she loved everybody. Kind, generous, sympathetic and humble, her face even in death bore the impress of her sweetness and leaves with us a fragrant memory. She surely has her wish, expressed some time ago, 'I do wish to see Jesus,' and so we rejoice in the midst of our keenly felt loss and look forward to a joyful reunion, through the merits of our dear Redeemer.

"When she felt some time ago that her voice was failing she remarked to a Sister that perhaps her witnessing was done however, at her burial a good witness was given through a paper written by her father, Brother Kidd, and read by an old friend of his who kindly conducted the service at the parlours and graveside. She was buried at Carr Villa Cemetery and we were surprised at the number of friends who gathered so far from her home and with such short notice.

"We are decreasing but He is increasing on the other side of the veil. 'Praise ye the Lord,' who doeth all things well. We sorrow not as those with no hope, and our sorrow will be turned into joy."

Passover Memorial, 1939.

The date for the Memorial falls this year on Sunday evening, 2nd April. This is the 14th of Nisan, Jewish Calendar, and the anniversary of the institution of the Lord's Supper. This early announcement is made for the benefit of brethren arranging to assemble with others for the Memorial Service.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7—Sundays, 3.30 p.m. and 6.45

p.m.; Thursdays, 7.45 p.m.

Adelaide.— 0. B. I. Hall, Wakefield Street, Sundays 3 p.m. and 6.30 p.m.;

Perth — Druid's Chambers, (The Basement), 459 Hay Street, East,—Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

Right and Wrong Ways of Service.

(Convention Address.)

“Seek the Lord and His strength, seek His face continually.”-1 Chron. 16: 11.

IN the first book of Chronicles, 16: 7-36, we have recorded a psalm of praise and thanksgiving to God rendered by King David at that time, and which was so fitting for the occasion that after the rendering of it, “all the people said Amen, and praised the Lord.”

To come to some understanding of the cause of all the rejoicing in that psalm of praise, it is necessary to trace back certain happenings that had to do with the Ark of God. We find that it was constructed by Moses according to the measurements and instructions of the Lord; that it was a part of the ritual of the Law Covenant. God had given very minute instructions as to the care of the Ark, having commissioned specially the Levites to be the only ones who were to remove it from place to place. We find that so long as God's instructions were obeyed, the Ark was designed to bring blessing upon His people, and if we follow history down we find, I think, that whilst the Ark of God was in its rightful place and fulfilling its God-decreed mission, it brought the promised blessing; but if, as happened on some occasions, it was taken by strangers, often forcibly in battle, and set up in their midst, it had the opposite result or effect, and that God's wrath came down upon the people. On some occasions we find that such dire distress prevailed that those who had forcibly taken the Ark hastened to return it again to its rightful place.

Previous to the rendering of this psalm of praise we find that for many years the Ark of God had been absent from amongst the people of Israel. It had been captured by Philistines in battle, but it had brought such trouble and distress, the wrath of God, upon them that they hastened to get rid of it, and we read of it coming to rest in KirjathJearim in the house of Abinadab, and there it lay. No attempt was made to remove it for a very long time, until David became King of Israel. One of the first things that he thought upon was restoring the Ark of God to its rightful place. So he assembled together such people as he needed, and he went forward to return the Ark of God. But we find that his attempt was frustrated, and by God Himself. He was not allowed to restore the Ark, because he went about the matter in other ways than what God had specially instructed.

We find the story recorded in 1 Chron. 1.3, and also 2 Sam. 6, where instead of calling for the Levites, David made a new cart, and set the Ark upon it, and put two oxen to the cart, and the two sons of Abinadab drove the cart. It came to pass as they journeyed that the oxen stumbled in the way, and one of the drivers put his hand to the Ark to steady it upon the cart. In the seventh verse of 2 Sam. 6 we read: “And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the Ark of God.” The special instructions of the Lord had been disobeyed, and punishment followed. So fear fell upon David and upon all the people at these happenings, and they did not continue the restoration of the Ark, it remaining in the house of Obed-edom for three months.

At the end of that time David made a second attempt to restore the Ark of God, and this time he did not go about it in his own way, but studied the Lord's will in the matter, and we find in 1 Chron. 15 recorded the second attempt to restore the Ark of God. In the second verse we read: “Then David said, None ought to carry the Ark of God but the Levites; for them bath the Lord chosen to carry the Ark of God, and to minister unto Him for ever.” And so we find he went about the work of gathering the Levites. And when he had gathered them, we read, verse 12: “And said unto them, Ye are the chief of the fathers of the Levites; sanctify yourselves, both ye and your brethren, that ye may bring up the Ark of the Lord God of Israel unto the place that I have prepared for it.” The Levites carried the Ark of God upon their shoulders, according to the commandment of Moses and the Word of God, and not upon a new cart drawn by oxen and driven by strangers. And in this, the right way, after such a long time, the Ark of God was restored amongst the people of Israel, and this called forth from King David and all the people that wonderful psalm of praise and thanksgiving.

Now, if we turn to 2 Kings 5, we read the story of a young Israelitish girl who was captured in battle and made a help to Naaman's wife. She happened to mention to Naaman's wife how she wished that Naaman might meet the prophet of her people, because she said that if he (lid he would surely cure him of his leprosy. So it came to Naaman's ears eventually, and he went to find the prophet of the Lord. So he came with great pomp and show, with many chariots and servants, to the house of Elisha. But lo and behold, when he arrived, the prophet of the Lord did not even come out to interview Naaman, but sent out a messenger, telling him to go and wash seven times in the Jordan and he would be cured of leprosy. Naaman was angry. He expected a great show and a great fuss. He said, “Behold, I thought, He will surely come out to me and stand and call on the name of the Lord his God, and strike his band over the, place, and recover the leper.”

Naaman thought that he should not be told to go and wash seven times in the River Jordan. He said, “Are not Aban and Pharpar finer rivers, in my own land? If it is necessary for me to wash, why not of these waters?” And he was turning away in a rage. But his servants pleaded with him and they said, “If the prophet of the Lord had asked thee to do some great thing, then thou wouldst have done it. So why not do this simple thing, and go and wash in the River Jordan?” So he listened to them at last, and went and did as he was instructed, and we know that washing the seventh time he was completely cured, and his flesh became as pure as that of a child. It was the full obedience to the

instructions of the Lord that came through the prophet that brought about his healing; we know that obedience in part would have been insufficient. He could have chosen his own river, but it would have been without the healing. The full obedience to the instructions cured him.

Perhaps we might draw a lesson from these stories—we should be very careful not to be impatient of the Lord's way for us. It is very easy to follow readily where the Lord's will runs parallel with ours. But when we find the Lord's will crossing our own, it is often another matter. We must watch that we do not become angry like Naaman, or we must not, like David, forget to study out what is the Lord's will, and be wise in our own conceits and think that we can guide our life better than God. It is most important that we should be willing to say, "Thy will be done." -We must not only see that we are not openly rebelling against the Lord, but that we are not, like David, trying to do the right thing in a wrong way.

There is no question in my mind whatever of David's sincerity. He was jealous of the welfare of the people of Israel when he began to return the Ark of God to its proper place. But he made a new cart and set the Ark thereupon, and David was upset when his plans could not be carried out; we even read that he was angry. The Lord taught David his lesson, and the next time in following out the Lord's will, great blessing came upon him.

Possibly there is a further lesson too. In Psalm 33: 10, one translation reads: "The Lord bringeth the counsel of the nations to nought, He maketh the devices of the people of none effect." We know that the reasonings of the nations of the world are the reasonings of man. We do not say that God has been wholly forgotten at all times by all nations, but it does seem that when men obtain positions of honour in the affairs of the nations that their thoughts are returned to the reasoning of man more and more, and even if they did have thoughts of God, it seems they grow less and less. We must not, of course, belittle the efforts of men who have given all their time and energy in an earnest attempt to better the conditions of their fellows, both nationally and individually. The majority have been sincere, but it is just that point that we might stress, that sincerity in itself is not sufficient, for man works according to his own standard, and not according- to God's righteous laws. So we see that all the well-laid plans of man go aside, not because they are not sound from a business point of view ; not because the men involved in them are insincere, but just because God is left out. His way, His plan, is not studied. So we find that it is not in the power of man to so order things that men would benefit in one class or section without bringing suffering and exploitation to another; and we know, too, as we can see it even now, that the forces are gathering together in the world for the day of reckoning.

"The Lord bringeth the counsel of the nations to nought" because they are so busy working things out their own way and not studying the Lord's Word in the matter. We know that before the righteous kingdom of God is set up on earth there must come the great Time of Trouble. Man's arrogance, pride and self-sufficiency, his selfishness, are all factors in bringing about that time when at last he shall have lost all confidence in his own way. He will see all his plans and devices, so well-made, come to nought. Truly, "except the Lord build the house, they labour in vain that build it." (Psa. 127: 1.) Except the Lord make up the plan, the best schemes never can succeed.

We surely can take no delight in the great Time of Trouble. It may be that we wish it were not necessary, but we come to see that it is the only way in which man can be brought to understand the will of the Lord. So, we can rejoice, not in the Time of Trouble, but in those things which we can see coming afterwards and out of it. Man will be completely convinced of his inability to rule and govern in righteousness, and will turn to the Lord and study His way. Then it shall come to pass, "They shall not hurt nor destroy in all My holy mountain"; when war shall be no more, when the good tidings of great joy that began to be spoken by our Lord so long ago, will go on to completion. Then all people everywhere will sing psalms of praise and thanksgiving to God, just as did King David.

Booklets for Witness Work.

"Where are the Dead?"

"A New Dictator—the Only Hope for Humanity." "Times of Refreshing and Christ's Return."

The above three booklets are now supplied at the rate of 1/6 per dozen, post paid.

"Some of the Parables"—6d. per copy; 2/9 per half dozen; 5/3 per dozen, posted.

"The Plan of God—in Brief"—6d. per copy post paid. "Christ's Return."

"Hell, Death, Spiritism"—4d. per copy; 2/6 per dozen, posted.

"God and Reason."

"The Day of Jehovah."

"Hope Beyond the Grave"—5d. per copy; 9d. for two; 4/- per dozen, post paid.

BEREAN BIBLE INSTITUTE,

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Songs in the Night.

(Convention Address.)

"Yet the Lord will command His loving kindness in the day time, and in the night His song shall be with me, and prayer unto the God of my life."—Psa. 42: 8.

AS David is a type of the whole Church militant, the embodiment of the whole Psalms is expressive of the experiences of the whole Church from our Lord's clay right down to the end. There are Psalms speaking of their joys and sorrows, their yearnings for better things, their hopes, their confidence, their trust, and their praise and thanksgiving.

Does God give songs in the night to His people? It would seem so. Great songs are born of deep feeling. We read: "And when they had sung an hymn, they went out into the mount of Olives." They sang an hymn; not the disciples only, but the Lord Jesus with them. Oh, the solace of that hymn; how it must have shown to them the heart of the Lord! It was His most tender and effectual way of parting with them. It was as though a mother soothed her child with singing. What a heavenly glow it would leave in their hearts that night; and in after years! What an example the Lord has set us. You and I should go forth to life's conflicts in song.

What lovely sweet singers were John and Charles Wesley. I would just like to read a few lines of what John Wesley said on singing. "Above all things, sing spiritually. Sing any time. Have an eye to God in everything you sing. Aim at placing Him before yourself or any other creature. In order to do this in the strictest sense, see that your heart is not carried away with the song, but offered to God continually. So shall your singing be such as the Lord will approve of here, and reward when He cometh in the clouds of heaven."

That lovely hymn we have been singing—"Jesus, refuge of my soul"—was written after a spiritual conflict. It was based on Galatians 2: 20—"The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me"; and has caused much comment as to what the author meant. Of course, these hymns are getting mellow with age—it was in the 'sixties that Charles Wesley wrote this hymn. Those who know him best think that the words should not have been changed. The verse that has caused so much comment—"While the nearer billows roll"—was written for those who are tempest-tossed with trials, the difficulties within, while others have peace and calm.

Two other great hymns, perhaps the best known in the English language, "Rock of Ages" and "Abide with me," were written by men of sterling character—deep, spiritually-minded men. They were ministers—A. M. Toplady, "Rock of Ages," and H. F. Lyte, "Abide with me." Henry Lyte was quite a young curate when he endeared himself to his congregation. He had a great struggle against consumption, and it was not long before he died that he gave the world this lovely hymn, "Abide with me." We know some of the words, especially "The darkness deepens, Lord, with me abide." Surely this is one of the Lord's ways of comforting His people! How much more dreary the world would be without these lovely songs, given to us by those who had the love of God in their hearts. Sometimes just a line will appeal to us, and what conviction it brings to our hearts, what a heightened picture of mind, what invigoration of hope. Have we not all found sometimes that we have great sorrows, the toils that come to us sometimes seem never to end; disappointments come so unexpectedly. Oh, if we can go forth with a song, how much more easily these things will be endured!

Music is said to be the speech of angels. It came to pass that when an evil spirit came upon Saul, David took a harp and played, soothing the mind of the king as by the psalm of an angel.

Another sweet singer was a blind lady, Fanny Crosby, who wrote "Safe in the arms of Jesus."

"Jesus, my heart's dear refuge,
Jesus has died for me;
Firm on the Rock of Ages
Ever my trust shall be."

Of this hymn in particular Frances Ridley Havergal, another sweet singer, wrote:

"Sweet blind singer, over the sea,
Tuneful and jubilant, how can it be
That the songs of gladness, which float so far,
As if they fall from an evening star,
Are the notes of one who may never see
Visible music of flower and tree?"

What a treasure in the earthen vessel, the love and the light! What a song in the night!

I read a little instance of how a young deaf and dumb girl had the love of Christ in her heart. She became very devoted to the Master, and when dining alone always put a chair for the unseen guest. She testified that if she had the power of speech for only five minutes, she would keep on saying she loved Him.

The other day, when we were down at the express meeting the friends, some of the deaf and dumb were there; they were speaking so rapidly on their fingers and I could not help thinking, What a song in the night? Perhaps not very long hence they may have their speech, and God's wondrous love in bringing it to them.

Many wearisome days were appointed to Job and also to the Church class of which we are members. Now, in the case of physical and mental weakness, the physician orders complete rest, perfect quietness. If this be so with the body, how much more should it apply to our spiritual life. There is quite a ministry in silence. Quietness before God, that is when He speaks to us, could not help thinking during those two lovely addresses, "Meditation" and "Self-Examination," what a time for these.

I was reading not long ago a high authority on Frances Ridley Havergal's little hymn, "Take my life and let it be." I told you once before how the words came to her as a rest in the Lord from intense suffering and weakness. The night this little hymn came to her she did not sleep all night with joy, and really one cannot help thinking how the truth sanctifies. This shows that if we have nights sometimes when we cannot sleep, it may be very profitable to our spiritual life. No hymn has spread through the world like this one—"Take my life and let it be,"—and the author wrote the following words not long before she passed away: "The sense of His lovingkindness to me is simply overwhelming. Several times lately I have felt literally overwhelmed with the realisation of God's kindness to me. I

say it deliberately and with thankfulness . . . Every day brings some quite new cause for thankfulness. Only to-day He has given me such a victory as I never had before in a very strong temptation. He lifted me above it in a way I never experienced yet." Oh, I think that is such a beautiful testimony ; all her life she was humble to admit her, faults.

How often and how much did David write of the lovingkindness of the Lord! There are two little texts which I have selected : "He leadeth beside the still waters," and "He restoreth my soul." It was given to David to know the joy of knowledge of the Lord's protection over him from his enemies. He could write: "I laid me down and slept ; I awaked, and the Lord sustained me"; yet he also wrote: "When I think in the night watches." Now, the night watches give the thought of silence, the joys of fellowship and memories of our past victories.

What would we say gives our life's dearest impulse? Well, we would say the love and joys of the Truth, the light of God, but we would need perhaps something else; something to give us greater character-development—more loyalty to the Lord. There are times when His lovingkindness has filled our hearts with the consuming assurance that His wisdom has provided for our every need ; that His power has been equal to every emergency ; that our names are engraven on the palms of His hands and we have the assurance of His constant protection—He being for us is mightier than all that be against us.

I was thinking of a portion in the 94th Psalm. In the American Version it reads: "When I said, My foot slippeth, thy lovingkindness, O God, held me up." In the same chapter he mentions the throne of iniquity. This poor man cried and the Lord heard him and saved him out of all his troubles. "The angel of the Lord encampeth round about them that fear -Him, and delivereth them." (Psa. 34: 7.)

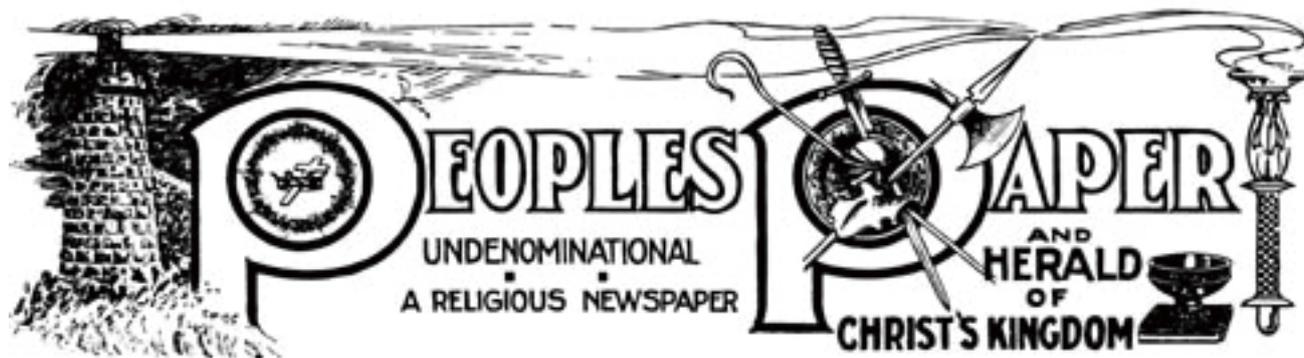
Do we think of His lovingkindness to us? Was that what David meant? Are not we all sure of his loving compassion? I cannot help thinking of the words of Brother Barton: "I hate my sins and failures, and I fight them every day ; but from sin and all its weakness I can never get away." Oh, how wonderfully the great God of love is teaching us that we should remember and rely on Him. Not only in the night watches but you and I in the loveliness of the morning, the glory of the noontide, with quietness, comfort and peace, do we go about our tasks in that manner? Have we rested beside the still waters? Do we pass that refreshment to others as they journey along? How wonderful it is to some, who find themselves craving the things of this world, if they just find a helping hand—someone who can explain to them the deep spiritual things of God. We can give a Word to him who is weary ; just a word to strengthen and cheer, a cup of cold water, or a ray of light. My prayer unto the God of Life is to be filled with the holy spirit. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid." (Psa. 27:1.)

One of the chief characteristics of the unbelief of the Israelites was fear—fear to trust themselves and their own hopes amid the ever-changing and unlooked-for experiences of the way. They would not trust Moses, their appointed leader. You and I are in the same journey, and thus We have those same experiences, sometimes those disappointments, unexpectedly. Well, if we do not bring the reinforcements of the spirit to bear upon it we will lose our own steadfastness. Let us meet them with such promises as are given to us in God's Word: "As thy days, so shall thy strength be"; "The Lord redeemeth the soul of His servants"; "Faithful is He that calleth you, who also will do it"; "Trust also in Him, and He shall bring it to pass."

The greatest of all feelings is an utter forgetfulness of self. —Ruskin.

Cannot we, in looking at our neighbour's behaviour towards us, look at the better part of it, rather than the worse?
—Hare.

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The Sufferings of the Body of Christ.

Read John 15: 16-27; 16: 1-4, 20, 22, 23; Phil. 1: 29;
Acts 9: 15, 16.

IT is such Scriptures as the above, as well as many others throughout the Bible, that establish beyond doubt the fact that the members of Christ's Body, in being prepared to be joint-heirs in the glory of His heavenly Kingdom, are made partakers in the sufferings of their Head during the earthly course.

As we are all aware, the term "Christ" signifies "anointed," and as there is much said in the Scriptures about the sufferings of the anointed Head, and the anointed members of His body, is it not reasonable to conclude that these particular sufferings come as a result of receiving the greatest privilege of all times, granted only during this Gospel Age to God's selected people—the anointing of His holy spirit?

The questions may be asked, Has not God's people of previous ages suffered for their loyalty and obedience to Him, and if that is so what difference is there with those of the Church of this Gospel Age? Surely there has been much suffering and sacrifice on the part of the faithful, prior to our Lord's first advent, as well as since. This is particularly revealed by the Apostle in Hebrews, chapter 11; so much so that he holds them up as living examples to the Gospel Church—as a cloud of witnesses whom we may well copy in faithfulness and devotion even unto death.

The difference between these and Christ's members, however, is clearly defined in the Scriptures. The faithful of the ages previous to Christ's sacrifice could not participate in the sufferings of the anointed; the begetting of the holy spirit had not then begun, as our Lord was the first of the new order, the Head of the New Creation. This is a matter that we need particularly to keep in mind. By so doing it not only enables us to rightly divide the Word of God by discerning the important change of dispensations and the opening up of the high calling, but further it reveals to us the great favour of God upon those who comprise the anointed Class, beginning with the day of Pentecost and ending with the close of this Gospel Age.

There is no need to enlarge upon the difference of the rewards for faithfulness to be granted the anointed followers of Christ and the faithful of previous ages. Most of our readers are well acquainted with the truth on this matter—that all prior to the first advent of Christ had earthly promises only, whereas the Body of Christ have the exceeding great and precious promises of the heavenly inheritance.

But does not this difference in rewards promised, help us to understand a most important feature in connection with all God's created beings of all times and on all planes of existence? We believe it does. We see in the case of the Ancient Worthies, it was not the promise of high exaltation to a heavenly sphere that kept them faithful. No, there was no such promise, and yet they remained true through the most trying experiences possible. What was it, then, that enabled these martyrs to remain faithful unto death, to whom the Apostle James adds testimony: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience"? It was the very same thing that alone will enable those of the present age, who partake of the sufferings of the anointed, also to endure to the end, and that is, the love of God.

Yes, it was the love for God that enabled Job to say: "Though He slay me, yet will I trust Him." Love for Him who had given and who in His good pleasure had taken away. No thought of reward entered into the minds of those early martyrs, when it came to enduring for the Lord's sake, and this, dear friends, is the secret of success in our cases, just as much as in theirs.

The Apostle says, "The love of Christ constraineth us." Yes, right from the beginning to the close of our Christian way, it is the love of God and of Christ that constraineth us, and will enable us to finish our course successfully; so let us guard well and cherish that which the Lord has granted, has blessed to us—that love for Him, our first love, which prompted us to enter the narrow way, willingly and joyfully entering into the sufferings of our Head. Let this gracious quality of love and supreme reverence for God be forgotten, become dim or obscured from our hearts and minds to any extent, then to that degree our participation in the sufferings of Christ will take on a different aspect altogether. There cannot be a willing, loving acquiescence to the will of God with those whose hearts have lost even a measure of

that love due from all who have been begotten by a gracious Father into His house of sons.

Now, how is it that particular sufferings come upon those begotten of God's holy spirit which do not come upon the household of faith generally, nor upon the world at large? Would we not expect that God's special people should be protected more than others, instead of being required to suffer in ways additional to the remainder of mankind? There is certainly a protecting care over the members in Christ not granted to others, but this does not shield them miraculously from the sufferings incidental to the fall on account of disobedience, and the Lord additionally wisely permits trials and testings upon these called out people, to test, prove and develop their loyalty to Him—determining as to whether their love for Him is of the quality that it will endure all things for His sake, and not only so, but count it a privilege so to do.

There are various kinds of sufferings in the world, if we may express it that way, all of which are permitted for some good purpose, and in considering those that come upon the anointed Body of Christ, it will not be out of place to briefly review the sufferings of others as well, as this will help us to appreciate our standing in the favour of God not enjoyed by others.

Sufferings as a whole may perhaps be grouped under four main headings—two of these relating to the world, the third applying to the household of faith, and the fourth only to the anointed in Christ Jesus.

In the first place, there are sufferings that come to every human being because of the death sentence pronounced upon our first parent. No one escapes these, though all do not share in them in exactly the same way. Some have more bodily weaknesses than others, and so have many aches and pains, while some with other inherited weaknesses suffer in different ways just as severely. The sufferings connected with the loss of near and dear ones on account of the death sentence would also come under this heading.

Now, what is the position of the Body members in Christ, in regard to sufferings of this kind? As we saw previously, they are not shielded from; these in any miraculous way; they are permitted to experience aches and pains and other inherited weaknesses incidental to the dying process, just as others, but there is this difference. Inasmuch as they have presented their bodies to God a living sacrifice, being previously justified by faith in the blood of Christ, all experiences connected with the consummation of their offering on God's altar may be viewed in a sacrificial sense; not in a direct way as the sufferings of the anointed, but in an indirect way which does not fail to bring a blessing when these sufferings are accepted from this viewpoint and taken in the spirit of patience and submission. Thus the Lord's people suffer not as those without hope, just as they sorrow not as those without hope with the passing of their brethren, earthly relatives or others of the human family from the present life. So, from this, the first aspect of sufferings, we find the Lord's people highly favoured above the world at large, realising that these general sufferings help greatly in the development of their new minds, the new character that is being formed like unto that of our Head. What the world, then, may take oft times in a grumbling manner, the members in Christ should take in a spirit of cheerful endurance, praising God for His grace and strength, which alone assists, them to endure all things, for their highest welfare.

Coming then to a second form of sufferings which also come upon all in common, we would refer to those which are the result of a measure of wilfulness—more or less as the case may be. Where the degree of wilfulness is very small there would be a close connection with the sufferings referred to in the first place as being inherited sufferings, but where the wilfulness increases, sufferings that then result are in a definite class of their own. The Apostle seemed to have such as these in mind when he said, "Whatsoever a man soweth, that shall he also reap"; the result being particularly an individual matter, and in the case of wrong-doing, the reaping is of course intended to correct and show the wrong-doer that such a course of wilful transgression will not profit him or her lastingly. How often sufferings of this kind turn those in the world to bitterness—quite the reverse result as should be, and so something more severe will be needed to correct in due time. However, many others in the world learn their lessons, and so profit by the sufferings and are building up a right foundation for the times ahead.

Respecting the Lord's people we find they also are not exempt from sufferings of this kind, though with their progress in the Christian way the Lord would expect, and they should expect also, to have less and less of wilfulness in any thoughts, words or actions. The Apostle Peter exhorts: "Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters." Any sufferings as a result of any of these things should at once prompt to repentance and seeking forgiveness at the throne of grace. As the Apostle John declares: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

How favorable again is our position in comparison with that of mankind as a whole—they have no advocate, but we have an Advocate with the Father; they have no throne of grace, but if we confess our sins God is faithful and just to forgive us, and to cleanse us from all unrighteousness. Realising, then, the gracious provision whereby we may keep our garments white, does not this provoke in us a most fervent desire that our use of the throne of grace for forgiveness of anything of a wilful nature would diminish more and more as the days go by, ever remembering that any sufferings under this heading are really blots upon our garments. Not that we should neglect to have our account cleared, so to speak, but striving that nothing should enter on the adverse side of the ledger; having the mercy seat as free as possible for praise and thanksgiving to God, and petitions for increasing blessing and filling of His spirit upon all the members in the anointed, as well as ourselves.

A third form of suffering which is not experienced by the world at all is that which comes upon the household of faith. All who by faith in the blood of Christ have reached the position of justification would participate in these suffer-

ings for righteousness sake, and for the Word of God, if faithfully living up to their privileges. This would seem to be the form of sufferings endured also by the faithful ancients of the ages prior to this Gospel Age referred to previously, and while the members who will make up the anointed Body of Christ endure all these experiences also, it will be realised that there are some sufferings which the Church, the antitypical goat class, experience which no others do, inasmuch as it is from the household of faith that the Church is selected.

It was this fourth and highest form of sufferings that our Lord urged His disciples to endure in, just as He had set an example, and which all the Apostles so faithfully emulated in their lives of sacrifice as the foundation members of the anointed Body of Christ.

Let us note again the words of our Lord to that effect in John 15. Verse 20 reads: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you. But all these things will they do unto you for My name's sake, because they know not Him that sent Me." How clear it is that the sufferings that came upon the anointed Head, must come also upon the members of His Body, and in a very special sense upon no others.

Turning again to Phil. 1: 29, we see too how the Apostle so definitely expressed the matter—"For unto you it is given in the behalf of Christ not only to believe on Him, but also to suffer for His sake." Some may be content to merely believe in Christ and may suffer to a marked extent for such belief, as members of the household of faith, but for the members of His Body, His anointed, there is a deeper and feller affiliation altogether,—they suffer for His sake in that they have fellowship in His sufferings, being made conformable unto His death—the sacrificial death. They are beheaded for the witness of Jesus; being planted together in the likeness of His death that they may also be in the likeness of His resurrection.

St. Paul expounds this matter so clearly again in Col. 1: 24—"Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." He rejoiced in suffering for those brethren, because, they being Christ's members, he was in that way suffering for Christ, and so was participating in that which was left over of the sufferings of the Head for the anointed Body to fill up, or complete, during this Gospel Age, the antitypical Day of Atonement. It is in this way that we can understand the matter of the sin-offering. There is nothing to imply that the sufferings of Christ the Head were not completed at the time of His death; nothing more is necessary to add to that which He finished at Calvary, but God has graciously arranged that those who will constitute the members of His Body shall walk in His steps of suffering, if they are to be worthy of a place with Him in His throne. This implies participation in the most absolute sense, and which can be understood and experienced only by the fully consecrated and anointed members of His Body.

How true it is that throughout this Gospel Age great numbers of earnest men and women have suffered for their beliefs in the Word of God, who have not participated at all in the sufferings of the anointed. Many to-day are likewise giving their lives in what they believe to be a true witness for Christ, and yet the teachings given out so often do not honour the One they seek to serve, and while we are glad that all who are sincere shall have their reward in due time, yet it will be only those who enter completely into the sufferings of Christ who shall be granted a part in the first resurrection.

The question may be asked as to how we may know that we are participating in the sufferings of Christ? Surely this is an important matter, and the words of our other text in Acts 9: 15, 16, concerning the Apostle Paul, may help in this respect—"The Lord said unto him, Go thy way: for he is a chosen vessel unto Me to bear My name before the Gentiles and kings and the children of Israel: For I will show him how great things he must suffer for My name's sake." While we cannot expect to be used in anything approaching the degree in which God used the faithful Apostle, yet His words, there—"I will show him how great things he must suffer for My name's sake," would seem a very definite guide to all the members who belong to the same Body as Paul. Has not the Lord shown us in the past many great things concerning His wonderful plan of salvation, and amongst these has He not clearly revealed the necessity for us to walk in the sacrificial course as set by Christ and those who formed the early Church? Surely He has; and do we not find as individual members in Christ that the Lord "shows" us, from time to time, various ways of serving Him, and amongst these may come some suffering for His name's sake. The main point is: do we act on all that the Lord "shows" us as being opportunities of service? If so, no doubt we receive much blessing at His hands, even in the hard places, but if not we cannot expect the Lord to keep on "showing" us; we must follow out the opportunities that are already ours, if we are to merit His guiding and leading in the way of sacrifice for His name's sake. No doubt Paul was a very ready pupil in the school of Christ, but he was not "shown" everything at once respecting the sufferings required of him; so with us the Lord graciously "shows" us step by step that which He would have us do and suffer as members of His Body. This of course applies to those who do not only believe on Him, but who esteem it a privilege to suffer for His sake.

And what do we mean by esteeming it a privilege to suffer for Christ? Is it a privilege? It surely is, whether we understand and appreciate it that way or not. If God had not predestinated the selection of the Body of Christ, there would of course have been no opportunity of entering into the sufferings of our Head. The faithful of the present time would have been in the same position as the Ancient Worthies, who were glad to endure all things permitted, because of their love for God and His righteousness, with no promise of high exaltation at all. Even under such terms it would have been a reasonable service for us also to suffer as they, but how reasonable or gracious is the invitation of the present time, during this Gospel Age only, when we find that the sufferings of the anointed Body are for the purpose of preparing us for heavenly glory. Who cannot see that there never has been such a privilege available, and never will be again, and that the Apostle truly had the right viewpoint when he declared that "the sufferings of the present time are

not worthy to be compared with the glory to be revealed in us.”

Dwelling again on the thought of the Lord “showing” us what things we are to suffer for His sake, even as with the faithful Apostle, does this not give us a sense of security, so to speak, that nothing apart from what God designs can come to us as part of the highest of all sufferings, because we are members of the anointed. Even with the experiences that may be classed in the first three forms already discussed, there is nothing that can come but what passes under the complete supervision of the Lord; so, surely, there is full protection in every way that nothing can touch us at all, but what can be turned to good account, for our own blessing and to the praise and glory of God.

This should guard us against thinking or feeling that if only the Lord would “show” us in some other way, by some different sufferings to those we may have, then we would be sure to overcome easier. Even as we covenanted to be beheaded for the Lord’s sake, how we need to keep very fully in this beheaded condition, appreciating and rejoicing in the fact that the Lord condescends to “Show us what things we are to suffer for His sake.” If we are not able to accept and enter into those experiences which He “shows” us with full desire and delight to do His will, then we cannot expect to be granted the great prize which will be gained by all those who do, even as our dear Lord set us an example.

Let us then endeavour to walk in the steps of our dear Master, counting not our lives dear unto us, but sacrificing in every opportunity, “about our Father’s business,” and then, because of our loyalty to the truth and witnessing for His cause, being counted worthy to suffer for His sake, let us take in the true spirit those things “shown” to us as being the very best for our individual cases, because supervised by our all-wise and loving Lord who knows us better than we know ourselves.

It is good, too, that we meditate upon the long-suffering of God toward us, and realise that it is not on account of our worthiness and suitability for the heavenly inheritance that He has arranged the high-calling especially for us of this Gospel Age. Truly, we might think it would have been easier for God to elevate some of the heavenly hosts to be joint-heirs with His Son. Then, coming to earthly beings, surely those old patriarchs referred to previously were as good as any called during this Gospel Age, and possibly better in many ways, and yet God passed them by and condescended to raise up from amongst the poorest and weakest of the fallen race a company who, by this very transformation, would thus manifest forth the glory of God’s power to all eternity. It all depends, then, how we co-operate with God in His desire to work in us, by His holy spirit, to will and do His good pleasure of transforming us vessels unto honour, and meet for His use both now and in the ages to come—to the praise and glory of His name. Let us rejoice in the fact that to this end He “shall show us what things we must suffer for His sake.”

The World is Old with Centuries.

“The world is old with centuries,
But not for these she bows her head;
Close to her heart the sorrow lies:
She holds so many dead!
Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans—How long
Ere all shall be made new?”

“Yet brightly on her smiles the sun,
A bounteous heaven delights to bless;
O! what shall be that fairer one,
Wherein dwells righteousness?
O happy world! O holy time!
When wrong shall die, and strife shall cease,
And all the bells of heaven chime
With melodies of peace.

“No place shall be in that new earth
For all that blights this universe;
No evil taint the, second birth
There shall be no more curse.
Ye brokenhearted, cease your moan;
The day of promise dawns for you;
For He who sits upon the throne
Says, ‘I make all things new.’

“We mourn the dead, but they shalt wake!
The lost, but they shall be restored!
O! well our human hearts might break

Without that sacred word!
Dim eyes, look up! sad hearts, rejoice!
Seeing God's bow of promise through,
At sound of that prophetic voice:
'I will make all things new.'"
—Selected.

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A New Year Exhortation.

The following article, written over thirty years ago on 1 Peter 1: 13-16, is commended as a very fitting exhortation for the opening of another year.

To appreciate the exhortations of the apostles, we need to become acquainted with their several characters; to note their circumstances; to mark their zeal and faithfulness ; and_ to remember that every word of exhortation addressed to the church has the substantial backing of their worthy examples. They endured hardness as good soldiers, and suffered much for the privilege of declaring the truth. In their writings are blended a high degree of the power of logic, eloquence and pathos, combined with an inspiring enthusiasm which must awaken in every student of their teachings a measure, at least, of the same sacred flame.

Though written so long ago, these words of exhortation lose none of their force to us. They were penned for the instruction of the whole church, down to the end of the age. The introductory, “Wherefore,” refers us to the glorious hope of our high calling, and of the necessarily severe measures required to' fit us for our exalted inheritance, as mentioned in the preceding verse. Peter would have us appreciate what it is to be called with such a high calling—to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith. (Verse 4.) He would have us know that, if faithful, we are to be ‘made even “partakers of the divine nature,” and that we are to be joint-heirs with Jesus Christ, of all things.-2 Pet. 1: 4.

As the spirit of God draws our hearts into closer fellowship and sympathy with the divine mind, the value of these “exceeding great and precious promises” is more and more fully realized, until there glows in our hearts the same holy enthusiasm that so filled the hearts of the apostles. And only when our hearts are thus warmed and our minds thus awakened, are we prepared to understand the Apostle's “Wherefore,” upon the inspiring comprehension of which depends our ability to heed the earnest exhortation which follows.

If our hearts aft not duly inspired with this hope we have begun to esteem it lightly, or to forget it, or to think of it as an idle tale—to heed the counsel of Peter, here given, will be impossible. If, therefore, we realize that a spiritual lethargy has to any extent been creeping over us, imperceptibly benumbing our spiritual senses, so that the truth is losing its inspiring power upon us, our first duty is to betake ourselves to prayer and to communion with God and His Word, that its sanctifying power may be realized.

“Wherefore,” then, you that discern the prize of your high calling, and who are endeavouring to press along the line toward the mark, “gird up the loins of your mind.”—as in illustration ; strengthen and fortify your purposes and efforts ; renew your determinations, redouble your diligence; cast aside the weights of unnecessary worldly cares; increase your zeal; and, as the Apostle Paul also urges, run with patience the race set before you. Run, not like one who- is merely beating the air, but like one who has a purpose in view, and who, in desperate earnest, is determined to make his calling and election sure.—Heb. 12:1; 1 Cor. 9: 26.

Having thus “girded up the loins of your mind” for a long, steady and determined effort, he further counsels,—
”Be sober:” do not allow yourself- to become excited and, under the spur of excitement, to exhaust all your spiritual vitality in a very short time, and then to suffer a relapse into coldness or discouragement ; but thoughtfully to consider

and prepare for a long and patient endurance of all the discipline and trial of faith and patience necessary to prove an overcomer and worthy of the blessed reward promised “to him that overcometh.” The race before us is not one to be run by fits and starts, but by “patient continuance in well doing.” Soberly, thoughtfully, we are to weigh and endeavour to realize the import of the exceeding great and precious promises and to gather from them their invigorating inspiration; earnestly we must apply our minds and hearts to the instruction of the inspired Word of God, availing ourselves also of such helps --of “pastors and teachers” and their literary productions—which prove harmonious with, and helpful to, the study of the Scriptures ; diligently and patiently we must submit ourselves to all the transforming influence of divine grace and truth ; and then, loyally and faithfully, we must devote our consecrated talents, however few or many, to the great work of preaching this gospel of the kingdom to all who will hear.

Such a sober view of the situation fortifies the mind against discouragement, and enables us, as the Apostle suggests, to “hope to the end for the grace to be brought unto us at the revelation of Jesus Christ.” Such a sober view keeps Reason on the throne of our minds. And Reason says, The divine call to joint-heirship with Christ clearly implies eligibility to the exalted office ; the divine promise clearly insures divine grace to enable us to fulfil the conditions; the divine provision for my justification, by faith in the precious blood of Christ, releases me from the condemnation to death ; and the righteousness of Christ, imputed to me by faith, fully supplements all my weaknesses, so that before God I stand approved in Him. Sober Reason also says : The directions given in the Scriptures to those who would run the race are clear and explicit, and make plain every step of the way to those who are truly and fully consecrated to the Lord. The examples of the Lord and the apostles shine on the pathway with a moral lustre and glory that cannot lead us astray. If we walk in their footprints we will assuredly reach the same goal.

Therefore in this sober view of our high calling and its privileges, and the abundant resources of divine grace, let us not be discouraged or overcome in any way, but let us hope to the end for the grace (favour) that is to be brought unto us at the revelation of Jesus Christ—at His second advent. The church has enjoyed much of the divine favour all through the age of her probation and trial; but the grace to be revealed at the revelation of Jesus Christ—when He comes to reign in power and great glory—is her exaltation with Him to sit with Him in His throne. This glorious consummation, the church all through the age must steadily keep in view : but how glorious is the privilege of those of its members living in this. end of the age, when already, even before our change into His glorious likeness—in a moment, in the twinkling of an eye —we begin to enter the joys of our Lord.

Those who are still sober and faithful, and who have not cast away their confidence, have been led into the secret of the Master’s presence; and they have been made to sit down to meat, and the Master Himself has come forth and served them. Yes, our hearts have been made to burn within us while He has opened up the Scriptures and made us understand, from the testimony of the law and the prophets and the apostles, that the time is fulfilled--that the end of the age is now here, and that the Lord of the harvest is present to direct and supervise the great work of reaping the fruit of precious seed long ago sown in tears, and now to be gathered with joy and singing; while He has opened up to us the treasures of divine wisdom and grace displayed in the plan of the ages, which God purposed before the foundation of the world, Which He has been gradually working out in the ages past, and which is now nearing its glorious consummation.

Oh, what feasting, what rejoicing there has been around the table of the Lord, as one after another the treasures of divine grace have been opened to us, revealing the glories of the new heavens and the new earth, and the blessedness of all the obedient- subjects of Him who sitteth on the throne to reign in righteousness ; how all tears shall be wiped from off all faces, and how the-reproach of God’s people is to be taken away ! Well indeed dirt Daniel prophesy, saying, “Oh, the blessedness of him that waiteth and cometh to the thousand, three hundred, thirty and five days!” the days of the Lord’s second presence, when all that is written to be accomplished by His glorious reign shall begin to come to pass.

Seeing, then, that such are our privileges and hopes, “what manner of persons ought we to be in all holy conversation and god-likeness?” (2 Pet. 3: 11.) Being purified by this hope, ought we not, as the Apostle exhorts, to fashion ourselves, not according to the former lusts (desires and ambitions, which we had) in our ignorance, but as He who has called us is holy, should not we also be holy in all manner of conversation—in all our words and ways? Since it is written, “Be ye holy ; for I (the Lord) am holy” (1 Pet. 1 : 15, 16), should not we who are called to be partakers of His own nature and glory be holy also?

Some Christians have the erroneous idea that God does all the fashioning and that His children are to be merely passive in His hand ; but Peter does not so express it. He exhorts us to fashion ourselves according to the divine instructions. There is a work to be done in us and about us, and those who are not up and doing, but who passively sit and wait for the Lord to work miracles on their behalf, are greatly deceived and are giving the enemy great advantage over them, which he will certainly use to bind them hand and foot and cast them into outer darkness, unless they bestir themselves to work out their salvation with fear and trembling, while God, co-operating with their earnest efforts, works in them, to will and to do His good pleasure. (Phil. 2:12, 13.) “Watch and pray,” beloved, lest any of these snares of the enemy entrap you and beguile you of your reward.

How Readest Thou.

“ ‘Tis one thing, friend, to read the Scriptures through,
Another thing to read to learn to do;
‘Tis one thing, too, to read it with delight
And quite another thing to read aright.

“Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Scriptures seek

“Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbours do,
To see how long ‘twill take to read it through.

“Some read the blessed Book, they don’t know why,
It somehow happens in the way to lie;
Whilst others read it with uncommon care.
But, all to find some contradictions there.

“One reads with father’s specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And think it means exactly what they thought.

“Some read to prove a preadopted creed,
Thus understand but little what they read;
And every passage of the book they bend
To make it suit that all ‘important end.
So people read, as I have often thought,
To teach the Book instead of being taught.”

For this He did once.

“Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s ; for this He did once, when He offered up Himself.”--Heb. 7 : 27.

IN studying the Book of Hebrews it is well to keep in memory that the Apostle’s thought was not to give a detailed explanation of the types Of the Law, but merely to prove to the Jews that they should look beyond the high priests and the under-priests of the Aaronic order for a greater higher Priest of our profession (order) and a superior under-priesthood, “a royal priesthood.” In the text above quoted St. Paul is drawing attention to the fact that a repetition daily and yearly of the sacrifices of the Law on a higher plane is not to be expected, but rather that the One Priest (Christ, Head and Body) in the antitypical Atonement Day accomplishes the entire work which will usher in full forgiveness and reconciliation to all the people. This in type was done in the one Atonement Day and the antitype of that Atonement Day is not yet ended. It will close with the end of this Gospel Age. It will close when the last member of the Body of Christ shall have suffered with the Lord, “Filling up that which is behind of the afflictions of Christ.” --Col. 1 : 24.

The Anointed One.

The first offering of the Day of Atonement was the bullock, which typified the man Jesus. It was because of this offering and by the act of consecration that our Lord became the Anointed One—”The High Priest of our profession.” As the spirit-begotten High Priest our Lord for three and a half years offered up Himself, His manhood, in sacrifice. He finished that offering, typified by the bullock, at His death. Then, as shown in the type, He took the blood of the bullock and proceeded into the Most Holy, “there to appear in the presence of God for us”—the “household of faith.”

Goat Follows Bullock.

In the type the typical high priest, after offering the first sacrifice and after applying its blood on behalf of the body (the under-priests) and his house (the tribe of Levi), laid his hands on the Lord’s goat and slew it and did with it as with the bullock, • except that its blood when taken into the Most Holy was differently applied—on behalf of the other eleven tribes, who represented all nations, peoples, kindreds and tongues of humanity.

Two Parts of One Sacrifice.

These two offerings and their distinctly separate sprinklings of blood were both parts of the one Atonement Day service--”This he did once.” Two . deaths are clearly shown and two blood sprinklings; and on behalf of two different classes; but they were parts of the one sin atonement. Just so our Lord, during His earthly ministry, was dying daily, yet it was one sacrifice ; so also when we fill up a share of His sufferings, dying daily, it is a part of His sufferings and sacrifice, which He is still accomplishing in us once for all—this He does once and will never repeat. All sacrificing of

this sort will end with this age—He will accept no further members of the Body of Christ, no additional members to “the royal priesthood.”

Fellowship of Mystery.

As we have repeatedly shown, the first Atonement Day sacrifice was our Lord’s sacrifice of His own flesh, the man Jesus, and the second sacrifice was that of His adopted members—those justified by His blood and consecrated to his service even unto death. These accepted by the Lord are sacrificed by Him as parts or members of Himself ; and their blood (death) is counted in as a part of the blood of Christ—”Dead with Him.” This is the “Mystery” hidden from previous ages and generations. The “fellowship of this Mystery” was granted to the Jews and Gentiles of the “little flock” of the called and chosen and faithful.

Lord’s Hand on Antitypical Goat ‘at Pentecost.

Our Lord as the High Priest laid His hands upon the “Lord’s goat” at Pentecost. His power (hand) there came upon His followers accepting their consecration and bringing to them the trying experiences as His members which faithfully endured will, according to the Divine plan, grant them a share with Him in His Divine nature and Kingdom. It is not the suffering of the Church that counts, but the sufferings of Christ. It is because we are counted in as members of Christ, “Members in particular of the Body of Christ,” that we are permitted to be His members on the spirit plane and to share the glories and honours of our Head. “If we suffer with Him, we shall reign with Him.” “If we be dead with Him we shall live with Him.”

Sufferings of Christ Continue in His Members.

Thus the sufferings of Christ, while in the one sense of the word ended at Calvary, in another sense of the word continue in His members ; this is a “mystery” to many. The sufferings of Christ are still in process and His faithful ones are still filling them up. St. Peter tells us that the prophets of old spake of the sufferings of Christ and of the glories that should follow. The sufferings of Christ Jesus were followed by His personal glorification, demonstration of which was given at Pentecost; but the glory mentioned in this text has not yet been accomplished. It awaits the completion of the sufferings, of Christ—the sufferings of the members. “For if one member suffer, all the members suffer with it.” (1 Cor. 12: 26.) “When he shall appear in glory, we shall appear with Him.” We shall be glorified together, if we suffer with Him as His members.

When Millennial Kingdom Will Be Ushered In.

With the Jews there was a Day of Atonement every year, with its sacrifices repeated year by year continually. But with Christ there is but one anti-typical Atonement Day and when its “better sacrifices” shall have been accomplished—when the great antitypical High Priest shall have finished the work of offering up Himself, including His members, thereafter there will be no more sufferings of Christ for anybody to fill up. The glory of the Millennial Kingdom will then be ushered in. The sins of the whole world will be blotted out so far as God is concerned and the High Priest of our profession will be a Priest upon His throne (Head and members) after the order of Melchisedec.
(Z. 1909-153.)

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The production of the above book of poems has now been definitely decided. Owing to the busy period recently the work of preparation has been delayed, but this will proceed early in the new year, D.V.

The book is to be printed by duplicator, and the setting and the type to be used will be seen by the sample poem enclosed in this issue. The orders already placed by some of our friends are much appreciated, and all particulars as to price, etc., will appear in next month’s issue.

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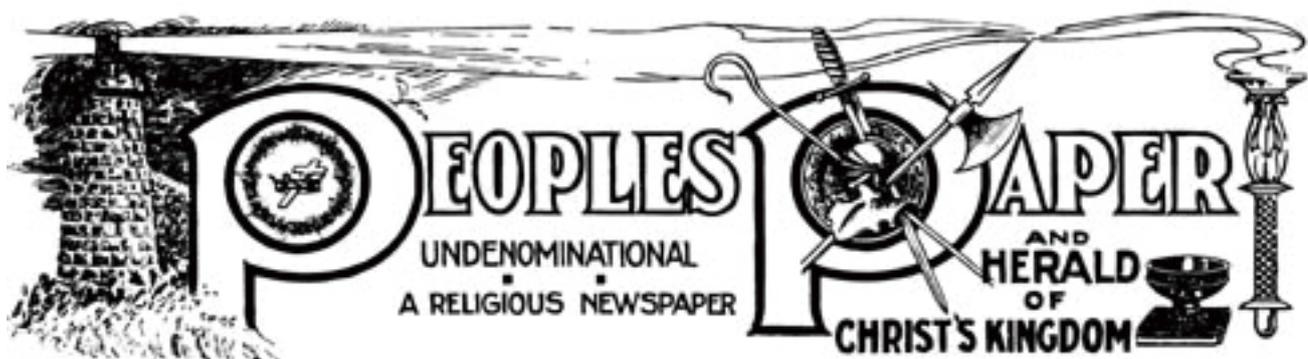
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The People that know the Joyful Sound

Blessed are the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance.

Psalm 89 : 15

SALVATION is the joyful sound as the poet has well expressed it, saying:

“Salvation! O the joyful sound,
What tidings for our race;
Deliverance for the world is found
Through God’s abounding grace.”

This is the Gospel as delivered by the angelic messengers—Good tidings of great joy unto all people. But also how few have heard the joyful sound. As mentally we glance over the sixteen hundred millions of the world’s population, we find that even the most extravagant claims would show that not one-fifth of the whole have ever heard these blessed tidings—the four-fifths are blinded by the god of this world, and see nothing and hear nothing of God’s grace. How we should rejoice that under divine providence we were born in lands where the light of truth sends forth at least a feeble ray, and where many are not totally deaf to “the joyful sound.”

Yet coming to civilised lands, we are surprised, almost appalled, at the gross darkness which beclouds the minds of the people of so-called Christendom, and by the dimness of vision and dullness of hearing of the vast majority of those whose lives have fallen unto them in pleasant places. Mentally, we see nearly two-thirds of the so-called enlightened fifth of humanity bowing to the Virgin Mary.

Addressing her in prayer, and crossing themselves with reverence at the mention of her name, and generally grossly ignorant of the divine character and plan, believers in an eternity of torment for all except those of their own communions, and in long periods of purgatorial agony for the great majority of their members. Heart sick with the picture, we exclaim : “Oh that these people could hear the joyful sound!” for evidently they have at very most merely heard an indistinct strain of it, conglomerated with the jargon of Babel’s confusion and Satanic discord.

Looking expectantly to the rest of the so-called enlightened fifth of humanity known as “Protestants,” we enquire : Are these the blessed people who know the joyful sound? A hundred discordant voices answer : Yes ! But we enquire : If you have heard it, why such discord, such clashing of doctrines, such separation from each other by creed-fences ? Are not all the people who know the joyful sound one people—the one Church of the living God, whose names are written in heaven. This at once arouses doubt respecting Protestantism, and we hearken for evidences to the contrary that many, if not at least all, know “the joyful sound.” Amongst these there are found many who know more respecting the divine character than do the outside fifteen hundred millions, and yet here also we find great blindness, obscure mental vision, great deafness to the voice from heaven. Truly amongst these also the great Adversary has done a work, so that although in their midst more may be heard of “the joyful sound” than amongst other classes of the world, yet Satan has here introduced the discords so as to almost drown the heavenly music. For while to some extent Protestantism discerns God’s love and justice, the Adversary has beclouded its vision and dulled its hearing for the truth by whispering theories that are at variance with divine justice and love, and make void and meaningless the joyful sound ; to some whispering that God never had either sympathy or provision for any except “the elect,” to others that God has the sympathy for all, but lacks the power and wisdom to give practical assistance to any but the few ; and thus in the minds of nearly all, “the joyful sound” is reduced to a song of praise and joy from a little flock with which will mingle to all eternity the anguishing wails of the vast majority of thousands of millions.

There are a few who discern that these discords are of the Adversary, and that the joyful sound, if separated from Satanic in harmonies, is beautifully harmonious beyond any other sound or song. Full of the spirit of the song themselves, they hasten to make its beauty known to others, and to point out the origin of the discord. They feel that it will merely be necessary only to indicate this, and that others will, like themselves, be able instantly to discern and reject the discord and rejoice more fully than ever in the true Gospel. But alas! they find that even amongst the Protestant fifteenth of humanity not only is the darkness great, but the depravity of heart and mind are so dense that the discord is preferred to the joyful sound, the good tidings of great joy for all people is spurned, and considered to be the discord that is of the Adversary. Only here and there can be found any who can distinguish the joyful sound of the heavenly message from those by which Satan has “deceived all that dwell upon the earth.”—Rev. 18: 23; 19: 20; 20:3.

Sounding The Jubilee Trumpets.

The question may arise: Why did God permit Satan, through human agencies, to bring false doctrine amongst His people during the dark ages, to blind them to the true light and the heavenly harmonies of the divine plan?

We answer that God’s purpose during this age has been the selection of merely a little flock of overcomers to be joint heirs with His Son in the coming Millennial Kingdom, which is to bless all the families of the earth, and by permitting darkness to come upon this nominal church class He has—(1) Taught a great lesson both to angels and men concerning the necessity of not only starting right, but remaining loyal to the Lord and His Word, and maintaining a teachable attitude of heart ; (2) doubtless the majority of the little flock has been selected from the two ends of this gospel age—its beginning and its closing years; (3) there may have been much more knowledge of the joyful message amongst God’s people during the dark ages than we now have means of knowing, since the history of that time had

few recorders, and these dealt chiefly with the error-blinded systems and ignored or misrepresented the unpopular instrumentalities used by God in making the “joyful sound,” some of whom quite probably were denominated heretics because they knew the joyful sound of the true Gospel, and proportionately denounced the popular doctrines of devils.

At all events, under divine providence, the “joyful sound” is now heard above the din of Babel, by those who have “ears to hear,” and it is found to be the very same Gospel which was preached by our Lord and the Apostles, and announced on the plains of Bethlehem; “a joyful sound,” good tidings of joy, which shall be to all people. Moreover we are now near the early dawn of the Millennial Day, which, in the Scriptures, was typically represented to Israel by their jubilee year of release from bondage and the return to original possessions, etc. And as the priests were to announce the jubilee year in the Day of Atonement by the blowing of silver trumpets, so here we have the antitype : the royal priests in this, the close of the antitypical (the Gospel Age) are to blow the silver trumpets of truth (silver being a symbol of truth), announcing to the people that the grace of God is come nigh unto them, and that during the Millennial Day (of one thousand years) now at hand the great High Priest, also Prophet and King, shall stand forth as God’s representative,- and by virtue of His own sacrifice shall give the needed blessing of knowledge to all mankind, and shall lift up out of degradation and sin and death by His providence and grace all who seek to come back to righteousness and fellowship with the Father through Him.

So then, as it was appropriate in this type that this announcement should be made at the close of the Day of Atonement, so that indicated that it is the part of the Divine Plan that the sounding forth of the joyful sound, the message of the jubilee of divine love and favour and blessing should be given at the present time in the closing days of the Gospel Age, the closing hours of the great Atonement, and near the dawning of the Millennial Day.,

Now, another matter, little in itself, and easily overlooked in our translation of the Bible, is the fact that the very word (turnah) used in our text, rendered. “a joyful sound,” is the same Hebrew word that is used in Lev. 25: 9, where the sounding of the jubilee trumpet is commanded. How strikingly the Lord has arranged His word to make it a basis for faith and joy to His people. How clear it is to those who know “the joyful sound,” and yet how obscure to all others! Well does our text say “Blessed are the people who know the joyful sound.” The blessing on them is certainly not of their own merit, for we are all conscious of the fact that in our flesh dwelleth no perfection, and that none of us could be commended to God by our own righteousness — all of these blessed people who know the joyful sound have reason to give thanks unto Him who loved them, and who bought them with His own precious blood ; in whose merit alone they have standing with the Heavenly Father. And yet they have something to do with the matter of their blessing, something to do with the fact that they have heard, and hearing have discerned the joyful sound ; while others hearing, have not discerned it. They have the hearing of faith ; from the little they first heard, they must have cultivated honesty with themselves, a love for righteousness, a hatred of iniquity, honesty with the Lord, honesty in handling His Word, “not handling the Word deceitfully” (2 Cor. 4:2). They must have consecrated their hearts fully to toe Lord, and thus come fully under the guidance of “the spirit of truth,” else they would not be able to discern better than others between the joyful sound of the truth and discordant error. Evidently in these we see fulfilled the Scripture. “He is a rewarder of them that diligently seek Him (to know Him, to know His will).”--Heb. 11:6.

The New Song of Moses and the Lamb.

Our Lord in symbol pointed out to us the fact that the message of His grace in the closing days of this Gospel Age would be so different from the commonly accepted message misnamed the Gospel, that it would be properly called a new song, although it would be the old song of Moses—the message of blessing typified by the writings of Moses and by all the ceremonies of the law, and the message of the Lamb, the good tidings of the birth of our Lord and throughout His own ministry, when all the people “bare him record and wondered at the gracious words that proceeded from his mouth” (not threats of eternal torture to nine-tenths of the human family), and the testimony of all the Apostles respecting the Lamb of God and the great work to be done by Him in “taking away the sin of the world.” It is merely this same song that is now being sung by those whom God has blessed with a knowledge of the truth.

It is a worldly proverb that truth is stranger than fiction,,yet this proverb is shown throughout Christendom., to-day ; the vast majority of professed followers of Christ are strangers to the truth, but quite familiar with the fictions of human invention, “traditions of the elders,” which make void the Word of Gad. It is in full accord with this that the angel declares to the Revelator that no man can learn to sing this song except the “elect,” the 144,000, the little flock (Rev. 14: 3). It is necessary indeed to be somewhat of an overcomer before anyone could venture to sing this song, to declare before men the lengths and breadths and heights !,and depths of the goodness and graciousness of the - Divine Plan of which Jesus and His sacrifice are the centre. To all others the fear of man bringeth a snare, and stops their mouth from “speaking forth the praise of Him who calleth us out of darkness into His marvellous light.” But the people that do know their God (His character and plan) shall be valiant, and do exploits, and like the Apostles of old, will feel and say “whether it be right to obey God or man, judge ye ; but we cannot but speak the things which we have seen and heard.” (Dan. 11: 32; Act 4 : 19,20.

Nor need we suppose that the fact that only 144,000 can sing this song, implies that those able to sing the song could not fall from their steadfastness and become castaways, and lose the privilege of singing it. The Scriptures assure us that only by unceasing faithfulness will any be permitted to continue to be reckoned as members of that elect company foreknown and pre-arranged by God. Our Lord says that He will blot out the names of those who are unfaithful, that other names may be written in their stead. He clearly intimates that unfaithfulness will cause that the crown set apart for the faithful will, if he prove unfaithful, be given to another.

The Walk of the Blessed People.

In harmony with the foregoing is the intimation of our text, which implies that in order to be of the people who will

know the joyful sound, it will be necessary to walk in the light of God's countenance, or reversing the statement is the thought that all who walk in the light of God's countenance shall be His blessed people, and shall know the joyful sound.

What a lesson of holiness is here, not a lesson of human perfection and self-commendation to God, but a lesson of abiding in Christ under the robe of His righteousness and of walking continuously with Him in the path of the just, which shineth more and more unto the perfect day. And whoever would walk with Jesus in the light of divine favour must needs tread the narrow way of self-control and self-sacrifice—even unto death. Whoever delights in, sin and sinful practices cannot walk in the company of Jesus, cannot be recognised as a member of His body, or under His robe. As the Apostle says, those accepted of Christ and who would maintain affiliation with Him, must remember that all of the royal priesthood are given the truth, not to make them vain and boastful or high-minded, but to purify them and to sanctify them. "He that hath this hope in him purifieth himself even as he is pure."

Clearness of Vision Necessary.

We believe that these inspired words will help all who understand them to measure up to the divine ideal which they present to our minds. "Blessed are the people who know the joyful sound, they shall walk O Lord, in the light of thy countenance." Another line in full harmony with this from the succeeding Psalm might be added: "Let the beauty of the great King be upon us." Only those who see this beauty can discern somewhat of His justice, mercy and love. His wisdom and power can clothe their new minds with these glorious graces which more and more shine before our anointed vision as the beauty of the Lord. And the more clearly seen the more faithfully we can copy them, and the better do we love the joyful sound, and the better can we sing the Song of Moses and the Lamb.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7—Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

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Perth — Druid's Chambers, (The Basement), 459 Hay Street, East,-Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

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The Birth of Christ.

Luke 2 : 8-20. "Behold, I bring you good tidings of great joy."

(Luke 2 : 10.)

THE . HE story of our Lord's birth is one so familiar as 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 some faithful souls continued to trust in the promises and to look for the salvation to be brought about through Him. We may surely take for granted that the humble shepherds to whom the message of the Lord's advent first came were men who thus hoped in the promise of God; for to such, and to such only, the Lord discloses His purposes.

These men were quietly tending their flocks by night when suddenly the angel of the Lord came upon them, and the glory of the Lord shone around 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. (Heb. 2 : 9; 1 Tim. 2: 6.). The testimony, however, is quite as necessary to the salvation of the sinner as the fact that Christ gave Himself a ransom for all. The favour of salvation will not be forced upon any ; but the testimony that it has been provided for every man, on condition of his acceptance of the favour upon God's terms, is to be given to every man, for 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 the Lord : "The hour is coming in which all that are in their graves shall hear the voice of the SOD of man and shall come forth ; they that have done good (who during the present life have come into

judgment and who have passed their trial successfully), unto the resurrection of life, the full reward of the faithful ; and they that have done evil unto the resurrection of judgment.” (John 5:25-29.) 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 Millennial Age. Thus the angel of the Lord preached the good tidings of the restitution of all things to the shepherds on the plain of Bethlehem.

Verse 12. Then they were told where and how they should find this 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 1:12; Heb. 1:14). Thus we see them to be creatures of God full of loving benevolence even toward a fallen race, and esteeming it a privilege to serve the heirs of this salvation, although they know, as they studiously look into God’s plan, that some of this fallen race are by and by to be highly exalted, even above the angels who never sinned.

Thus we see their humble recognition of the right of the Creator to do what He will with His own, and their cheerful and joyful acquiescence in His perfect will, which they know to be determined by His unerring wisdom and 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 saw Him, they worshipped Him, recognising in Him the long-promised Messiah. And as they left 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.

Verso 19. “But Mary (motherlike) kept all these things and pondered them in her heart,” doubtless calling to mind also the message of the angel to her. (Luke 1 : 28-35). Again and again we seem to hear her say, “My soul doth magnify the Lord . . . for He hath regarded the low estate of His handmaiden . . . He that is mighty, hath done to me great things and holy is His name.” (Luke 1 : 46-49).

Verse 20. The shepherds returned to their flocks, fully assured of the wonderful truth that the promised seed of the woman who was to bruise the serpent’s head had come. And they rejoiced and glorified God for all the things that they had heard and seen, as they were told unto them.

A CHRISTMAS PRAYER FOR YOU.

I will pray this prayer to-day for you
May the love of God abide with you
Wherever you go, wherever you stay
May the peace of God bless you to-day,
And throughout the year that lies ahead
May beautiful flowers of joy be spread,
Through your Christmas-tide and New Year too
May the love of God abide with you.

The Just Shall Live by Faith.

(Contributed) (*Psalm 37 :1-10 ; Hebrews 10 : 35-39 ; 11; 12 :1, 2.*)

NOW the just shall live by faith.” A few simple words, but they form a statement of great truth. Nothing can be drawn from the Scripture to be of any great profit, without faith. The first tottering footsteps of a Christian are taken in faith, and then with growth of knowledge and understanding there should be a corresponding growth of faith. It seems a truth worth impressing, however, that faith does not grow unless there is growth of knowledge or understanding. If one is content with the first simple faith of a Christian, and evinces no desire to go further, surely he cannot expect to understand “the deep things of God.” This seems to be the reason why many are losing faith in God: they don’t understand His Word.

To-day when making reference to “The Christian Faith,” it is generally recognised as that faith which a person shows in the shed blood of Jesus as atonement for his or her sin. Now all other faith is entirely worthless without this and yet it is not, as many seem to suppose, the only faith with which God is concerned. If time is not spent just now telling of this primary faith, that is, faith in the atoning blood of Jesus our Redeemer, it is not because there is no realisation of its vital importance, but it is assumed that the reader has already a proper knowledge of such. Let us look

then at further steps in God's loving plan that our faith may be increased.

This further faith is well defined by the writer of Hebrews in Ch. 11 : verse 1. "Now faith is the substance (or basis) of things hoped for, the evidence (or conviction) of things not seen." How well this depicts the faith of those noble characters of Old Testament days (Heb. 11), and as we read of this great cloud of witnesses and also remember how Scripture prophecy concerning Christ's first Advent was fulfilled in such detail, should not our faith in the Scriptures as a whole be greatly increased? Should it not properly be the basis of our hope that all things written by inspiration of God will at last be fulfilled : yea indeed it becomes more, it becomes a conviction; we are convinced that all shall be fulfilled even though we could see no sign of such fulfilment.

Faith is the basis of our hope, it is our conviction. But as of old, so even to-day Heb. 4: 2 is applicable; the word preached does not profit some, not being mixed with faith in them that hear it. And "without faith it is impossible to please God."

A very puzzling fact to many is, why God should in His Word set forth righteousness in such a strict note and show that He cannot at all countenance evil and yet when they look around them they see evil flourishing and the good suffering adversity. But it is not always to be so. The problem, if we can call it such, is not new. The Psalmist of our Psalm saw it so in his day. "I have seen the wicked in great power and spreading himself like a green bay tree." "The wicked plotteth against the just and gnasheth upon him with his teeth." The wicked in great power oppressing the righteous. And this same Psalmist in the next Psalm wrote of himself "Mine iniquities are gone over my head : as an heavy burden they are too heavy for me etc." "I am troubled, I am bowed down greatly : I go mourning all the day long." Note the contrast. The wicked in great power spreading himself like a green bay tree. The Psalmist burdened in trouble and sorrow. But the Psalmist was not covetous of the wicked one's power or prosperity. He would not have changed places. Why? Because of this bulwark; He had faith. He had faith in what God taught him ; viz., that ultimately it will be well with them that fear, or in other words, reverence the Lord, and that the day is coming when wickedness of every kind will be overthrown. And in such knowledge through faith, he says "Fret not thyself because of evil doers." Be not envious of the workers of iniquity who bring evil devices to pass and prospereth in his way now : but rather says he "Rest in the Lord and wait patiently for him ; for the Lord shall laugh at him (the evil doer) for he seeth that his day is coming."

And should not we have even a stronger faith than the Psalmist, for we to-day are much more privileged than he. We are able to trace quite a deal of God's plan fulfilled in the first Advent of our Lord. We have the teachings of Jesus to instruct us, also the work and writings of His disciples and apostles, and all enlighten us as to the Way or manner in which all things will at last be accomplished. Truly the Word of God is a wonderful book and the deeper the study the more we are constrained to exclaim, "Who bath known the mind of the Lord or who has been His counsellor."

Some points of Scripture which are necessary to be known and understood for the perfecting of our faith, are unfortunately shunned by some professing teachers of our day ; therefore, it becomes necessary to reiterate, from time to time, teachings which should long ago have been quite established. Many were hindered from recognition of the Messiah at His first Advent because they looked for a fulfilment of His coming in glory and great power, to establish his reign over the earth. True the Old Testament prophecies have much to say about this, but what was not understood, was that which was to precede His reign in Glory and power —His suffering and death, the giving of His life a ransom for many. This was foretold also but not being understood it appears that it went unheeded. So it is ever wise to, seek all the counsel of God and not a part only.

The Jews were always God's favoured people, having played a large part in fulfilment of Scripture prophecy, and they are still to play an important -part. God's favour continued with them right down to the first Advent of our Lord. We note that He was concerned almost entirely with the Jews. (See Matt. 15 : 22-28.) This incident in Matt, 15, is also a good- example of how faith was rewarded. (See also John 4: 9; Matt. 10:5, 6.)

Although the fullest blessing was offered to the Jews they refused Jesus—"He came unto his own and his own received him not." When Jesus was before Pilate the Jews called out "His blood be on us and on our children," and they as a nation have surely suffered as a result. We remember also the lament of Jesus a few days prior to His crucifixion,—Matt. 23 : 37-39.

After the death, resurrection and ascension of our Lord, Paul and Barnabas are found preaching Jesus (Acts 13) and when, the Jews beheld the crowd they were envious, speaking against Paul contradicting and blaspheming. Then said the Apostle, "It was necessary that the Word of God should first be spoken to you (the Jews) but since you put it from you, lo, we turn to the Gentiles." Thus were the Jews rejected nationally because of unbelief. From that time God is taking out a people for His name from the Gentiles. Unto us who were considered not a people, has the message of such great salvation come ; we who were aliens (strangers, foreigners) from the commonwealth of Israel.

Romans 11 :25, bears out this theme further. Paul says, "Blindness in part is happened to 'Israel, until the fulness of the Gentiles be come in.'" So, as a nation, the Jews are in blindness but not necessarily as individuals ; an individual Jew may still be accepted if he comes through Christ as Saviour.

After this is completed (the fulness of the Gentiles comes in to make up the Bride of Christ), the Scriptures teach that the Jews will again be restored to a special place in God's favour on the earth. This will be after Christ's return. We gather this from Acts 15 : 14-18. "After this (after the church has been taken out), I will return and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof and I will set it up, that the residue of men might seek after the Lord."

Then, as it were a seal upon the statement of these things the Apostle says, "Known unto God are all his works from the beginning of the world." Yes, indeed, His ways are past finding out. Should not our hearts o'erflow with

thankfulness for every part made clearer? Lack of understanding only, could turn any from the Word of God. Let us daily seek grace to get understanding, that thus our faith may grow; "Let us lay, aside every weight and- the sin which doth so easily beset us and let us run with patience the race that is set. before us ; looking unto Jesus, the author and finisher of our faith." In Jesus our faith has its beginning and if we keep close to Him, seeking to know His way and the Word of God better, He will carry our faith on step by step unto perfection.

"The just shall live by (his) faith."

Christmas Convention.

The Melbourne friends have their arrangements well advanced for the forthcoming Convention, though they would be pleased to hear from any other -friends able to be present; so that the programme can be completed without delay.

The gatherings will be held, D.V., from Saturday afternoon, 24th December, to Tuesday evening, 28th inclusive, at the regular meeting rooms, Clyde House, 182 Collins Street (first floor), near Town Hall, Melbourne. An opportunity will be provided at this Convention for any of the friends desiring to symbolise their consecration to the Lord. Those so desiring should send word as early as possible.

A warm welcome awaits all visiting brethren able to attend, and programmes and other information may be obtained shortly from the Class Secretary, Mr. J. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

Uses of Adversity,

Selected.

"O BLESS our God, ye people, and make the voice of His praise to be heard ; which holdeth our soul in life and suffereth not our feet to be moved, For Thou O God, hast proved us ; Thou hast tried us as silver is tried. Thou broughtest us into the net; thou laidest affliction upon our loins. Thou hast caused men to ride over our heads ; we went through fire and through water ; but Thou broughtest us out into a wealthy place."

Only the experienced child of God can say : "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me." (Psa. 119 : 75.).

The Scriptures tell us of a time when there shall be no more pain. Pain shall have done its work ; the permission of evil shall have taught its lesson. Even for us the suffering is not long. "The God of all grace, who hath called you unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." (1 Peter 5: 10.) But if this light affliction, which endureth but a moment, be only instrumental in preparing us to heal poor humanity of its head-aches and body-aches of every kind, is it not worth while?

Now, though it is not within our power to make affliction no affliction, yet it is in our power to take off the edge of it by a steady view of those joys prepared for us in another state.

All the philosophising imaginable will not make hard things easy, will not make adversity pleasurable in itself. But a proper philosophy on the subject, guided by and based upon God's Word, will enable us to avoid despair and enables us in suffering to be calm during the trouble, and thus minimise as much as possible, and sometimes entirely counteract the deleterious effects thereof.

Trouble, without the aid of the holy spirit, means anything but benefit. "Trouble and anguish shall make him (the wicked) afraid; they shall prevail against him as a king ready to the battle."

"Are ye able to drink of the cup that I shall drink of?" Yes, Lord, though it be through fire and blood ; by Thy grace we will. But the natural man is not able to drink the cup, and it would be futile to try. The natural man wants his rights, and cries loudly at every infringement thereof. If the trial seems of a peculiar nature or seems more intense than we can bear, let us consider whether or not we are trying to meet it in our own strength.

Yes, it is good to be afflicted, for the winds of adversity fan to greater heat and brighter flame the fire of love already kindled there. Affliction proves and tests our earnestness and burns away hypocrisy and shallow-heartedness. What a terrible mass of hypocrisy and self-seeking would have been attracted to the message of the Gospel, did not that message at the very start promise self abnegation. Therefore, "count it all joy" and "think it not strange concerning the fiery trial which is to try you."

Wealth Untold.

Thank God, on this and every day,
We have some wealth to give away,
Not wealth of gold, or food and wine,
But wealth of sympathy divine.

Thank God for wealth of eyes and heart,
Enough to have and share a part,
The wealth of all the world is ours
If we but choose to cull the flowers!

Thank God that we have food for thought.

The food that gold has never bought!
"By bread alone man cannot live,"
Thank God that we have such to give.

Thank God our wealth is without end,
For none are poor who have a friend,
And all are rich who draw on Him,
Who fills up blessings to the brim.

Thank God that when our wealth we share,
God gives the increase everywhere,
It flows unceasing for our need.
For God is "Lord of all." indeed!

Thank God we've wealth enough to last
Until our pilgrimage is past
Enough of wealth for earth and heaven,
If only love to us is given!

—Bessie Overton.

A Recipe for Harmony.

When the spirit of discord or dissension, or the desire to busybody afflicts us with its soul-destroying presence, let us make a mixture after the following formulæ and Partake of it freely:—

Patience .. 4 parts
Consideration .. 2 parts
Universal Love .. 4 parts
Silence .. 12 parts

Take a tablespoonful in a glass of milk of human kindness every time you feel that dissatisfied feeling coming on. More if necessary. Even excessive use can produce no injurious effects. On the contrary, large doses are exceedingly exhilarating and beneficial.

(Extract from a Tract by P.R.)

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FREE LITERATURE AND SAMPLES OF PERIODICALS.

For the benefit of those friends able to use more literature, an extra supply of November “People’s Paper” was printed; the article on current events may be useful for general distribution. Supplies of this and other back issues of the “Paper” will be gladly forwarded to those desiring. Free tracts are available also as follows :—”Upon the Earth Distress with Perplexity,” “A new Dictator—the Only Hope for Humanity,” “When Christ is King,” etc.

Other friends may rather send lists of addresses, where the literature may be sent, and these will have prompt attention Please write plainly the names and addresses.

Samples of periodicals from overseas are also on hand, and those friends desiring further reading matter are invited to send for some of these, or have them forwarded where good may be done. These papers contain very helpful articles on the truths of God’s Word.

Post Cards, Bookmarks, Poems, Calendars. Wall Texts.

A new supply of post cards is expected to arrive shortly, and should be very suitable for the Christmas and New Year season. With appropriate texts and verses these cards will be in two series of many varieties.

Very fine cards with glossed surface are priced at 2/6 per dozen; second quality, also good, 1/4 per dozen; others at 1/- per dozen. Friends ordering cards are particularly asked to mention the series desired.

Children’s Cards.—A very fine series of cards for children, known as the Parkside Series, is now on hand. These are prepared from both Old and New Testaments and have very good pictures with Scripture explanations on the back. Complete sets contain 90 cards (45 for each of the Old and New Testaments) and are priced at 3/-posted. Half sets of either, at 1/6, post paid. These cards make very helpful and interesting presents for children.

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Poem Books.-- “Comforted of God” and “Call of the Bride”; two fine little books of helpful poems, 1/5 per copy.

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The above three booklets are now supplied at the rate of 1/6 per dozen, post paid.

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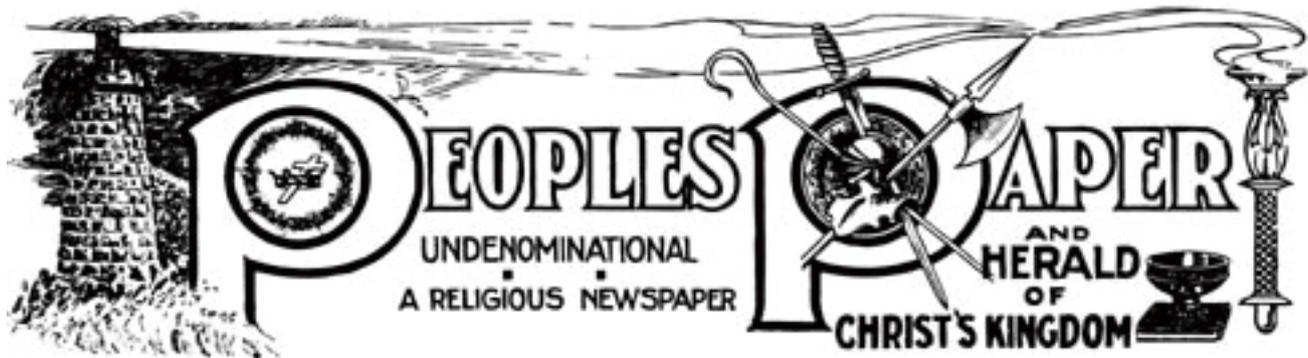
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The World's Perplexities and Bible Prophecy.

IN our Lord's great prophecy recorded in His discourse in Matthew, chapters 24 and 25, we have in such concise, yet wonderfully comprehensive and highly figurative language, the prediction of the fall of Jerusalem and the scattering of Israel among the nations; also a forecast of the history of the Gospel Age as respecting the Church. Certain signs are provided by which the faithful in Christ might know of His second presence and Of the end of the age, which would be similar to Noah's day. While the world of that day was ended by the Flood, the "present evil world" (age) would end in a similar world-wide catastrophe—"a time of trouble. such as has not been since the world began, nor ever shall be again." (See Matt. 24: 21; Dan. 12 : 1). Luke's account (Luke 21) says—"Upon the earth, distress of nations with perplexity, .men's hearts failing them for fear of what is coming on the earth."

Turning to Daniel 12:1-4, there can be no doubt that he refers to the present time, for his words are so entirely fulfilled in this day. "Many shall run to and fro and knowledge shall be increased, at the time of the end." We might think it strange that all these wonderful inventions have come about during the past hundred years, It is not that men have better brains than our forefathers; rather the race has degenerated. It is simply that the time of fulfilment of prophecy has come, for we are living in "the time of the end." That does not mean the destruction of the literal earth or literal heavens, but simply that the present order of society and of the spiritual control will be overthrown and pass away, and a new world, a new age under a better ruler will come in-2 Peter 3.

Sir Isaac Newton speaking of Daniel's prophecy said that he would not be surprised if men would be able to travel at the rate of 25 miles an hour. The noted French infidel, Voltaire, ridiculed Newton as being so foolish to make so rash a statement, but to-day men are travelling more than two hundred miles an hour.

Before the great war, we were taken to task when it was pointed out that the Scriptures clearly foretold the collapse of society as it existed. One minister, who but voiced the thoughts of most, said that Christianity was so changing men's hearts that no. wars of aggression and conquest could ever again take place. Christianity was making it impossible for one nation to .fear or distrust another--the world was being converted. But what happened? The Bible was proved true—"In the last days; perilous times shall come men would be truce-breakers, fierce, traitors, despisers of them that are good, etc.-2 Tim. 3: 1-5.

The Permission of Evil.

Without the inspired Word of God, we might well be puzzled as to why a wise and loving God should permit all the wickedness, sorrows and horrors of the past and present; why the wicked prosper instead of the righteous, and the innocent suffer for the guilty. The fact, however, that God foreknew it all and foretold these evil conditions, and has permitted them to develop, indicates that there is some wise and good purpose in it, and we will endeavour to show something of that purpose.

The Bible speaks of a "Divine Plan of the Ages," It was man's choice, represented in our first parent, to disobey God. He chose to obey Satan and has been allowed to reap the consequences, but God at the same time provided a way of meeting the justice of His own throne. Christ volunteered to pay the price of that man's sin, so that "as all die in Adam, so all may be made alive again in Christ." (1 Cor. 15 : 3, 21, 22; Rom. 5: 12-18).

It is indeed a sad, hard lesson, but ultimately it will be turned to good account, for all will have an opportunity of doing righteously and gaining life. Some have that opportunity now and may if faithful be associated with Christ in the Messianic Kingdom Age, which we are assured is very near, when all the residue of mankind may seek the Lord and be rewarded with perfect human life.

The Bible speaks of Satan as the prince of this age. In due time Christ takes control instead, and Satan and all evil influences will be bound. Instead of the fallen angels co-operating with Satan in all deceptions, spiritualistic seances, etc., the Church glorified will co-operate with Christ in leading all the willing and obedient up the highway of holiness to life eternal. That is for what we were taught to pray—"Thy Kingdom come, Thy will be done on earth as in heaven"; "Peace on earth, goodwill towards men."

Perplexities of Our Day.

All thinkers to-day realise that the world is heading for a collapse of civilisation—a great upheaval. Never has there been such an abundance of good things, not only necessities and comforts, but luxuries. The common people have lovely homes; electricity, motor cars, and many good and bad things that even the rich could not have years ago. Think of the advantages of education—knowledge increased and the comforts in travelling, etc. Instead of this making the people content and happier, it would seem the reverse; there is more restlessness, more discontent, more grasping greed, jealousy, envy, strife and murder.

There is less reverence for the things of God, more callousness and disregard for law and order, and less rectitude in business; less trust between nations and consequently there is this "Distress of Nations and men's hearts are failing for fear and for looking after these things coming on the earth," with all the diabolical preparations for the wholesale murdering of our fellow creatures.

As we realise this condition of things and see the wonderful fulfilment of prophecy before us, it is but reasonable that we should expect to find in the Bible some indication of what the outcome of it will be and a solution of the problem that has so long perplexed thinkers, as to why God permits all these evils and calamities.

The Divine Plan of the Ages—Ephes. 3: 9-11 (Diaglott).

It would seem that a period, of 7000 years was arranged, during which time mankind would be created and increase sufficiently to fill the earth with a perfect race mentally and morally in the likeness of God—able to appreciate the Divine principles of Wisdom, Justice and Love, with a free will to choose good or evil—and ultimately all who receive eternal life will so love righteousness and hate evil that that free will shall always be exercised along right lines.

In order that this be attained, it was necessary that man should have a knowledge of evil as well as of good and so Divine Wisdom arranged that man being placed in Eden with every good thing needful for happy enjoyment of life should be allowed his own choice of obedience or disobedience, in full knowledge of the fact that disobedience would mean death. We all know the result of that trial; we see it all around us in the sin, sorrow, pain and death every day. Every funeral procession reminds us that "the wages of sin is death." (Rom. 6:23).

It appears that 6000 years is the time allotted wherein this experience shall be gained and then during the 7th Thousand year period, God would exercise His power, control the forces of evil and by punishment for evil doing and rewards for right living, man would be assisted out of his depravity, lifted out of sin and death, and brought again into the image of God. Thus we read, "The whole creation groaneth and travaileth together in pain, waiting for the manifestation of the sons of God." (Rom. 8:19, 22).

Ages or Dispensations.

The Bible divides the 7000 years into three great days or epochs. Peter, in the 3rd chapter of his 2nd Epistle, mentions all three worlds or ages, (1) The world that was before the Flood. (2) The present evil world. (3) The world to come wherein dwelleth righteousness. The first dates from the creation of Man to the Flood. The second from the Flood to the setting up of Christ's Kingdom at the end of this Gospel Age, and the third is from thence "World without end."

In the world before the Flood, God was allowing man to experience the consequences of his choice, in obeying Satan, and Angels were permitted contact with mankind, evidently to instruct man in respect of production of necessities and respecting astronomy, etc., and at the same time the angels could learn the bitter experiences of sin by observation while the human family was to learn by actual experiences. These angelic beings had been created before man and had been used in preparation of the earth for human habitation—Job. 38: 47, speaks of them, as shouting for joy when the time had arrived for man to be created.

Some people think that men were intended to die and then become angels in heaven. That is quite a wrong thought; man was "of the earth earthy" and intended to enjoy eternal life on the earth. Death came as the penalty for sin. It is a false thought that the poet gives in the words "call it not death, 'tis but transition." The trees of life were such as would have sustained life everlastingly, therefore when sin entered, man was driven from the garden and prevented from eating of these trees. Thus the sentence would be enforced.

It is claimed that man is an immortal soul, but if that were so it would not have mattered whether he had access to these trees of life or not, for immortal life is not dependent on food; it is self contained. Besides, God only had immortality, as Paul says.

Instead of assisting man in ways of righteousness during that age, the angels became sinful themselves and contributed to the further degeneration of mankind. They materialised, took the forms of men, married the daughters of men and produced a hybrid race—giants. "And God looked upon the earth and it was corrupt, all flesh had corrupted his way;" only Noah's family were found "perfect in his generations"—still of pure Adamic descent. For this reason God permitted the great Flood that all might be destroyed and a fresh start be made of pure Adamic stock. Thus as in 2 Peter 3, 5, 6, "The world that then was perished." See also Gen. 6. 2, 4; Job 4 : 18; Jude 6; 2 Peter 2 : 4. It was necessary to preserve the race in the pureness of Adamic descent, for only as all die in Adam will all be redeemed

in Christ. 1 Cor. 15 : 21, 22 ; Rom. 5 : 12-18.

Probably not 50 years from the fall into sin the first murder was committed, but how quickly the broad road of sin widens, in jealousy, envy, bitterness and strife. How many millions of murders and more broken hearts have followed until to-day men are murdered by the thousands by the diabolical devices of war. Such is the consequence of man stepping out of the good providence of his Creator.

So God was dealing not only with the earth—human society—but with the “heavens”—the spiritual beings, angels. Human arrangements were destroyed, the spiritual control by angels ceased, the disobedient spirits were degraded and restrained as Jude and Peter inform us. . So the “heavens” and the “earth” passed away.

The Present Evil World.

Peter tells us that the present “heavens” (spiritual, religious elements) and earth (social, national order of things) are also to be destroyed in a fiery time of trouble. Satan is called. “the God of this world” which began after the Flood, also “the prince of the power of the air,” or heavens. He still rules in the minds of the great majority and has instituted all kinds of false religions. During this present evil world, God has allowed mankind to try all their own ways of governing in trying to bring about a happy condition. All sorts of governments have been tried ; all have failed, for selfishness is so engraven in the human heart that many politicians evidently think much more of their own interests than of their responsibilities to the nations. During this long period of over 4000 years, “God has suffered all nations to walk in their own ways winking at their ignorance.”

Very shortly after the deluge, we find that idolatry existed: Men made images representing the angels—gods—and Nimrod, the great-grandson of Noah, founded the great pagan system of mythology at Babylon. This became the religion of Egypt and it still holds with the majority of mankind in one form or another. Every form of false religion seems traceable to Nimrod and Isis of Babylon. It was from here that Abraham was called of God and, told to depart that he might serve God apart from all that depravity. The church of early days compromised with Paganism and adopted some of its doctrines and festivals. Indeed the Pope’s title, “Pontifex Maximus” is of pagan origin. The doctrines of “eternal torture,” “inherent immortality,” “purgatory,” and “Trinity” are all pagan and contrary to Bible teachings. These are some of the things Peter prophesied would come in; “damnable heresies,” he calls, them.

Satan has thus influenced the whole systems of religion, (the present heavens) based upon the first great lie in Eden—“Thou shalt not surely die.” In this way, “The God of this world hath blinded the minds of them that believe not” and leads many into Spiritism, Christian Science and Theosophy, and has hidden and confused the pure, teachings of Christ and the Apostles. The religious teachings of to-day are so confused that the whole system is an antitype of the Tower of Babel, and is to be destroyed in the great time of trouble preceding the establishment of Christ’s Kingdom. Paul speaks of this wickedness in high places (heavens)—Ephes. 6:11, 12 ; 2 Peter 3 :10.

With such darkness, superstition and error in the “heavens”—the religious element—poor humanity has been left to govern itself as best it may. Many noble efforts have been made in the past, but before long the spirit of the “prince of this world”—selfishness, envy, jealousy and malice — has asserted itself and destroyed such efforts for good. What a history of cruelty, horrible experiences, wars, calamities, persecutions and suffering has been earth’s experience. “The whole creation groaneth and travaileth in pain waiting for the manifestation of the Sons of God ;” the better day so long prayed for—so long promised—so long deferred—yet sure to come and that shortly.

This present civilisation which is called Christendom, Peter says, “is reserved unto fire against the day of judgment and perdition The heavens (religious part) shall pass away with a great noise, the elements shall melt with fervent heat and the earth (social part) also and works therein shall be destroyed.”

When the first “heavens and earth” were destroyed at the Flood, God promised that He would “never more destroy from off the earth all living.” (Gen. 8 : 21, 22). Those who teach that the literal earth and literal heavens are to be burnt to ashes, seem to forget that promise and that it is also said, “The earth abideth forever.” The promises to Abraham, to David and to Israel could not be fulfilled if the earth were literally destroyed. (Acts 7:4, 5). The destruction of the present unrighteous systems however will involve “a time of trouble as was not since there was a nation nor ever will be again.” Matt. 24: 21; Luke 17: 26-30.

New Heavens and New Earth.

Then 2 Peter 3:13 says that this new world wherein dwelleth righteousness is that for which we ‘are • looking. It will bring in the “desire of all nations”—the new Prince of Peace will dethrone Satan and take control of earth’s affairs and lead the people to appreciate principles of righteousness and good-will. Zephaniah 3: 8, 9 clearly speaks of this time, when he says that after that fiery time of trouble God will turn to the people a pure language—true Gospel—and “they will call upon. him with one consent.”

What a different world it will be when the great Adversary is taken out of the way and instead of his influences, his spirit of selfishness—pride, envy, strife and lust—the spirit of Christ will pervade all hearts with its influences of love, brotherly kindness, helpfulness and good-will, every man seeking others good.

The Apostle says, “Unto the angels he hath not put in subjection the world to come.” No, instead of Satan. and his evil spirits operating to deceive and entice into evil, Christ and the Church (joint-heirs with Christ) will be there to encourage all towards right and kind ways. The Church has been especially chosen during this Gospel Age for this purpose—to bless all the families of the earth, with Christ (See Gal. 3: 16, 29). The curse of sin and death will be gradually rolled away and mankind led up the Highway of Holiness -(Isaiah 35), up to perfect, human life into the image of God.

Instead of the wicked prospering as now, “then shall the righteous flourish,” (Psa. 37: 35; 73: 12; 72 : 7; 92 :12).

Instead of oppression by the wicked, the rich, the strong rulers and landlords, etc., “They shall sit every man under his own vine and fig tree and none shall make them afraid.” Micah 4: 17; Isa. 65: 22. Instead of having bolts and bars to keep out burglars, “Nothing shall hurt nor destroy in all my holy mountain (kingdom).” Isa. 11: 9; 65: 25. Instead of sickness, pain and death, the great physician shall arise as “the sun of righteousness with healing in his wings,” Malachi 4: 2; and “there shall be no more curse, no more death and no more pain.” Rev. 22: 3; Rev. 21:4. Judgment will he lay to the line and righteousness to the plummet.—Isa. 28:17. Read also Isa. 26 : 6-8; and (15:17-25, “Behold I create a new heavens and a new earth, “etc., also Psalm 72.

Christmas Convention.

The brethren of the Melbourne class desire to make known that their annual convention is to be held over the holiday season again this year, D.V.

A hearty invitation is extended to all friends able to attend these gatherings and a very profitable time is expected with the Lord's blessing.

Further information as to the exact clays of meetings, etc., will appear in December issue.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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

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

Holding Back the Winds.

EUROPEAN events, particularly at the close of September last, have again vividly impressed all thinking people, with the fact that present day civilisation is a very frail structure indeed, for, had the war which seemed eminent broken out, leading statesmen agree that it might well have meant the destruction of the present order of society.

The Lord's people alone know how truly those things which men fear (Luke 21: 26) are foretold in God's Word, for the desire and hope of mankind as a whole is that by sortie means the great catastrophe may be averted and “all things continue as they were from the beginning of creation.”

What a gloomy outlook it would be if the present “night of weeping” was to continue indefinitely; how thankful we should be that the promise is, “Joy cometh in the morning,”—the Millennial morning—and that eventually “God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.” To bring about this happy condition—“to make all things new”—will of necessity require a clearing away of everything old and useless, and this process will involve a great “plowing” time, “great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be.” (Matt. 24:21.)

The particular point to note is that while the Lord in His wisdom sees well to permit the great tribulation throughout the earth at the close of this dispensation, He is graciously restricting the period of its duration mainly “for the elect's sake,” and also that only what is absolutely necessary may come upon Mankind in general. (Matt. 24:22). This, no doubt, is the reason why the great conflagration is still held in check, in harmony with Rev. 7: 1-3—“Hurt not the earth, neither the sea, not the trees, till we have sealed the servants of our God in their foreheads.”

How the love and mercy of God shines out in every feature of His plan for the salvation of mankind through the sacrifice of His dear Son. Especially is this so at the present time on behalf of His servants who are being “sealed in their foreheads,” and what incentive and encouragement this should be to all “Looking for and”, hasting (“giving all diligence to make their calling and election sure”) unto the coming of the clay of God.” (See 2 Peter 3: 10-14.)

Witnessing for Jesus.

“Behold the Lamb of God, which taketh away the sin of the world.”—John 1 :18-34.

JOAN the Baptist had the great honor and distinction of being the first of God's witnesses amongst men respecting God's only begotten Son. John was a grand character, from whatever standpoint we view him, and all of the Lord's people now seeking to witness faithfully may draw some valuable lessons from his course, in addition to which we shall show that he was a type of all the faithful witnesses of the Lord throughout this Gospel age. He was not an example to us in respect of his manner of speech or dress or general methods ; nevertheless his peculiarities in these respects especially adapted him to the witnessing which the Lord designed him to do. Living in a time of increase of wealth and luxury, John was all the more attractive as the prophet of the Lord by reason of his peculiar disregard of the conventionalities of the time, and the evidences these gave of his complete separation from the world, his complete devotion to his special ministry. The people of Israel, as our Lord pointed out, carefully cherished the memories of their great prophets and garnished their sepulchers, although they were not sufficiently careful to heed their teachings. Amongst the ancient prophets Elijah was one of the most revered, and the fact that John the Baptist simulated him in his apparel and general demeanor and forceful. teaching attracted the people much more than otherwise would have been the case.

Little is told us respecting John except that he was a cousin of Jesus and six months older, beginning his ministry at thirty years of age. Therefore he had been teaching and baptising just six months before the Lord came to him for

baptism. His ministry continued for a year after Jesus' baptism ; then he was shut up in prison for about a year before he was beheaded. Our lesson opens with a reference to John's witnessing—calling upon the people to repent because God's Kingdom was about ready to be proclaimed, urging them that they would not be fit for a share in it unless their hearts were fully turned to the Lord and away from sin.

Other Scriptures show us that for some time the nation of Israel had been looking for Messiah and that false Messiahs had arisen from time to time, and one record is that "all 'men were in expectation of him." Under these circumstances it is not surprising that the Jews urged the leaders of their nation, priests and Levites, to go to John and interview him and advise them respecting his message. Our lesson recounts the visit and the testimony John gave. Apparently it was the expectation of the questioners that John would claim to be the Messiah himself, and it was probably with surprise that they learned from his own lips that he made no such boast — "he confessed and denied not." Their next question was, "Art thou Elias?" (the Greek form of the word Elijah), and he replied, "I am not." Remembering the prophecy of Deuteronomy, "A prophet shall the Lord raise up unto you like unto me (Moses)," they next inquired whether or not John were that prophet, and he answered, "No."

Surprised they then asked, "Who art thou, then? We must make some report respecting you." Humbly and faithfully John declared that he was merely a nameless voice calling attention to the great Messiah, heralding his coming: he was like a voice in the wilderness declaring that a way must be prepared for the coming of the Kingdom, for which Israel had been hoping and longing and praying for centuries.

John not the Elijah.

It will be noticed that John distinctly declared that he was not the Elijah, and some have felt perplexed over the matter because our Lord, on referring to John and in answer to the query of the disciples about Malachi's testimony that Elijah must first come, declared of John, "This is the Elijah if ye will receive it." The explanation is as follows : As Jesus in the flesh was the forerunner of the Messiah in glory and power, who will take his great power and reign in the opening of the Millennial age, and as the Apostle shows the Christ will be of many members, Jesus the Head and the Church his body, in the Kingdom) glory, so, similarly, John the Baptist was a forerunner to a greater one than himself, a more important witness composed of many members, witnessing over; a period of nearly nineteen centuries, prepaying the way for Messiah's Kingdom and announcing it. John in the flesh introduced Jesus in the flesh ; but the greater than John, the Elijah of many members, will introduce, the greater, the glorious Christ of many members.

The real Elijah, who for nineteen centuries has been fulfilling the predictions of Malachi, the prophet, has been composed of the many faithful witnesses for Christ throughout this Gospel age. Jesus himself in the flesh was the first of those who witnessed a good confession before Pilate and before the Jewish nation ; the apostles witnessed similarly and all down through the Gospel age the Lord's people in the flesh have witnessed—have witnessed against sin and in favor of righteousness, have witnessed the necessity for turning from sin to righteousness in order to be prepared for a share in the Kingdom, have witnessed that the Kingdom of the Lord is to be established in the hands of the glorified, and that it will bring in everlasting righteousness and fulfil the Lord's prayer, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

Hence we see that the words of Jesus and the words of John the Baptist are in full accord ; John was not the Elijah mentioned by the Prophet, and yet he did a work of Elijah to those amongst the Jews who received his message. As it is the work of the greater Elijah to draw attention to the great Christ and the great work to be accomplished by him, so it was the mission of John in the Jewish nation to call attention to. Jesus in the flesh, and in this sense of the word he was the Elijah to those who received it because to them he did the work of Elijah. From this standpoint we see a grand anti-typical Elijah, the Church in the flesh, doing a great work of witnessing throughout this Gospel age, and preparing for the establishment of the Kingdom in the end of the age; and we see the great work of Messiah, Head and body, Bridegroom and Bride, which will immediately follow this testimony.

The Prophet Malachi declared that one of two things would follow the work of the true Elijah, either it would turn the hearts of the fathers to the children and of the children to the fathers—that is, bring into full accord and loving harmony the people—or else it would result in the bringing of a great curse upon the people and great tribulation. The world must be made ready for Messiah's Kingdom either by repentance and true conversion to the Lord or by judgments of the Lord. Malachi does not state which way the results will be accomplished, but other Scriptures clearly indicate that the work of the antitypical Elijah would not succeed, would not convert the world, and that as a result the establishment of Messiah's Kingdom would come in connection with a time of trouble such as was not since there was a nation—the curse mentioned by Malachi, the great tribulation mentioned by our Lord.

From this standpoint, recognising John the Baptist as a part of the typical Elijah and the Church in the flesh as the antitypical, we must draw lessons of humility as well as of zeal and faithfulness from John's course : not only did he make the preaching of the Gospel the chief object of life, to the extent of carelessness respecting all interests of this life, but additionally he boasted nothing of himself. His main mission in life was to prepare the people for the Messiah and to point them to him, and our Success as members of the antitypical Elijah will be in proportion as self is ignored and Christ is made the theme of our discourses, the centre of our teachings.

"Why Baptistest Thou., Then?"

It is the worldly idea and the nominal Church idea that all associated with religious teaching should make some great boast or claim respecting themselves—that they are wonderful prophets, or reverend, or doctors of divinity, or something else above the ordinary : no wonder then that the Priests and Levites, accustomed to this sort of thing, were surprised to find John making no such boasts and basing his preaching upon no such claims. They inquired

what right, then, he had to be baptising at all, if he were merely a servant, not a lord over God's heritage. The same thought prevails to-day; and unless some boastful title or position or authority is claimed, the right to preach, the right to witness for the Lord in public, is called in question by many. Let us who have followed carefully the Scriptural proprieties in such matters boast nothing, but rather as John and, later, Jesus did, let our boasts be that we are merely servants, not lords, merely witnesses, not great or honorable or reverend, not priests. By and by, when the Master's views of matters shall be expressed, he will show that those who sought to exalt themselves failed of his approval, while those who humbled themselves, seeking only the privilege of service, have his approval. Directing their minds away from himself to Jesus, John declared, "There standeth one in your midst whom you do not recognise: him I declare, him I introduce as so great, so honorable, that I am not worthy even to be his servant, to loose the strings of his shoes." Similarly humble feelings should pervade the hearts and testimonies of all who are true members of the antitypical Elijah, witnessing to the Lord of glory, who is about to establish His Kingdom: Alas, that self-love and self-pride should at times hinder testimony. Alas, that some seem to draw attention to themselves rather than to the King. Let us, dear brethren and sisters, in proportion as we have opportunity for witnessing, be careful, be faithful. Our faithfulness in witnessing to the Lord shall be the test of our worthiness to be members of his glorified Body.

Water Baptism v. Holy Spirit Baptism.

In bearing witness John called attention to the fact that what he did in the way of water baptism was insignificant, unimportant in comparison to the work of Messiah and his baptism of the holy spirit. Jesus baptised none with the holy spirit during His ministry. That baptism took place at Pentecost, after He had died for our sins and ascending up on high had appropriated the merit of His sacrifice to the credit of believers—then the latter received the baptism of the holy spirit. There is a similarity between the work of John and that of the Church. in the flesh in respect of this feature also. We can witness to the Lord and perform the symbol of baptism. into his death, but further than this we cannot go. Our glorified Head must give the great blessing by bringing the consecrated under the blessing and favor of the holy spirit, and later on, when all the present witnessing has been finished and when the Atonement Day sacrificing shall all have been accomplished, the glorified Christ shall pour out his spirit upon all flesh, as during this Gospel age he pours it out upon his special servants and handmaidens.

"Behold the Lamb of God!"

This was the first formal proclamation of Jesus by John to his disciples and to the public. It occurred at least forty-two days after our Lord's baptism, for immediately following that He was forty days in the wilderness and was tested. After the wilderness temptation, probably very soon; He returned to John's company at Jordan. Shortly after this proclamation by John, our Lord departed from his vicinity, so that a simultaneous work by John and by Jesus was for a time in progress in different localities, for we read that Jesus and His disciples baptised more than did John and his disciples—though Jesus himself baptised not.

Our Lord was variously represented in the sacrifices of the Jews at their festivals; for instance He was typified by the peaceful lamb at their spring festival, and He was the antitype of the bullock of their Atonement Day sacrifices. It was with full propriety, therefore, that John announced Jesus as the "Lamb of God"—mEEK, gentle, patient, unassuming, the passover sacrifice for Israel and for the whole world. In the ears of the unregenerate such a title as lamb would not sound very dignified: amongst the coats of arms of chivalry, wolves' heads, bullocks' heads, lions' heads, serpents' heads, etc., are freely used to represent the strength and the prowess of the families, but where will we find anyone taking a lamb as a symbol of dignity? To the Lord's consecrated people, however, the lamblike quality of our dear Redeemer and his patient and willing sacrifice on our behalf are beautifully represented in this symbol of a lamb--the Lamb of God, God's Lamb, provided by Him as the sacrifice for our sins, as the price of our redemption from the curse or sentence of death. This must be our witness, too, "Behold the Lamb of God." The world must be pointed to the great sacrifice for sins, and not to Christ as the great Teacher. After they have received Him as the Lamb, acknowledging their sins and need of His precious blood, then they will be ready to hear His words, to be taught of him; but no instruction can be rightly received until first our Lord is accepted as the Lamb of God which taketh away the sin of the world.

It is worthy of note that although our Lord's sacrifice had begun at this time, John did not say the Lamb of God which took away the sin of the world. The entire sacrifice of Christ was necessary as the offset price to justice for the sin of Adam and his race. That price must be laid down before any of the sins of the world could be cancelled. And we remember, too: that it was necessary that our Lord should be raised from the dead and should ascend up on high, there to appear in the presence of God on our behalf. After His resurrection as the great High Priest, He appropriated of the merit of his sacrifice "on our behalf," but not yet on behalf of the world. Only believers are included in the appropriation of the precious blood already made.

Our Lord is the Lamb of God which taketh away the sin of the world and not merely the sin of the Church, but His work is not yet finished. It begins with the appropriation which clears believers; it will reach its full accomplishment after the glorification of the Church, when the sins of the whole world will be cancelled. The merit or value of the entire transaction was in the sacrifice of our dear Redeemer, but in the divine plan the arrangement was made as it is, so that we who are now justified in advance of the world might have fellowship with our Lord and share in His sufferings, share in His sacrifice and share also in His glory by and by, and in the dispensing of the blessings incidental to the taking away of the sins, of the world. None should overlook the fact that it is the divine intention not to stop in taking away the sins of the Church and the household of faith, typified by the Priests and Levites, but that ultimately our Lord's sacrifice shall be appropriated to bringing blessings unto all the families of the earth.

“This is the Son of God.”

Proceeding, John explained that Jesus was the one to whom he had previously referred in his preaching—the one who would come later and take the more honorable place because of his being so much the greater. John’s statement that he knew Him not should not be understood to signify that he did not know that Jesus was his own cousin nor that he was unacquainted with him previously, but that He knew Him not as the Messiah previously. John then explains that when he was himself commissioned to preach and to baptise, the Lord informed him that he would see a better witness to the Son of God, the Messiah, and that he would know him by a certain sign—by seeing the holy spirit descend upon him like a dove, remaining upon him. John says that he did see this sign in Jesus’ case just following his baptism, and that he was, therefore, fully qualified to give this witness that He was the Son of God.

So it must be with us, dear fellow-witnesses: We must see for ourselves that Jesus is the Son of God, the Lamb of God which taketh away the sin of the world, before we can be God’s witnesses respecting him. Alas, that it must be said that many of those who to-day in prominent pulpits are claiming to be God’s witnesses are thoroughly unqualified to give the witness, since, according to their own confession, they know not Jesus as the Lamb of God which taketh away the sin of the world. The higher criticism and evolution doctrines have so undermined the faith of the majority of those who claim to be ministers and ambassadors and witnesses for God and for Christ, that they cannot give the forceful witness such as alone will carry weight on this subject. We who have seen, we who have tasted, we who have to some extent appreciated the merit that is in the Lamb of God, may well rejoice in our privilege of being his witnesses; and it is to these faithful witnesses in the flesh, begotten of the holy spirit, that the blessed privilege shall shortly be granted of being sharers with the Lord in His Kingdom and glory and work.

“Could we with ink the ocean fill:
Were every blade of grass a quill:
Were the whole world of parchment made,
And every man a scribe by trade—
(John 3: 16, 17.)

To write the Love of God above
Would drain the ocean dry;
Nor could the scroll .. Contain the whole,
Though stretched from sky to sky.”
(Gal’ 4:4.)
—Isaac Newton.

Correspondence.

N.Y., U.S.A.,

11th September, 1938.

Berean Bible Institute, Dear Brethren,

Please note my change of address. The little paper has been coming regularly and is much appreciated. I enjoy reading that our dear Lord and Master is as close and precious to the saints on the opposite side of the globe as he is to those on this side. And when we all meet at His feet what stories we will have to tell of His Love and mercy and redeeming grace.

We had a small two-day convention here on the 4th and 5th September, over our Labor Day holiday. Brother Hoskins was here and a brother from Canada. A rich season of fellowship was enjoyed by all. The clays are growing very few now and every opportunity for fellowship and the mutual building-up of each other in the most holy faith should be grasped.

The book on the Sin-offering, Covenants, etc., is much enjoyed by the brethren here. I am glad you did the work and feel the Lord’s blessing richly compensated you for your labor. Have ordered the “Tabernacle Shadows” direct from the “Dawn”; it is well they put the book on the market before you had gone to the expense.

May you be richly blessed as you seek to edify and strengthen the faith of the saints in your territory. Our prayers here unite with yours at the throne of grace.

—Your Sister in the One Hope.

India,

9th September, 1938. Dear Brother in Christ,

Greetings from India, in the name of our Lord Jesus.

I have seen your paper, the “Peoples Paper” and appreciate all the good papers that are genuine and sound in their doctrines. May all your papers bring many to Jesus. Only I am not able to support your “Paper” for which I feel sorry; trust you will be sending a copy of the same to me regularly and some other useful tracts for free distribution among the educated of India.

You know it is a thickly populated country . . . I have gone through many villages and main cities preaching the

glorious gospel of Christ to those that are sitting in darkness, yet there are thousands of big and small villages and places where people have scarcely heard the gospel; so many millions have not yet heard the name of Jesus and others although heard His name are quite ignorant of His salvation . . . Truly "the crop is plenteous, but workers are few; pray the Lord of the harvest for more workers." My poor country, India, like many others in the world, needs workers no doubt, but they should be honest, faithful, humble and God-sent workers; as Gospel workers, called and appointed and ordained by Himself; uncovetous and sanctified ones, hard laborers, unselfish, caring for the lost sheep that are gone astray. Workers not asking salary, but those that are coveting the best gifts from Him—the gift of His holy spirit.

The salvation papers and tracts can be used among the few educated ones, but what about the millions, illiterate people in far off villages? We can walk a few miles to meet a few of them; by other conveyance we can reach thousands every now and then. India requires such faithful hard workers. Who will come and help us? "Whosoever shall call upon the name of the Lord shall be saved. How shall they call on Him in whom they have not believed? And how shall they believe on Him of whom they have not heard? How shall they hear without a preacher? . . . How beautiful are the feet, of them that preach the gospel of peace, and bring glad tidings of good things." People from foreign countries can help our poor

India's millions if they zealously belong to Christ; their hearts God shall surely touch . . . God repays abundantly.

With our warmest Christian love to self and all the beloved of the Lord there.

Your truly in the "Blessed Hope," P. S. T.

[The "Peoples Paper" is gladly forwarded free to all desiring who are not able to provide the subscription; a request as above is all that is necessary. A good supply of tracts is also being forwarded to our earnest Brother in India; it is good to see such zeal and love that is active in passing the message to all who have ears to hear. At the same time the Lord's people do well to remember that the Gospel during the present, Gospel Age, is preached as a witness to all nations, to take out "the people for God's name." However, we rejoice that in the age to come all the millions of mankind who have ever lived shall know the Lord "from the least unto the greatest." In the meantime it is the privilege of the Lord's people "to do good to all as they have opportunity, but especially to the household of faith."—B.B. Institute.]

Post Cards, Bookmarks.

A new supply of post cards is expected to arrive shortly, and should be very suitable for the Christmas and New Year season. With appropriate texts and verses these cards will be in two series of many varieties.

Very fine cards with glossed surface are priced at 2/6 Per dozen; second quality, also good, 1/4 per dozen; others at 1/- per dozen. Friends ordering cards are particularly asked to mention the series desired,

Bookmarks of various designs are supplied at from 2d. each.

Divine Plan and Tabernacle Charts.

Both the above charts will be available soon. These are well printed on linen and appropriate for meetings or home use. Having either of the charts in the home is a good witness to the plan of salvation and often leads to others becoming interested.

Plan charts, 60in., x 30in., are supplied at 8/6. Tabernacle charts, 30in. x 20in., at 5/- each.

Kingdom and Consolation Cards.

The circulation of Kingdom Cards continues to be a good witness work. Forty have now been returned over recent months with request for free literature. These are apart from those sent in by our brethren with additional names.

During the same period about forty enquiries have also been received from the newspaper coupons and tract distribution, so the response to the Cards has been equally as good as the other means of witnessing. All who are engaged in any form of service, for the truth should feel encouraged by the response, especially as twenty from the enquirers from all sources have sent in the second card which offers further booklets and papers. Some of these friends are now regular readers and greatly appreciate the truths of God's Word.

At this time another card is being prepared for use especially amongst the bereaved. It will be known as the 'Consolation Card' and can be posted or delivered to those in bereavement and offers appropriate literature free to all who will make the request.

The brethren are invited to have a supply of both Kingdom and Consolation Cards on hand for use as they have opportunity.

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Putting Away All Bitterness, -- Be Kind

(Ephesians 4:32-32)

THAT word "bitterness," as we look upon it in a general way would seem to describe a very bad trait of character; but in this case, it is defined from the original Greek as "sharpness"—a more refined meaning, something to which Christian people in general would be more subject; a sharp and touchy disposition, or hurt feelings, which develop much from imaginations of the mind. Some people have flesh failings that way, and have what is sometimes called a "crabby" disposition, which the Apostle says should be put away, and as he advances in this verse the items seem to be more severe.

Wrath here seems to be in the mind, while anger and clamour would refer to noisy demonstration of angry feelings, because clamour means "to make an outcry"—"to 'give vent to the feelings.'" Then he mentions evil speaking or railing as something where the tongue gets busy and may develop into busy-bodging which may cultivate malice, a most undesirable and unchristian disposition.

Now it is profitable at times to stop and think if some of these things show any sign of working in us, even in the smallest measure, so that we may nip it in the bud. It is much easier to pull out these small weeds while they are yet tender, but much more difficult to remove when they take a deeper root. Observation and experience show how little roots of bitterness have sprung up and grown stronger against an individual and it does not take long to bring others under the influence which grows, so that many are defiled. The Apostle's injunction to put away evil speaking is very positive; we are to speak evil of no one.

The question arises, What is evil speaking? What does the Apostle mean when he says, "speak evil of no man?" Does he mean that we should say nothing of any man with an evil intention toward him? Or does he mean speak no evil whatever the intention? We surely know that to speak evil with a wrong motive, a wrong intention would be a serious crime, especially in a child of God: But we would think the Apostle meant, no matter what your motive, speak evil about nobody. If that be his thought it places a very stringent requirement upon all of the Lord's people. If the motive for speaking evil were bad, all the worse. This subject has various sides. To speak evil is to speak that which is injurious: therefore one should say nothing that would injure any man.

It is very easy to see the justice and the reasonableness of this requirement if we apply the golden rule. Would we wish anyone to speak slightly of us? Would we wish anyone to do us evil, to comment on our faults, or on what the speaker considered faults, and thus lower us in the eyes of others? If the Lord's people would apply the golden rule to every affair of life, it would surely be very helpful. Some of the most conscientious Christians have difficulty along this line.

In considering this matter of evil speaking, some think, Is my motive right? They forget that their motive in speaking depreciatively of others has nothing to do with the Apostle's injunction. No matter what the motive, we should not speak evil. The question is not, did I have a good intention or a bad one? but am I speaking evil, am I saying anything contrary to the golden rule, something that I would not wish to have said of me? It would be good if this thought could be instilled into the hearts and minds, of everyone.

Now in propelling our boat along this stream we may run up against what is termed snags, something that jars against the smooth running of our craft. How could we apply the injunction of our text in the case of the home for instance, or the office, or an establishment where many are employed? Suppose one is connected with such a place where rules and regulations are set down for the governing of the same. Would it be evil speaking in such a case on one's part to report any violations of these rules. This is not considered to be evil speaking; because it is considered that if we ourselves were violating those rules, the person who would report us would be doing right, not doing us evil or wrong or injury. By not reporting the misdemeanor or violation of rules the person would be encouraging in us a continuation of the wrong course. One would feel it a very distasteful business to report anyone not carrying out rules very strictly, because it stirs up much ill-feeling and strife and one can soon bring upon oneself the hatred of those concerned. One case is where an employer in one department had three employees; he set down rules that none of them were to serve themselves individually; if they wanted anything they should ask the other to serve them. Two

of the employees were rather careless in regard to the rules and had a certain dislike to the more exacting one who studied her employer's interest, and perhaps also her desire that the rules should be properly applied. And of course in laying a complaint to the right authority, brought down ill-feeling upon her head, and unkind remarks that she was seeking favour from the management, when it was just a principle of being exact. So we see there are many perils with which to contend.

We find in the Christian walk, trials from one quarter or another. God's people are supposed always to have no other motive than good ones for any course pursued. A person who accepts a position in any establishment, accepts also the conditions and rules connected with such position. No doubt all rules and regulations are made, not with a view to injuring anyone, but for the general welfare of the concern; hence the observance of all these obligations should be considered a serious responsibility. One should not report an infraction of rules in an evil way, but merely as a fact. It is not necessary, for the one who informs, to judge the heart of the one reported. It is not to be concluded that the heart is bad; even though the person may have a foolish brain, or be forgetful or inattentive to the observance of important rules. We find some people willing in their bodywork, but lazy in their mind.

Applying the question to our proper course in the Church, in matters relating to ourselves personally, we see where our individual responsibility lies. "If thy brother trespass against thee, go and tell him his fault between thee and him alone." Our Lord does not refer to what he does against someone else, but against "thee." Our business is to look after our own affairs, to practise on ourselves.

Now suppose we saw something radically wrong, suppose we saw someone ill-treating an animal: should we say nothing? No doubt the spirit would rise up in us against injustice, and we would remonstrate against those evils; or it might be proper to report such things to the right authority; but it is not the business of everyone to go about attempting to straighten out matters in general. The world is full of evil, and we realise there will be evil until the kingdom shall take control. We think that as far as the Church is concerned the many difficulties we see in the world would better be left alone as a rule, for if we start out to right the things that are wrong we would not have any time left. Those who sincerely try to do what is right are already misjudged; therefore we do well not to add to this opposition by becoming too busy in things that are not directly pertaining to the kingdom. But regarding evil speaking in the Church; anything injurious to the real interests of another should never be spoken. None can be too careful of their words concerning others. The disposition that would expose the imperfections of the brethren is surely not the love that covers. Every follower of Christ will surely see that evil speaking is slander, that it is besmirching the good name of a brother or sisters that it is a direct violation of the Word of God, and that defamation is theft of another's reputation. Once seeing the matter from the Divine standpoint, the only true standpoint, the child of God must surely awaken to the greatest possible energy in overcoming such works of the flesh and of the devil.

Let each one search his or her own heart, and think over his or her own conduct and then ask the question, "Is it I?" And let everyone who hopes to be accounted worthy of a place in the kingdom, purge out the old leaven of malice, envy, back-biting and strife, if any yet remain, that he or she may become a copy of God's dear Son. The flesh is very seductive and is inclined to make all manner of excuses for itself. Let each one make this a matter of personal heart searching. There is a solemn need to develop and perfect our characters. Let us pray more earnestly in the words of the Psalmist, "Set a watch, O Lord before my mouth; keep the door of my lips." No one is without temptations. The mind of the flesh may be so agreeable to suggestions of evil as to be unconscious of their nature, but he who loves righteousness can never fail to be painfully aware that evil is present with him. Even the one who has made the greatest advancement in the Christian course is not exempt, for the attributes of the fallen human nature are still present in his flesh, though brought into subjection to the Divine will and thus deprived of the privilege of exercise. The person in whom faith and love exist in the highest degree attainable in the present life, hungers and thirsts like any other person; he is the subject of the propensities and affections which lay the foundation, and which furnish the support, of the various family relations; he loves his children; or parents and other relatives, and is the subject of other natural ties and sympathies; he suffers from fatigue and sickness; he is grieved, troubled and perplexed in various ways. While, therefore, it is our privilege, even in the present life, to be exempt from the commission of voluntary sin, it does not appear, retaining as we do our constitutional tendencies, and remaining subject to constitutional infirmities, that we either have or can reasonably expect any such exemption from temptations.

Success in meeting, and resisting, temptations should give no feeling of security that would result in a tendency to trifle with them. To linger one moment under the influence of any temptation which could be escaped, shows not only a great lack of wisdom, but is also a sin of presumption. All have been promised grace sufficient for every time of need, but this assures no measure of grace for temptations to which we are being subjected merely because of our careless lingering under the influence of their seduction. Instead, the exhortation is "Watch and pray that ye enter not into temptation." The wise man says "Can a man take fire in his bosom and his clothes not be burned? Can one go upon hot coals and his feet not be burned?" It would be foolishness to place ourselves where evil is; or to linger even in our thoughts in its vicinity. Since we are not ignorant of the devices of the wily foe who is opposed to every step of progress toward righteousness, there is no occasion for surprise as each resistance to sinful suggestions is countered by correspondingly violent attacks of the Adversary.

This no doubt explains in part how it is that some have attained a very high degree of Christian development, only through subtle temptations to later be degraded to a plane lower than ever before experienced. The result is equally lamentable for those, who, because of their very attainment have developed a false feeling of safety and have grown careless—a condition of which Satan is quick to take advantage. The one who makes little or no resistance to temptation, knows little or nothing of its power. There is little inducement for Satan to exert his strength toward one

who yields easily. But once he becomes fixed in God's will, Satan will exert violent attacks to try and break down all resistance.

In an endeavour to understand temptations it is necessary to know their specific nature. We should, as far as possible, know the various weak points in our character, and the forms of temptation by which these weak points may be most successfully attacked. At these points, and against these temptations our strongest Scriptural defences should be raised. When we are doubtful as to whether or not it would be wrong to follow a suggestion that has come to us, or doubtful as to how far we may follow it in righteousness, the difficulty should be laid in faith before the Lord, nothing doubting, that He will guide to a clear understanding of the issue in due time. Then we must wait upon the Lord until He shall make the way plain. Rather than run the risk of displeasing Him we should take no step until it becomes clear that it is in harmony with His will.

True safety under temptation lies in having formed the habit' of unflinchingly looking heavenward for guidance under every circumstance, and of having accustomed ourselves to waiting upon the Lord always for the revelation of His Will, all the while maintaining the calmness of one who knows by experience that not one of all His good promises can fail. By some means this heaven-born peace must be disturbed if Satan is to find any means of influencing us to sin.

Once introduced, it depends upon our reaction as to whether the temptation shall become an emissary of Satan to draw us from the narrow-way, or prove to be the fire of the Great Refiner for the perfecting of the gold that shall eventually be to the praise of His eternal glory. The Lord permits the temptations that they may both prove and develop this chosen class at the same time burning all the dross away. Knowing that God supervises the refining, is our assurance that not gold but dross will be burned away. We may be confident that He who is supervising the great work of preparing His people to shine as the brightness of the firmament in His kingdom, will not suffer them to be tempted above that they are able; but will with the temptation make a way of escape, that they may be able to bear it.

It should not be overlooked, however, that there is no assurance in this statement that some will not find themselves in temptations greater than they are willing to bear to the praise of His glory. The thought is that those who are willing to bear the temptations, the testings, will be able to bear them, for they, like the three Hebrews in the fiery furnace, will find One like the Son of God in the furnace of affliction with them. It is not His desire that any should perish in their testings, but that by them they should be induced to flee to His protecting arms. This assurance should exclude all possibility of any disquieting thoughts.

The habit of prayer should be so fixed that there need be no time lost when temptation threatens. While the danger is still on, the horizon, ere it has time to reach us, if we would have safety, the prayer of faith should ascend to enable us to meet and vanquish the Tempter; the prayer that our feebleness be rounded out to perfectness in His strength, for He has said, "My strength is made perfect in weakness." There may be, and no doubt certainly will be, trials greater than we are able to bear if we depend on the faith of yesterday for the trials of to-day. The promise is strength sufficient for every time of need, not strength, for a lifetime, but for each and every time of need, just the strength that is needed at the time. God does not open paths for us in advance of our coming. He does not promise help before help is needed. He does not remove obstacles out of our way before we reach them. Yet when we are on the edge of our need God's hand is stretched out. Many people forget this, and are forever worrying about difficulties which they think they see in the future. Every day and every moment brings its duties and trials, and needs its appropriate grace. There must therefore, be constantly repeated acts of faith, and by means of faith a constant application of the atoning blood, both to preserve against the power of existing temptation and also to wash the mind from the impurity of its stains if we have even in a measure yielded to it.

Since trials are truly grievous for a time, they can be an occasion of rejoicing only because they work out the peaceable fruits of righteousness, purifying our hearts and strengthening our faith. We need to be continually teachable, and learning to attentively hearken for the voice of God in our daily path. Each one of the Lord's footstep followers must some day ascend the mount to his final test, and the record will be glorious only for those who have learned submission by the things they have suffered, whose ears have attentively hearkened.

In connection with our subject the R.V. gives this particular occasion of evil-speaking, as railing, but, whichever way we take it, there are many occasions when it would be much wiser to refrain from speaking.

The Psalmist says, "I will keep my mouth with a bridle while the wicked is before me; I was dumb with silence, I held my peace." Many times we realise that "silence is golden." The wise man says in Prov. 10: 19. "In a multitude of words transgression cannot be avoided; but he that refraineth his lips is intelligent" (Leeser). Early in the life of every Christian it is realised that one's expression in his outward conduct and in his words has an important bearing on his progress in the development of Christ-likeness and true piety. The tongue, we know, is represented in the Lord's Word as a vast power for good or evil. In Eccles. 5: 2 the wise man advises "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth, therefore let thy words be few." Careful meditation on this passage will confirm the wisdom that it sets forth. We could say it is almost impossible for such that talk a lot, to speak without saying something that is likely to be injurious or unprofitable. It would be unreasonable to expect to indulge freely in conversation with others, in the manner to which some commonly do, without conforming, in part at least, to their own views and terms of social intercourse. In a sense we seem to be under the necessity of sympathising to some extent with their lines of thought and experience, and may not be at liberty wholly to reject subjects which are pleasing to them. And who does not know that, acting on this view we are often introduced to various topics which, both in their nature and tendency are remote from a religious and edifying character.

How large a portion of the conversation of the great mass of mankind is taken up with unfavourable comments on the conduct of their neighbours. How much there is of hinted suspicion. How much of backbiting and the like. Now, if we would not be accessory to sins of this kind, we must learn the difficult art of controlling the tongue, and of forming habits of conscientious silence. And then again, too much conversation has an injurious effect upon the religious instincts of the mind by filling the soul with many vain and useless thoughts. All such thoughts take up more or less of the attention of the mind, and just so far as it is so occupied it is necessarily deprived of the consciousness of God's purifying presence. Such are the laws of the mind, that it cannot be occupied with the things of God and a multitude of worldly vanities at the 'same time.

And in addition it should be remembered that words are one of the outward signs and natural expressions of the inward passions; and whatever may be true of those of a different character, it is well understood that the resentful passions which often interpose, are an obstacle to holiness and may acquire great vigor by outward exhibition. On the contrary it is equally well understood that they generally wither and die under a system of silence. So that by upholding a practice of silence generally, we shall not 'Only find our thoughts less liable to wander, and more collected in God than they would otherwise be, but shall .also find the passions pertaining to anger, and the exciting passions generally, when thus deprived of the powerful stimulation of words, more submissive and more perfectly under control.

The Apostle, after exhorting to put away these things, then informs us of the ones to put on in their place, because the mind cannot remain empty, otherwise the evils 'may return. He says, "be ye kind one to another, tenderhearted"; this latter word has the thought of being compassionate, 'sympathetic. This is a lovely and necessary 'condition of mind; to be sympathetic under the guidance 'of the spirit of a sound mind. It is one of the principles 'of 'God. We sing it in that good old hymn, "His loving-kindness, O how great." In this respect David was a man after God's own heart—he had the forgiving disposition.

While the Scriptures inculcate the thought that God's .people are to be generous toward all, they make common 'the thought that they should have a special interest in one another. Kindness is certainly one of the elements of love, as the Apostle says, and tender-heartedness must characterise those who would have a participation with our Lord in 'His kingdom. Hardness of heart and callousness, are evidences of degradation, and many inherit these things 'from their ancestors, while many can be thankful that they have inherited from their ancestors the loving disposition which gives them a good start off in the race. When we know how much God has forgiven us, and how much we need forgiveness, it should make us more and more of the forgiving disposition which is well pleasing in:the sight of God.

There are 'times in our lives when we might brighten some amongst whom we move, with a few kind words; kind thoughts cannot be read without being put into practice. In this way generous impulses may leave footprints on the sands of time. The words of a hymn again remind us—"Thus do we pass from this earth and its toiling, only remembered by what we have done."

Our Lord said—"Blessed are the merciful." They are the kind to whom the heavenly Father will be pleased Lo extend His mercy and favour. They are the only ones who will be in a proper attitude to receive the great blessing of the kingdom. May we always apply this lesson to ourselves in regard to our dealings with 'the brethren and with our neighbours. What matters it to us whether they mean evil or good, have we not God's assurance that all things are working together for good to them that love Him? And this being the case why should we have the slightest resentment against the persons or instrumentalities in any way used of the Lord in connection with our affairs. Those who thus trust in the Lord and those only, are able to properly view and meet the affairs of life. The climax of the situation here is to cast off those things that drag one down, and hold fast and cultivate that disposition that lifts one up, as another has written—"all do not know it, but it is a fact that the grandest quality that man can exercise, and the one which brings the largest amount of blessing itself is the exercise of the Godlike quality of mercy, compassion, benevolence."

"Think It Not Strange"

Why should we think it strange when trials come?
How can we ever murmur, or be dumb
When we should peaceful be and ever say,
Let God be magnified in life alway?

Where is our faith, if we in trial fret?
God never fails, He will not once forget,
Nor will: He ever leave the weakest saint,;—
Then why should we despond, or fear, or faint?

We should look up, and trust our gracious God,
Since we are saved and bought by poured out blood;
How can we e'er forget that Glorious One,
Who died to save—God's well-beloved Son?
A life 'of praise, since saved by Sovereign grace,

Should be our aim,—saved out from Adam's race;
Our daily life for Him who freely died
Should be a song, however we are tried.

God is, and God is love, He will not fail,
But in, and over all He must prevail;
Then let us look on high, and trust in Him,
With all: our soul, with faith that ne'er grows dim.

God is our Refuge, and our strength as well,
And we are saved, and blessed in Him as well;
How can we fail to praise Him and adore,
Our Glorious Lord, whose Presence is so sure?

Come then ye saints, and sing with heart and voice,
Lift up your heads, the Lord is here, rejoice;
Trials, troubles, sorrows, only draw us nearer
To Him, our blessed Lord and Head, and Heaven seems dearer.
—Selected.

Tabernacle Shadows.

A supply of the new edition of these helpful little books, printed by the "Dawn" brethren, is now on hand. It is an exact reprint of the original book, having also the Berean Questions bound in the back. Neat in appearance with blue, paper cover, it is Priced at 1/- per copy, post paid.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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

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

The Resurrection Body of the Lord and His Saints

SOME still think that the Lord now wears the the body of humiliation with its five bleeding wounds received on Calvary. If such were true, then all the martyred saints, "planted together in the likeness of His death," and to share "in the likeness of His resurrection," (Rom. 6: 5) would also have their poor rack-mangled bodies and broken limbs, and some like St. Paul, having been beheaded, would he either heads without bodies, or bodies without heads; and what of those 'whose poor bodies were burned to ashes! .

A proper understanding of the resurrection saves all such confusion. "And that which thou sowest, thou sowest not that body that shall be . . . But God giveth it (the individual or new creature, the being) a body as it bath pleased him" (1 Cor. 15:37, 38). "It is sown a natural, body, it is raised a spiritual body" (see verse 44). "If the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1). So, St. Peter says Christ was "put to death in the flesh but quickened (raised) in the spirit" (see literal Greek Diaglott translation, 1 Pet. 3: 18).

The body of Jesus was no doubt taken care of and during the six weeks prior to His ascension, He did on one occasion appear in that form in order to convince Thomas of His resurrection, but He did not always appear in that body. As a spirit being, He had power to materialise, miraculously assuming a human body as did the angels appearing to Abraham and others of old time. Once He appeared as a gardener to Mary and again as a stranger to the disciples on the way to Emmaus. Then again in another form as a stranger on the sea shore. On no occasion (excepting to convince Thomas) was He recognised by His bodily appearance; it was always by His tone of voice or His words and the way He had of "breaking bread and giving thanks."

After His ascension and glorification, He was never again seen in human form, for He is now in the "express image of the Father's person" (Heb. 1: 3) ; highly exalted above all principalities, and powers in the heavens (Col. 1: 16, 17). The Apostle assures us that on coming again, it will not be in any body of humiliation, but in great power and glory, and our Lord says the same thing in the parable in Matt. 25: 31. "In His glory and all the holy angels with Him." The Apostle John (1 Johri 3: 2), says we do not know what our Lord is like, so we do not know what we shall be like, but we do know that when we shall see Him we shall be like Him.

Some seem to think that the angel said as Jesus ascended in the cloud, that He would come again in the same bodily

form as they saw Him, go, but the angel did not say anything of the kind. What was said was, “This same Jesus which ye have seen taken up into heaven, shall so come in like manner as ye have seen Him go.” There was no mention that anyone would see Him come back, but simply that He would come back and in the clouds. It was like the parables, a picture with a large meaning. The clouds picture the clouds of trouble by which His presence will be made known, and these clouds we see hovering over the world to-day.

Jesus was no longer a human being; He gave His flesh, His humanity, for the life of the world. “He was put to death flesh, raised spirit,” and highly exalted “to the express image of the Father’s person,” “whom no man can see.” So Jesus never again appeared in human form. When Paul got a glimpse of His glory on the way to Damascus, he was blinded ; he could not see. His form but just saw the brightness and heard the voice.

Jesus truly said, “The world seeth me no more, but ye (the church) shall see me,” because “I will come again and receive you unto myself ; that where I am, ye may be also” (John 14). Paul also states, “Though we have known Christ after the flesh henceforth know we Him (.4:) no more” (2 Cor. 5:16).

No, He does not come again to suffer death for the world, in a body of humiliation, but He comes in power and great glory to dethrone Satan, the wicked “prince of this world” and to take the control of earth and bring in righteousness and peace and goodwill and to make the whole earth as the garden of Eden.

Satan is a powerful spirit being, invisible to human eyes, having much more power than if visible and confined to the limitations of human nature, in a human body. Christ is a much more powerful spirit being; He is the “stronger man” that is going to bind the “strong man” (Satan) and reign in his stead. He, too, will have much more power to assist mankind by His influences, His spirit of love, mercy, goodness, justice, truth, righteousness and wisdom, than if He were again in human form with its limitations. He was made flesh, “a little lower than angels, for the suffering of death.” He paid the price of sin and purchased the world—“He died, rose and revived that He might be the Lord (owner) of the dead and the living.” Having chosen His Church as joint-heirs in the Kingdom, during the Gospel Age; (Rev. 3: 21), He now comes to lift up the poor, groaning creation out of its depravity and restore mankind to the image of God. “To bless all the families of the earth.” (Rom. 8: 19-22: Gal. 3:16, 29).

Ransom Points to be Remembered.

Ransom used in Scriptures.

WHEN EVER the word Ransom is used in the Scriptures it has the sense of ransom-price according to the Greek—a corresponding price, a sufficient price.

Meaning of Ransoming.

Ransoming signifies the application of the ransom-price. Thus when we read that our Lord Jesus gave himself a ransom-price for all, the meaning is that His sacrifice, finished at Calvary, is a sufficient price to effect the ransoming of all mankind, if so applied or when so applied.

Providing and Applying Ransom-price.

Our Lord laid down His life ; He died on our behalf ; He gave our ransom-price into the Father’s hands when he offered Himself without spot to God. But the putting of that vicarious sacrifice into God’s hands and the application of that merit to mankind are two different matters.

Laying down the Ransom-price.

The laying down of the ransom-price was finished at Calvary ; but the application of it was not even begun for fifty days. Three days our Redeemer was dead—arising on the third day. Then for forty days He was with the Disciples, appearing occasionally for their instruction. Then He ascended upon high, there “to appear in the presence of God for us,” and promptly on the fiftieth day, Pentecost, the outpouring of the holy spirit upon God’s believing and consecrated servants and handmaidens began.

Proof that the Church had been Ransomed.

Pentecost was the proof that our glorified Lord had applied the merit of His sacrifice, had applied His blood as our ransom-price. Pentecost was therefore a proof that the Church had been ransomed—that the antitypical sprinkling of His blood by our great High Priest on the mercy-seat, or propitiatory, “for us” had been accomplished, and that it was satisfactory to justice, and that our sins were cancelled. Thereupon the High Priest began at once his secondary offering of His “members”—“living sacrifices, holy and acceptable unto God.” (Rom. 12:1.). This in the type was represented by the killing of “The Lord’s Goat”—“The goat of the sin-offering that is for the people.”—Lev. 16 : 15.

Ransom-price all necessary for the Church.

The ransom-price all went for the atonement of our sins when the great High Priest appeared “for us.” That ransom-price bought us (1 Cor. 6 : 20) ; but was applied for no others and blessings came upon no others. It is “for all” (1 Tim. 2: 6), but has not yet been so applied.

Philosophy of applying Ransom-price.

It took all of that merit or ransom-price to make atonement for our sins—because it was so applied. It would have required all of it for even one man’s release. It is because the penalty or sentence of death passed, “upon all men to condemnation,” through one man’s offence or sin, that the one man’s death can be applied for more than one man’s release from condemnation. But whatever the number it is applied for, it takes it all to effect the release from condemnation.

High Priest now has no merit to apply.

So, then, the High Priest, having applied the entire ransom-price “for us,” “on our behalf” (Heb. 9: 24), for the blemishes or condemnation of those now accepted as His members and His house—the household of faith—it follows that he has no merit now remaining to apply for the world. The ransom-price which was sufficient for one man or for all men was applied only “for us,” “for our sins.”

The Hope of the World.

Ah, it has not been forgotten in the divine purpose, and in due time it will be ransomed—“the precious blood,” the ransom-price, will be applied on the mercy-seat for the sins of all the people. Then the holy spirit will be poured out upon all flesh.

Re Church paying World’s Ransom-price.

What ! will the Church pay the world’s ransom-price ? Not so. It is the divine arrangement that in all things He (Jesus) should have the preeminence. Jesus’ merit, as we have seen, is now fully in use—accredited to us who are of the household of faith, for our justification by faith. We are counted, or reckoned, as possessing the earthly rights and life forfeited by Adam and redeemed by Jesus. But this reckoning or justification is confirmed to us of God by the holy spirit’s begetting to a new nature only because of our consecration vow to the Lord that we would lay down our lives, sacrificing all earthly interests and rights as He did—walking fully in His steps, being baptised into His death, drinking of His cup of ignominy—partaking with our Head of “the blood of the New Covenant,” by which as a legacy or testament the ransom-price blessing shall in due time be bequeathed to natural Israel—with the proviso that all mankind may be blessed by becoming Israelites indeed on the human plane of restitution—Abraham’s earthly seed—as the sands of the sea for multitude.

Re returning Ransom-price to High Priest.

Note, then, that the one ransom-price, laid down by our Lord at Calvary, was all paid over to Justice “on our behalf,” “for us,” as was acknowledged at Pentecost and since, by the holy spirit upon the Lord’s servants and handmaidens. Note also that the restitution rights which we are now using as sharers in our Lord’s sacrifice must all be surrendered back to justice before the great High Priest can present that same ransom-price again on behalf of the world, under the New Covenant conditions.

Classes developed under original Abrahamic Covenant.

“Ye shall all die like men,” or as men, writes the Lord through the prophet. (Psa. 82 : 7.). There are three classes developed under God’s original Covenant with Abraham—The Grace or Sarah Covenant. (1) The “little flock” of under-priests —members of the Body of the High Priest. These suffer with Him, sharing “His death,” “His cup,” “baptised into His death.” (2) The “great company,” who consecrated unto death and were begotten of the spirit, but who “through fear of death were all their lifetime subject to bondage.” These must die, but not as parts of Christ’s body, not as parts of His sacrifice. They must suffer “the destruction of the flesh, that the spirit (new nature) may be saved in the day of the Lord Jesus.” (3) Those who wilfully turn from and repudiate their consecration to sacrifice must die the Second Death. These are described by St. Paul as treating despitefully the One who paid their ransom-price and accepted them as His members, sanctifying them apart as His joint-sacrificers and joint-sharers of His glory in connection with the great work of mediating the New Covenant, under which Israel and the world will be blessed.—Heb. 10 : 29.

Death of All Sanctified.

All of these three classes, all whose justification and sacrifice of sanctification were accepted by the Lord—as evidenced by their receiving the holy spirit as His servants and handmaidens—all these must die before the New Covenant with Israel and mankind will be sealed. They must lay down all earthly justification and earthly rights, forever, before the one ransom-price can be back into the hands of justice to the credit of the High Priest, that He may therewith appear in the presence of God to make an atonement with His ransom-price for the sins of all the people. Then, at the close of this age and the opening of the Millennium, our Lord, who as the man Christ Jesus gave Himself a ransom-price for all, will have presented that price “for all.” Thus “He is the propitiation (expiator—Strong’s Lexicon) for our sins (the Church’s sins), and not for ours only, but also for the sins of the whole world.” (1 John 2: 2). The expiations are separate and distinct, but the one sacrifice, finished at Calvary, is the ransom-price by which both expiations are to be effected. (Z. 1909-349.).

Correspondence.

Victoria,

11th Sept., 1938. Dear Brother,

Time passes quickly since my last letter to you. The common round, the little trials and testings are ever with one, making it ever necessary to wait upon the Lord that He might strengthen the heart.

I would mention that I have tendered my resignation as a member of the Methodist Church, feeling it the right thing to do. My feelings and emotions regarding it all are such that seems best not to write. The Lord understands and I would leave it in His hands, trusting Him to keep and guide me in coming days. I have stated my readiness to conduct services if required to do so, preaching according to the Word alone, as led of the spirit to understand it.

It appears, Brother, that world events are moving rapidly and especially lately have I noticed how men’s hearts are failing them for fear. I seek ever as I can to point beyond the trouble time, but realise, too, how great the need of

patience just now.

Last time I wrote I enquired about a Revised Version N.T., and would now like one for about 2/6, the price quoted for secondhand ones; and would like also two more of the pocket "Divine Plan of the Ages." Deduct this amount from the money at credit with you; also place a further 5/- to the Tract Fund Account. I would like also another copy of September "People's Paper."

I am enclosing some thoughts on Heb. 10: 38. If of any use I am glad. They contain nothing but what is known to most readers I know but if of any use at all just use them accordingly.

Things are very dry up here feed for stock having been a problem all this season; crops are for the greater part very backward. Falling prices, too, all conspire together, as it were, to capture our minds to the cares of this world, but grace will be sufficient I know.

With much Christian love to yourself and to all "led of His spirit."

Victoria,

10th Sept., 1938. Dear Brother,

I was very pleased to hear from you, the letter having reached me on time. Thank you for writing. Almost daily I had planned to write you; I have worked hard, late and early, needless to say often over tired, very thankful for good health and strength, with constantly renewed faith in God; under His guidance I cheerfully press on, spiritually and temporally also.

Yes, I would be delighted to come down occasionally for the Sunday meetings, but finance is a drawback. Happily the Lord's children are always meeting new and very welcome surprises in the Lord's blessings, so that if circumstances do not permit our much desired personal contact and fellowship, we are one, just the same; never separated, one in spirit, heart and loving unity, and so it is natural to remember one another and pray for one another and so fulfil the law of Christ.

I note your progress in the studies Luke and Hebrews; I would have enjoyed it had I been there. I will read Vol. 2, "The Manner of Our Lord's Return." I think that is so vitally important; without a clear understanding we are totally in the dark. I am pleased to say that to me it seems clear—so much so, that one almost marvels at the blindness tradition has inflicted on the nominal church. I will read up Vol. 2 on it again.

I realise the hearty welcome awaiting the Brother from W.A., also Bro N. I'll be with you, though out here, in those welcomes. I am glad to hear of the good prospects for the Kingdom Cards; perhaps later I may see some scope for their circulation, also other literature in this part.

As I suppose, and it was only reasonable too, most of our Class wondered if I would continue on, or do as most others, disagree on some point of Scripture and leave. If that was so, well just for once how glad you are that you were mistaken, and now rejoice with me, for I did not know if I would remain, but I had an open mind. I heard

a few explanations that astonished me; it wrecked some of my own ideas, but I decided to look further into them, really desiring to know only the Truth. And new as it was to me I saw it clearly and gladly, and thankfully embraced it. I cannot just now tell you all the knowledge and blessing I received through those fellowship meetings; every day I am rejoicing over them.

Kindly convey my Christian love to all the brethren and assure them of my loyalty, love and prayers on their behalf.

Your fellow traveller to the Heavenly Kingdom.

South Australia, September, 1938.

Berean Bible Institute,

Melbourne, Vic.

I must thank you for sending along so many interesting papers concerning God's great plan of salvation and restoration. It is such welcome news after holding other beliefs for so long. Although, after having a great grief in my life, I began to think for myself there must be some other interpretation of the Scriptures.

I am so glad, to be in touch with someone who has confirmed what is more consistent with a God of love.

Yours in the blessed hope of our Redeemer,

South Australia. To the Brethren,

Berean Bible Institute.

I had one of your papers called "The Voice" sent to me; subject, "The Troubled Word's Hope."

For the last three years I have been blessed with the knowledge that the Kingdom of our blessed Lord is the only hope for the world of mankind, and that the present age is for calling and disciplining those for that great honour of reigning with Christ for the purpose of blessing those who have not been enlightened as yet; that Christ died for them and is to give them that knowledge that they may have opportunity of believing into Him, that He may give them life free from the Adamic penalty with all its sorrow, pain and death.

As you are giving a special offer of one of your publications, "Foregleams of the Golden Age," I would be glad if you would send one to me, as I am very interested in the good tidings that we are so privileged to know, when most people cannot see those things are taught in God's Word.

I will enclose the 2/- for the special price of the book which I will look forward to receiving, and remain

Yours in the one hope,

South Australia.
Berean Bible Institute,
Melbourne.

Dear Sirs,

Please send per post the book "Foregleams of the Golden Age" that is quoted in your paper, "The Voice."

I have at different times received your paper from an unknown friend from Murray Bridge, S.A. The papers are very nice reading indeed. (Later.) In reply to your letter I am pleased to say I received the book "Foregleams of the Golden Age." I am progressing slowly with the reading and have read the booklet "A New Dictator," also the July and September issues of the "People's Paper" which I like very much, and will you please send me a copy each month. Postal note for 2/6 enclosed.

I will now close with Christian regards and best wishes. Yours truly,

"A Review of The Doctrines."

This book of 92 pages by Brother H. J. Shearn, of England, previously sold with a cloth cover at 1/6, is now available in paper binding at 6d. per copy, post paid.

While not agreeing with all the thoughts expressed, It will be found a useful book, especially as a Class study. The brief statements on the various doctrines leaves scope for additional expressions by individual members, and Classes interested are invited to send for samples.

"Poems of Dawn."

Friends interested in a reproduction of the book of selected poems, "Poems of Dawn," are asked to communicate with us.

Containing over 230 very helpful poems expressive of the Christian life and hopes to come, as well as numerous page fillers this little hook has been sought after quite often by the brethren since it has been out of print. While it would seem that the demand would not warrant a printing in the usual way, it is thought that it could be produced in handy size, with clear type suitable to all (not capital letters), at reasonable price, by duplicator, should sufficient be required.

All desiring copies are asked to state if possible the number they could use should the work be undertaken.

"The Photo-Drama of Creation."

A limited number of the "Scenario of the Photo-Drama of Creation" is now available. This book, well known to many of our readers, contains a very helpful description of God's Plan of the Ages, in short, complete articles, each of which is accompanied by fitting illustrations. This makes the book very interesting for children as well as grown-ups. The plan of God is traced from beginning to end by the 96 concise articles and nearly 400 illustrations.

Friends desiring copies of these books are advised to make early application. In two bindings—with strong paper covers, at 3/6; in de luxe, beautifully bound, with gold edges, at 4/9, post paid.

Hymn Books.

The brethren of the Bible Students Committee, England, are now preparing a new hymn book of words, as all previous editions are out of print.

As the new books are to contain all the "Dawn Hymns" the additional ones found in the "Christian Hymns," and further selections making in all about 450 hymns, they will no doubt be very good and useful for those Classes or individual brethren in need of new books.

A supply is expected to reach us in the course of some weeks, and orders may be placed for delivery on arrival. The price is expected to be in the vicinity of 1/- for single copies.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

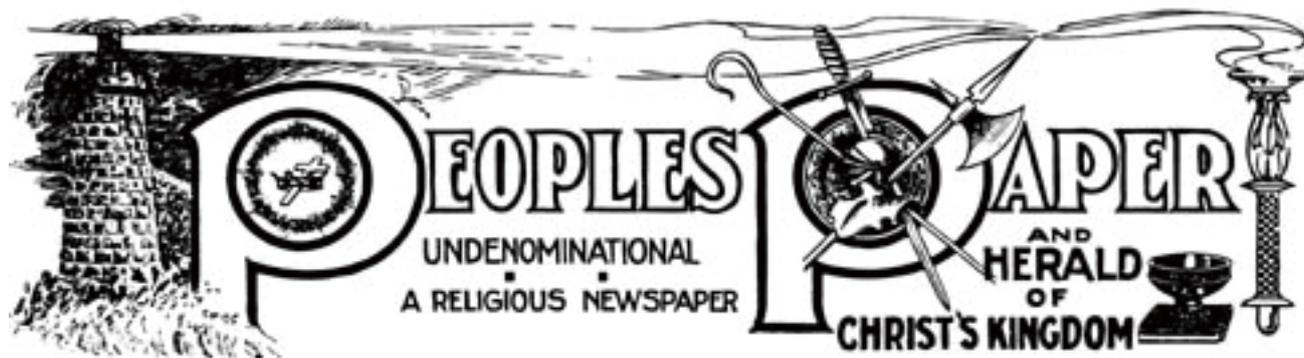
Adelaide.—O B. I. Hall, Wakefield Street, Sundays 3 p.m. and 6.30 p.m.;

Perth — Druid's Chambers, (The Basement), 459 Hay Street, East,—Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

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The Jewish Law and Early Christianity

MANY Christians do not realise the conditions which existed in the Church in the beginning of the Gospel Age. The Jews as a nation had been typically justified by typical sacrifices, from the Adamic curse, or condemnation, and put under the Law given at Sinai, as a Covenant under which, if obedient, they were to have life. But the Law proved valueless to them so far as giving them the hoped-for life was concerned, though it taught them some good lessons. All the other nations, known as Gentiles (heathen), were still under the original condemnation of Eden. Consequently when our Lord came, both Jews and Gentiles were under condemnation to death, the Jew by the Law from which he had expected so much, but with which he was unable to comply, because of depravity, and the Gentile by the original sentence upon father Adam, from which he had in no sense escaped, not even typically as the Jew had. But the Redeemer whom God provided was sufficient for both; for in the one sacrifice of himself he accomplished the redemption of both, and reconciled both unto God in one body by the cross.— Eph. 2: 16.

The Jewish converts (and they composed the majority of the early Church) could scarcely realise the greatness of the change from the Law Covenant to the new arrangement in Christ, and were continually adding Christ's teachings and His law of love to their Mosaic Law, thus adding to their already heavy burden, instead of accepting the sacrificial death of Christ as the atonement for their sins under the Law, and as the end of the condemnation of that Law Covenant. (Rom. 10: 4; 3: 20, 28.) It is not surprising when we remember their early prejudices in favour of the Law, that the spirit of truth was able to guide them but slowly into the full truth on the subject. Even the Apostles were slow to learn, and we find St. Peter so slow to follow the lead of the spirit, that he had to be taught by a special vision that Gentiles needed no longer to become Jews, and to conform to the Law of Moses before they could share divine favour, but that they had access to God through Christ regardless of the Law Covenant.

The Jewish Law Covenant not Ours.

Some complained to the other apostles and brethren about St. Paul's recognition of Gentiles, and this brought the question before them all, and led to an investigation of God's dealings in the matter. "When they heard these things they held their peace and glorified God, saying, then bath God also to the Gentiles granted repentance unto life." -- Acts 11: 18.

St. Paul, most easily led of the spirit, got clear views on the subject earliest, and had to oppose others among the apostles less strong and less spiritually clear-sighted. (Gal. 2: 11.) Jerusalem was long considered the centre of the Christian religion, the largest number and oldest believers and apostles living there; and as St. Paul's views of the changed condition of things became clearer and clearer, and he did not hesitate to preach boldly what he saw to be dispensational truth, some prejudiced ones desired to know whether the brethren at Jerusalem would concur in the advanced views, and St. Paul and Barnabas and others went up to Jerusalem to lay the matter before them and to bring back a report.

A great debate and examination of the question on all sides followed. St. Peter and St. James, finally agreeing with St. Paul, influenced the entire council. St. Peter reminded them of God's wonderful dealing with Cornelius, who was justified and made acceptable to God through faith in Christ, and not through keeping the Law, and urged: "Now, therefore, why tempt ye God, to put a yoke (Moses's Law) upon the neck of the disciples which neither our fathers nor we were able to bear?" St. James said: " My sentence is that. we trouble not them which from among the Gentiles are turned to God. Then the Council so decided, and sent a written message to the confused Gentile believers, saying: "We have heard that certain ones who went out from us (here) have troubled you with words subverting your souls (destroying your faith), saying: 'Be circumcised and keep the Law'—to whom we gave no such commandment . . . It seemed good to the Holy Spirit, and to us to lay upon you no greater burden than these necessary things: that ye abstain from 'meats offered to idols, and from blood, and from things strangled, and from fornication.'" (Acts 15: 9-29). And even these suggestions were given as advice, and not as so much of the Mosaic Law, with penalties attached.

The Law Covenant a Ministration of Death.

The Apostle Paul's epistle to the Galatians (who had been Gentiles) was written expressly to counteract the influence of the Judaizing teachers who mingled with the believers of Galatia, and endeavoured to subvert the true faith in Christ by pointing them away from the cross of Christ to a hope of acceptance with God by keeping the Law of Moses in connection with faith in Christ: thus making Christianity merely an addition to the Law Covenant and not instead of it. This He calls "another gospel," yet really not another, for there can be but one; hence it was a perversion of the real Gospel. (Gal. 1: 7-9). And here St. Paul indicates that he knew that the Apostles at Jerusalem had at first only a mixed Gospel, and that he went up to see them on the occasion mentioned in Acts 15:4, by revelation, to communicate to them that fuller, purer, unmixed Gospel which he already had been able to receive, and which he had been teaching; and, he says, he communicated it to them privately, lest their reputation should hinder them from receiving the truth—and even then some false brethren spies, sought to compel Titus (a Greek) to be circumcised.—Gal. 2: 2-5.

It is further along in this same epistle that St. Paul tells of St. Peter's vacillation on the question of the Law (chap. 2: 11-16) and his words of reproof to Peter—We who are Jews by nature, knowing that a man is not justified by the works of the Law, but on account of faith in Christ, even we have believed in Christ that we might be justified by faith in Christ, and not by obedience to the Law. Why, then, should we attempt to fetter others, or longer bind ourselves, by that which has served its purpose, in bringing us to Christ.

O foolish Galatians! who has deluded you? As many as are trusting to obedience to the Law are under its condemnation or curse. "Christ hath redeemed us (Israelites) from the curse of the Law, that the blessing of Abraham might come to the Gentiles through Christ Jesus, and that we (Israelites) might receive the promise of the spirit through faith." And surely God's Covenant with Abraham, made four hundred and thirty years before the Law was given, cannot be annulled by that Law.—Gal. 3: 1, 10, 13, 17.

Next, the apostle answers a supposed inquiry as to what was the object of the Law, and why it was given, if not necessary to the attainment of the Abrahamic promises. He says the Law was added because of sin, to manifest sin in its true light—that sin might be seen to be a great and deep-seated malady. The Law was a pedagogue, or servant, to bring to Christ all Israelites who desired to learn the true way of life.—Gal. 3: 24. Matt. 11: 28-30.

As children are under nursery laws and subject to teachers until an appointed time, so were we (Israelites) under the Law, and treated as servants rather than as sons. We were kept under restraints, though we were the heirs through whom, according to the promise, others were to be blessed. But in the fullness of time God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law that we (Israelites), being liberated, might receive the adoption of sons. And also "because ye (who were not under the Law, but were Gentiles or heathen) are sons, God hath sent forth the Spirit of His Son into your hearts." We were under tutelage, and you were aliens, foreigners and strangers, but now you and we, who are accepted of God in Christ, are fully received into sonship and heirship, and neither of us is subject to the Law.—Gal 4: 1-7.

Tell me, you that desire to be under the Law Covenant, do you not understand what it is? It is a bondage, as allegorically shown in Abraham's two sons. Abraham, here, is a figure of God; and Sarah, the real wife, is a figure of the real Covenant of Blessing, out of which the Christ should come as heir of all, to bless the world. For a long time Sarah was barren; so, too, for a long time the original Covenant of God, made with Abraham—"in thy Seed shall all the nations of the earth be blessed"—brought forth no fruit, until Christ Jesus. Hagar, the servant of Sarah, in the meantime was treated as Sarah's representative, and her son as the representative of Sarah's son. Hagar represented the Law Covenant, and fleshly Israel was represented by her child, Ishmael. For the time they represented the true Covenant and the true seed of blessing, though they were always really servants—child, as well as mother. When the true son of the real wife, the heir, was born, it was manifest that the son of the bondwoman was not the heir of promise. And to show typically that the Law Covenant was not to have any rule over the spiritual sons of God, Hagar was not allowed to become the governess of Isaac, but in his interest was dismissed entirely.—Gal. 4: 21-31; Gen. 21: 10.

The Apostle's argument, based on this allegory, is that we, brethren, as Isaac was, are the Seed to whom the promise was made; we are not children of the bondwoman, the Law Covenant, but children of the original Abrahamic Covenant (the Sarah Covenant) born free from the slavery and conditions of the Law Covenant. And not only so born, but the Law is entirely put away from us, and has nothing whatever to do with us—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"—the Law Covenant. "If ye be led of the spirits ye are not under the Law (Covenant)."—Gal. 5: 1, 18.

But Paul asks—"Shall we continue in sin (wilfully), because we are not under the Law (Covenant)?" (Rom. 6: 15.) Shall we take advantage of our liberty to break away into more sin—because we are sons and heirs, and no longer commanded as servants—Thou shalt and thou shalt not? No, no; as sons, begotten of the spirit, partakers of the spirit of holiness, the spirit of the truth, we delight to do our Father's will; and the law of obedience to his will is deeply engraven upon our hearts. (Heb. 8: 10; 10: 15, 16.) We gladly sacrifice our all, even our lives, in opposing sin and error, and in forwarding righteousness and truth; hence we answer emphatically, "God forbid." We Will not take advantage of our liberty from the Jewish Law Covenant, to commit sin. But if any man should think to do so, let him remember that only those led by the spirit of God are the sons of God.—Rom. 8: 14,

We are not under the Law Covenant, but under divine favour, and not only, so, but being justified and reconciled to God in Christ, we have gone further and accepted the "high calling," the "heavenly calling," and consecrated our justified lives—"even unto death"—and been accepted as members of the Body of Christ, and are thus heirs of the Abrahamic (Sarah) Covenant. (Gal. 3: 29.) Hence, so far from desiring to use our liberty to indulge in sin, we, having God's spirit, detest sin and love righteousness and delight ourselves in the "Law of Christ"—Love. Christ's Word is

our Law—not a law of bondage, but of Liberty. Whoso looketh into the perfect law of liberty and continueth therein (free), being not a forgetful hearer, but one who exercises his liberty, this man shall be truly blessed thereby. Such fulfil the royal law, the law of love.—Jas. 1: 25.

The Law of Love.

If we have proved that the Ten Commandments were given to Israel, and to Israel only, and that as the basis of a Covenant made only with that nation, and if we have shown that the other nations of the world have been left by God without any Law except such traces as yet remain of the original Law, written in the nature of the first perfect man, who was created in God's image, and that to the Church our Lord gave the Law of Love, then we have proved that the Ten Commandments should not be recognised by the Gospel Church, except as they are in harmony with the law of Love.

Our Lord has a standard for all who accept Him, as Moses, the Mediator of the Law Covenant, had ten commands for a standard. The Master said: "A New Commandment I give unto you, that ye love one another, as have loved you." (John 13: 34.) It is the same law that was expressed in the Ten Commandments, but a more refined and more comprehensive statement of that Law, designed for a more advanced class. The people put under the Law Covenant and baptised into Moses were a household of Servants, while the people of the Law of Love are a household of God's sons. Thus we read "Moses verily was faithful as a servant over all his House (of Servants). but Christ was faithful as a son over His own House (of sons), whose house are we, if . . ."—Heb. 3: 6.

The expression of the Divine Law given at Sinai was exactly suited to the House of Servants to whom it was given; it was a series of instructions—Thou shalt, and Thou shalt not. The expression of the Law of Love is very different, and implies much more liberty. It simply tells those who are God's sons, and who therefore are begotten of his spirit, You may do or say anything in harmony with love. Pure love for God will lead not only to obedience to His will, but to the study of His Will, in His Word. Pure love governing our conduct towards our fellow-men, and the lower animals will seldom work to their injury. It will come more and more under the guidance of the Lord's Word, and thus we shall be perfected in love. But from the first it is a safe Law; it is a "Law of Liberty," in that it requires us merely to act out, according to our own judgments, that which we voluntarily consecrate ourselves to do, our own wishes as New Creatures

Since this Royal Law of Love is made only with those whose desires are changed, who no longer love sin but are seeking escape from it as well as from its penalty, who now love God and His righteousness, it would be manifestly improper to give these "sons of God" the statement of God's Law or will in the same form that it was expressed to the House of "Servants." The sons are granted a Law of Liberty, the servants a Law of Bondage. The servants were told what they might and might not do; because they were servants, not sons, not begotten of the Father's spirit; hence they needed positive commands, restraints and penalties. This is forcibly expressed by the Apostle in his exposition of this very subject in Galatians 3.

But the Law of Love, while it is a Law of Liberty and an "easy yoke" to such as have the Lord's spirit, is nevertheless a most searching Law — discerning, scrutinising, judging the very thoughts and intents of our hearts, as well as our actions and words. In that one word Love is expressed the very essence of the Divine Law. Love to God implies full obedience, full recognition of divine character—wisdom, love, justice, and power— full harmony with God in His service, and the exercise of those qualities of character in all our thoughts, words, and deeds.

The "Law of the Spirit of Life in Christ Jesus."

This Law of Love to God and our fellow-men, which we delight to obey to the extent of our ability, not of compulsion, but of a willing mind, as partakers of the spirit of Christ, is the only Law with which we have to do. While it entirely ignores the Mosaic Law, its "thou shalt," and "thou shalt not," it really accomplishes far more than the Mosaic Law; for, with his heart ruled by love, for God, and man, who would desire to dishonour God or to injure his fellow-man?

But as of the Mosaic Law it was true that its utterances were only to those under it—Israelites—for "whatsoever the Law saith it saith to them who are under the Law" (Rom. 3: 19), so it is true of the Law of Love; it speaks only to those who are under it, and these are only the consecrated believers in Christ. It is a law of liberty, in that all who are under it are under it from choice. They came under it voluntarily, and may leave it when they please. In this it differs greatly from the Law put upon fleshly Israel as a nation, in which they had no individual liberty or choice, being born under bondage to that Law Covenant. Our Law is the Royal Law; because the "little flock," developed under this Law of Liberty and Love, is the Royal family—the divine family, selected under their Lord and Head to be heirs of God, joint-heirs with Jesus Christ, partakers of the divine nature.—Rom. 8: 17; 2 Pet. 1: 4.

Those now being selected as members for the Body of Christ, are only such as delight to do God's will, sons of God and "brethren of Christ," having this likeness to Christ. And at the close of the Millennial Age, when the rod of iron shall have broken the proud hearts, and shall have caused the stiff knees to bend in obedience, and when the obstinate are cut off as incorrigible, wilful sinners, then the Law of Love and Liberty will again be virtually in force over all God's creatures. All who shall be permitted to enter upon that grand age of human perfection, following the Millennial reign of Christ will first have been tested, and will have given abundant proof that they delight to do God's will, and that His righteous law is continually their heart's desire.

Alive Without the Law Once.

In his letter to the Romans (chapter 7), the Apostle reasons with Jewish converts to Christianity: "For," he says, "I speak to them that know the Law."

He then represents the Law Covenant as a husband, and Israelites bound by it as a wife, to a husband. He shows that as it would be a sin for the woman to unite with another man while her husband lives, so it would be wrong for Israel to leave Moses and His Covenant of the Law, and to unite with Christ unless released by death—either the death of the Law Covenant or their death to the Law Covenant.

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. It still lives; and all the children of Jacob are still bound by it, unless they have died to it. Only those who realise that they could not gain everlasting life through their union with Moses (the Law Covenant) are ready to abandon all hope of saving their life by that union with Moses, to become dead to all such expectations, and to accept the death of Christ, the ransom for Adam and all his race, as the basis of a new hope of a new life. Hence, only such Israelites as by faith reckoned themselves hopelessly dead under the Law Covenant, and as risen with Christ to a new life secured by His sacrifice, and who in will are dead to sin—only such could be united to Christ as the New Husband. Thus, according to the Apostle's reasoning, the thought of blending the two Covenants and being united to both Moses and Christ, was wholly out of the question.—Compare Rom. 6: 2.

The text, "Christ is the end (or fulfilment) of the Law (Covenant) for righteousness to everyone (under it) that believeth" (Rom. 10: 4), does not conflict with the above. because only believers are specified. (Compare Rom. 3: 31; Gal. 2: 19.) Eph. 2: 15 should be read: "Having abolished in His flesh the enmity of the law of commandments contained in ordinances," Col. 2: 13, 14 refers to "quickenened" Jewish believers for whom the handwriting of ordinances is blotted out. Verse 20 refers to the Gentile converts who had to become dead to the "rudiments of the world," before becoming members of Christ, the heir of the original Abrahamic Covenant typified by Sarah. even as the Jews must become dead to the rudiments of their Law Covenant, typified by Hagar.

The Law Covenant Not Dead.

That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their national rejection of Christ they were nationally blinded until the end of the Gospel Age (Rom. 11: 7, 25), and that God declares that He has "not cast away His people," but that under the New Covenant He will yet open their eyes to see Christ as the only door of hope, and that of a new life purchased with His own. (Rom. 11: 2, 27, 29; Jer. 31: 31.) Meanwhile, we have the evidence that their Covenant continues in force in the fact that, as a nation, they have for centuries been receiving the very "curses" specified under their Covenant. —See Deut. 28: 15-57. Verses 49-53 describe the Roman siege, &c.; verses 64-67 describe the condition of Israel since, (Isa. 59: 21). The Lord in Leviticus (26: 18, 34-45) declared the symbolical "seven times," 2,520 years, of Israel's subjection 'to the Gentiles. Thus their experience that Covenant we learned so much about sin?

What was defective in the old or Law Covenant? Was it sinful or bad? No. How came it then that under that Covenant we learned so much about sin?

Because, previous to receiving the Law, Israelites were like the remainder of the world—dead in trespasses and sins; and, being already under sentence of death, we were like the remainder, unrecognised of God, and without any special commands; and hence we could not disobey or increase our sin by disobedience, until the Law Covenant began to command us.

But, notwithstanding that death sentence under which we and all the world rested, we Israelites were "alive" before the Law Covenant came, because God had promised our father Abraham that somehow and at some time He would bless His Seed, and through it all the families of the earth. Thus, in God's promise to Abraham, a future life was assured to us all, before the Mosaic Covenant was made; but just as soon as that Law Covenant went into force, and required that we must obey its every command, in order to secure life, that soon we found that we could not absolutely control our poor, fallen bodies, however much we willed to do so with our minds. And, as sin developed, we died—our hopes of life expired, because we could not keep that Law Covenant. I speak for, or as representing, our whole nation. Thus we found that the Law Covenant, promising life to the obedient, really sentenced us to death, because we could not obey its requirements.

Thus we acknowledge that the Law and the Covenant were good in themselves, but not helpful to us, because we were fallen beings. But God intended that it should show us how imperfect we really are. (Verse 13.) For the Law is adapted to all who are in full harmony with God's Spirit—perfect beings—and this we Israelites were not; we were and are by nature, carnal, depraved, even as others. And if our hearts be right, we can and will admit that we are unable to obey God's perfect law, and that perfection is not to be found in our fallen flesh, even though in our mind we approve God's Law and would gladly obey it.

This is the wretched condition in which we find ourselves (verse 24), wanting to obey God's Law, and to have His favour and the everlasting life promised to them that love and obey Him, and yet unable to do so because of our dead bodies—fallen and sentenced through Adam's transgression. Oh! How can we get release from this, our difficulty? We cannot obey God's Law, and God cannot give us an imperfect Law to suit our fallen condition. Oh, wretched, hopeless condition.

But no, brethren, there is hope in Christ! Not a hope of our fulfilling the Law Covenant—no hope of doing those things commanded, and living as a result; nor any hope of saving anything out of the wreck of Adam's fall and sentence. That must all be abandoned. We! Israelites must die under the Law Covenant, as unsaved by it as we were before it was made, as unsaved as the Gentiles who never had a share in it. But as we realise ourselves dead under the terms of the Law Covenant, we see that Christ has died for Adam's sin, paid his penalty and thus redeemed him and all—lost through his disobedience—Jew and Gentile, bond and free, male and female. And this relieves us Jews, because Christ was a Jew, "born under the Law" Covenant, that He might redeem those who were under it. (Gal. 4: 4,

5.) In consequence, therefore, God can be just and accept all who serve His Law in their minds and wills, and whose only hindrance from perfect obedience is the weakness of the fallen flesh.

Thanks be unto God for His unspeakable gift—Christ through whom we become heirs of the chiefest of God's blessings on the divine plane and members of the Mediator of the New Covenant (typified in Keturah, Abraham's third wife), by which many will be blessed with, Restitution during the Messianic Age.—Acts 3: 20, 21.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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(Monthly) 2/6 (60 cents) per annum, poet 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.

Taking Heed to God's Will.

THE Press report of the Tenth \\\Todd's Christian Endeavour Convention, held recently in Melbourne, quotes one of the principal speakers as follows :-

"Rev. Dr. Stanley Jones, India, urged the 20,000 people present at the evening convention to accomplish three things — blot out the stigma in regard to aborigines; to help China, not by hating Japan, but by non-violent economic boycotting Japan as long as China was invaded, and to send men and women to help India, particularly as 6,000,000 'untouchables' were on the verge of turning to Christianity. He appealed for a united Church in Australia, as a divided world would not turn to a divided Church for guidance."

How disappointing the above statement - must have been to those longing to hear of the Gospel message of hope, both for the Church and the world. While expressive of a desire for social reform, etc., which is also advocated by many who do not claim to be Christians, it is nevertheless devoid of the Lord's plan of salvation and His will concerning the activities of His followers throughout this Gospel Age, as revealed in His Word, and shows how little the Bible is understood by present day ministers and missionaries the world over.

The Scriptures clearly indicate that the present is not the time for the conversion of the world to Christianity, nor of 60,000,000 in any country, but rather that God is "taking out a people for His name" (Acts 15 : 14), in all "a little flock," to be His Church, the Bride of Christ ; and that the present mission of the Church is the perfecting of the saints for the future work of service ; to develop in herself every grace ; to be God's witness to the world ; and to prepare to be the kings and priests of the next age—Eph. 4 : 12 ; Matt. 24 : 14 ; Rev. 1 : 6, 20 : 6. The hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed. Acts. 3 : 20-23; Isa. 35.

How sad is the position of those claiming to be Christian leaders who would seek to "reform" the present order of things when this is definitely not the Lord's will. At our Lord's first advent He showed that the "old bottles" (the religious systems of that time) could not be entrusted with the new wine, the Gospel message (Matt. 9 : 17). So, at the close of this Gospel Age, there is a corresponding casting off of present day systems of religion (Rev. 3 : 14-17), because they are out of harmony with God's will and plan of salvation through Christ, accepting instead the worldly spirit and desire to perpetuate that which the Lord sees good to destroy. (See 2 Pet. 3: 10; Heb, 12 : 26, 27.)

Instead of endeavouring to combine the churches of to-day to present a united front, the Lord's people are exhorted to leave these systems of Babylon—"Come out of her my people, that ye be not partakers of her sins." "And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee." (Rev. 18:4, 23.) Jeremiah also prophesied concerning the present time—"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken ; the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed ; howl for her ; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed : forsake her . . . The Lord hath brought forth our righteousness : come, and let us declare in Zion the work of the Lord our God." (Jer. 51 : 7-10.)

In His Presence.

"My Presence shall go with thee, and I will give thee rest."—Ex. 33: 14.

"My Presence shall go with thee;" Even so,
I know, dear Lord, that Thou with me wilt go:
The way lies dark before, unseen, unknown,
Perchance it leads through deserts drear and lone,
Or valleys dim, but whatsoever it be
It will be well if Thou dost go with me.

"My Presence shall go with thee." All the way
Thou wilt be near to keep me day by day;

Thou wilt perform for me Thy perfect will
And in Thy care I shall be safe from ill:
Thus Lord, I onward go without a fear
For Thou art all I need, and Thou, art near.”
—Ruth Thomas.

Booklets for Witness Work.

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The above three booklets are now supplied at the rate of 1/6 per dozen, post paid.

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The Christian Pathway.

(Contributed)

“Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator” (1 Pet. 4:19).

GENERAL teachings of our day largely omit mention of suffering as regards Christian faith and practice. But because the Bible in a number of places tells us to “rejoice in the Lord,” and “sing praise unto His name,” etc., it does not follow that no suffering is entailed. On the contrary we read that “All who will live Godly in Christ Jesus will suffer persecution.” This has been fulfilled in the past, and so it must continue until the great millennial dawning, when Christ shall take unto Himself His great power to reign.

It would seem that the reason why so little is heard now of suffering and persecution, is because there are so few who are living “Godly lives in Christ Jesus.” There appears to be rather large numbers of professing Christians who have not to contend with any persecution or suffering, in their so-called Christian walk. All such, if they are honest, would be compelled to admit that the reason is because their godly life is only profession, and that their real attitude is “Be at one with the world,” instead of “Coming out and being separate.” Probably they realise quite well that it is the coming out and being separate, that brings the persecution.

Therefore, when we seek for truth of Scriptural teaching, it is most important that we distinguish sharply between nominal Christianity (Christians in name only) and truly consecrated Christians; because those who are nominal only, often teach doctrines and live lives that give an altogether wrong impression of Christianity and real discipleship. One longs to expose these errors, not fit-the sake of sitting in judgment upon any, but in order to warn and help those who desire to be true, and who are in danger of being led into the confusion which falsity produces.

The first happening in a Christian’s life is conviction of Sin. When one becomes convicted of sin, that is, realises and is ready to admit that the life he or she has been living estranges them from God, then the Gospel message to such is “Repent and believe on the name of the Lord Jesus Christ that ye might be saved that your sins might be blotted out.” Christ died upon the Cross for all men. ALL men have at one time been unsaved sinners, for all have sinned and come short of the glory of God. There has not been one exception, except of course our Lord, Christ Jesus. And He, the one exception, the sinless, perfect man, died upon the cross, “The just for the unjust,” that He might reconcile us again to God. His life offered up at Calvary blots out the sin, and all who gain such understanding and gladly accept the salvation offered, find peace with God.

Now, all who have gone that far, find cause for true rejoicing. It is a happy day for the one/ who can be brought, to see that Christ was the propitiation for his or her sin, as it was indeed for the sins of the whole world. The dictionary rendering of propitiation is “act of appeasing,” or “atonement.” Sin produces enmity with God, but the Christian’s sins are appeased or atoned for by the shed blood of Jesus at Calvary. They are blotted out; the enmity is thus destroyed and we are at peace with God. Having come to that point we are justified by faith in the blood of Jesus Christ.

Too often the preaching of God’s Word stops at this point. Most certainly we must have a good understanding of all this first; but it is far from all; indeed, it is only the beginning. Now begins the real Christian life and the test as to just how much we appreciate God’s love for us. Now is presented unto us the opportunity of presenting our bodies living sacrifices, holy, acceptable unto God, which the Apostle Paul says is our reasonable or proper service. Our life is no longer our own; it has been bought with a price. It must be laid down now, consecrated to the Master’s service and the call is to infinitely higher things than we have been concerned with hitherto. Old things pass away: all becomes new. As we hear the call of God to seek’ “the prize of the high calling in Christ Jesus,” our chief hopes and ambitions become spiritual, heavenly, instead of carnal—worldly.

We are specially exhorted to make our calling and election sure, being reminded that not all the called are finally

elected or chosen, but only those who are diligent in obeying, and remain faithful unto death. Many are called but few are chosen and given the prize of the high calling. We cannot say that there is not a lesser prize to be given to many, but now the way of the high calling is the special call and we stand as it were at the crossroads. Now assuredly is the time to stop and count the cost of setting our hand to the plough without looking back.

Many esteem the cost too great even to heed the call. They may hear it, but instantly suppress it, giving it little consideration. Others hear and heed and begin to tread the narrow way, 'but when persecution arises because of the Word, they halt. Some turn quickly back : others halt so long, that often the call loses its clearness and almost without realising it, their steps are retraced hack to the broad way of the world. But for those who go on in the face of all, having set their hand to the plough, determined by the grace of God never to look back, to these are the comforting-words of our text applied.

History shows us what dreadful, torture and persecution many of Christ's disciples have had to endure for a witness to the truth, especially in the days of the power of Rome. Countless numbers were burned at the stake, others were thrown into a playground to be mauled by wild beasts, their dying agonies making entertainment for thousands, who gathered to watch and gloat over the victims because they would not bow the knee to the regime of a church which professed to be "The Church of God," but which we now recognise as a part of the great system of Anti-Christ.

We can be thankful to God that we have not in our day to face the same physical torture in adherence to our faith. But persecution has not ceased. He who will be true to the Word of God will still face persecution in some measure. The true Christian, as of yore, must be still a stranger and pilgrim upon earth. Here below he has no abiding city (the treasures of his heart are not earthly things) but he seeks one to come. The so-called joys and pleasures of this world find nothing in him (though prior to the call he may have been interested in them to 'some extent) and as his spiritual sight increases he is able so to visualise heavenly things that those of the world begin to term him peculiar, just as they did with Paul when they cried, "Thou art mad, much learning hath made thee mad," or as we have it in the 4th verse of our chapter, "Wherein they, think it strange that ye run not with them to the same excess of riot speaking evil of you." As the worldly find the truly consecrated running not to the same excess of riot as themselves, they begin to separate him from their company, speaking evil of him; taunting him as being old-fashioned, or narrow-minded, or a self-righteous hypocrite or something similar. But what say the scriptures, "Blessed are ye when men shall revile you and say all manner of evil against you falsely for my sake, for great is your reward in Heaven" (Matt. 5: 11).

Of the multitudes who have come to some understanding of justification by faith in the shed blood of Jesus, quite a few appear to make the mistake of seeking to find all the blessing of such salvation in this life. They enter very largely into all the world's pursuits, interpreting the message of salvation in the nature of a licence to better enjoy the worldling's pleasure. To know Christ means much to us here below but "If in this life only we have hope in Christ we are of all men most pitiable." Thank God our chief hope is centred in that "to come." To follow Christ truly now, will probably bring many more persecutions, heartaches and sufferings than warm hand claps and expressions of good cheer. But our trust is not to be in men but "hope thou in God." Just as Peter, one of our Lord's closest followers would have hindered our Lord from the path of duty (Matthew 16 : 21-23), so often our well-meaning friends would hinder us from the full consecration and we must be ever on guard against the easy world conformity, the seeking to serve both God and Mammon, the impossible.

We are not, however, to suffer as evil doers and count it Christian suffering. Many times impulsively we do or say things which we ought not, and afterwards besides feeling sorry or repentant, we may have to suffer as a consequence of our action. Under such circumstances we can but admit our fault and seek to make the best of it, praying God so to guide and counsel that we might be more thoughtful again. On such occasions we should guard against hardening our hearts, and refrain from attaching any blame to God for allowing something that was entirely our own fault. We can learn along this line from the 20th verse of the 2nd Chapter of this Epistle "For what glory is it, if when ye be buffeted for your faults, ye take it patiently, but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God."

So, we learn from this Epistle of Peter, that to follow our Lord fully, as He commanded when he said, "He that would come after me let him deny himself and take up his cross and follow me," presents no easy road whilst we dwell or tabernacle in the flesh. It is a way in which, without doubt, we will encounter the opposition of the world, the flesh, and the devil and to such an extent that it will entail suffering for righteousness sake. It is impossible to enumerate all the ways in which that suffering might come, for the various circumstances of Christ's followers give rise to differing experiences ; but when we humble ourselves beneath the mighty hand of God, casting all our care upon Him, through Jesus, remembering that/ He will not suffer us to be tempted above that which we are able to bear, we can rest assured that He will work all things together for our ultimate good.—"Wherefore, let them that suffer according to the will of God commit their lives unto him in doing good, as unto a faithful Creator."

Kingdom Cards.

It is pleasing to report some good results from the distribution of Kingdom Cards. Enquiries have been received from all the Australian States, and it is hoped that the message contained in the free literature may be helpful to many.

It is by faith that such witness work is undertaken, knowing that the Lord will grant the increase as He sees good and also add a blessing to those engaged in the work. Possibly others of our readers would desire some of these cards for passing out where good may be done; a postal request will bring a supply to all willing workers.

"A New Dictator" in tract Form.

Requests having been received that the booklet, "A New Dictator" be printed as a tract, a quantity is now available

in this form, as well as the booklets, for the use of the brethren. When ordering please state the number that can be wisely used.

Other tracts also on hand—"Upon the Earth Distress with Perplexity," "When Christ is King," etc.

Deliverance—Type and Anti-Type.

"And it shall come to pass that every soul shall be utterly destroyed from among the people, which shall not harken to that Prophet." Acts 3: 22, 23.

IN the words of this text the apostle calls a attention to the fact that all these coming blessings were intimated in the words of the Prophet Moses, and that. Moses himself typified the coming great deliverer. We call to mind how great was the deliverance which God effected for the people of Israel at the hand of Moses, bringing them out of Egypt and through the Red Sea, making them his covenant people. Great and wonderful as all that was, it was merely the shadow of the much greater and much better blessings God intends to bestow. Moses was a type — a greater than Moses is the antitype ; a typical servitude to a Pharaoh under hard conditions and a deliverance therefrom, was a type - — a severer bondage under Satan and a grander deliverance for the world of mankind, is the anti-type

A grand man, the meekest man in all the earth, Moses was the typical leader at whose hands as mediator the Law Covenant was instituted, offering blessings and curses to the people according as they would obey or disobey it. This was the type ; the antitype must be much larger, much greater than Moses ; and the New Covenant which He as Mediator will establish will be a much grander covenant, offering not temporal blessings but eternal ones, and not temporal punishments but everlasting ones. We pause here to remark that none of the punishments under the Mosaic law were torturous—death was the extreme penalty.

But death inflicted for violation of Moses' law did not effect the opportunities for an everlasting life secured not only for the world but also for Israel through the great sacrifice at Calvary ; hence all those cut off from life for disobedience to Moses' law will nevertheless have a blessing, an opportunity for life eternal under the antitypical Moses. But the death sentence which will come upon the disobedient of mankind under the ministrations of the antitypical Prophet, the Christ, will not be a never-ending torture, but a never-ending death; not a never-ending dying, but a death condition from which there will be no awakening, no resuscitation, no resurrection—the annihilation of being as described by the Apostle Paul, saying, "They shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power."

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

"A Review of The Doctrines."

This book of 92 pages by Brother H. J. Shearn, of England, previously sold With a cloth cover at 1/6, is now available in paper binding at 6d. per cony, post paid.

While not agreeing with all the thoughts expressed, it will be, found a useful book, especially as a Class study. The brief statements on the various doctrines leaves scope for additional expressions by individual members, and Classes interested are invited to send for samples.

"Daily Heavenly Manna"

Another edition of the above book is found necessary at this time, as our stock in cloth binding is exhausted. The work is to commence right away and the new books should be ready late in October.

A slight increase in price is unavoidable for the new books on account of higher production costs, but being. of the same high quality in every way, we feel sure they are still very good value. These well-known books of nearly 200 pages, in the handy pocket size, will be supplied in first class cloth binding, black or dark green, with red edges and gold lettering embossed, at 1/10 (45 cents) per copy, posted. Orders for these books may be placed for delivery towards the end of October, D.V.

These "Daily Heavenly Manna" are still available in fine leather binding, with red edges, round corners and title embossed in gold, at 2/6 (60 cents) per copy, post paid.

"Poems of Dawn."

Friends interested in a reproduction of the book of selected poems, "Poems of Dawn," are asked to communicate with us.

Containing over 230 very helpful poems expressive of the Christian life and hopes to come, as well as numerous page fillers this little hook has been sought after quite often by the brethren since it has been out of print. While • it would seem that the demand would not warrant a printing in the usual way, it is thought that it could be. produced in handy size, with clear type suitable to all (not -capital letters), at reasonable price, by duplicator, should sufficient be required.

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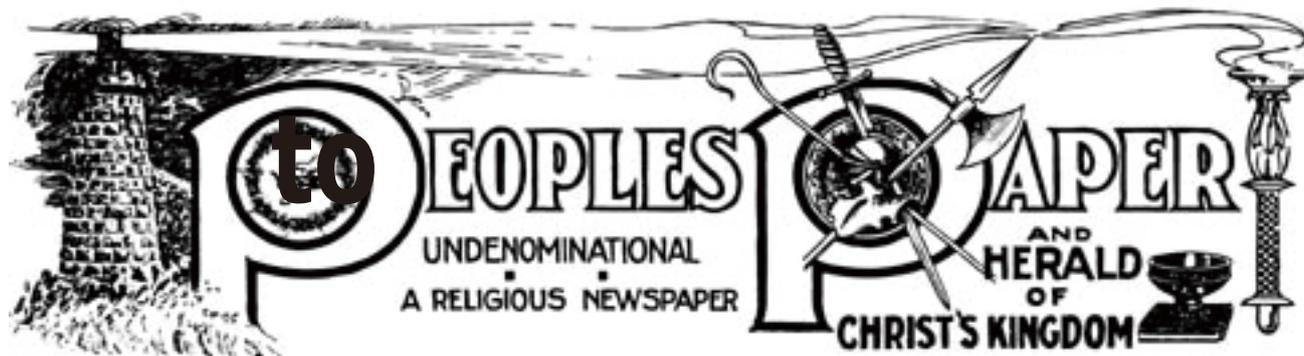
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New Dictator (A Booklet replacing August Issue))

THE ONLY HOPE FOR HUMANITY

“For as in Adam all die, even so in Christ shall all be made alive. . . . For He must reign, till He hath put all enemies under His feet.” (1 Cor. 15: 22-25.)

IN the Scriptures we find a most wonderful plan respecting the destiny of the human family, which no one of intelligence should fail to investigate. By searching the Bible records it will be found that the only hope for humanity is dependent on the coming of “A New Dictator.” In other words, our subject refers to the immense work of the risen Lord Jesus Christ, who, over 1900 years ago, was raised from the dead by the power of God, in harmony with His own words recorded in Rev. 1:18—“I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of the grave and of death.”

The Apostle Paul, in 1 Cor. 15, explains this matter so beautifully. Read to verse 26. The words of verse 25 are especially applicable to our subject and agree with a statement from the same Apostle in Phil. 2: 10, 11—“That at the name of Jesus every knee should bow, of things in heaven, and things in earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Past, Present and Future Rulers of the World.

The questions may arise in our minds as to why the past and present rulers of the world—kings, emperors and dictators—have not been successful in bringing peace and happiness to their subjects, that it is found necessary for a new ruler to establish a reign of righteousness throughout the whole earth; and also in what way the reign of this new king will differ from others, so that it can be termed, in the words of the prophet Haggai, “the desire of all nations.” Just think of these words, “the desire of all nations shall come,” and we must at once realise that the administration of the new kingdom will be vastly different from that of the kingdoms of this world. The contrast is shown again by the Psalmist when he says, “Weeping may endure for a night, but joy cometh in the morning.”

With reference to these questions, it is well to review the history of the human family at least briefly; and while we

shall see that the whole period of about 6000 years since the creation of man has been largely “a night of weeping,” when “darkness covers the earth and gross darkness the people,” it is necessary that we understand the reason for this, and also how the great remedy is to be brought about by the great Deliverer, who, it is promised, shall bring “joy in the morning” to all the families of the earth.

The reason for darkness being on such a large scale throughout the world is explained by the fact that the prince of darkness, Satan, has held sway over the majority since the first act of disobedience on the part of our first parents.. The Apostle tells us in the fifth chapter of Romans, “Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” This statement is in agreement with the account in Genesis, where we read of the, sentence of death being pronounced upon Adam—”Dying thou shalt die”—as well as the words of our chapter, verse 22, “As in Adam all die.” So, from that time on, man has had a dying existence—”Born in sin and shapen in iniquity.”

A Groaning Creation: Yet Not Hopeless.

The perfection of our first parent has been more and more obliterated; weaknesses in one direction or another are inherited from generation to generation, and whereas in the beginning man lived over 900 years, yet “the days of our years are threescore years and ten, and if by reason-of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away.” ‘ The Apostle• undoubtedly very truly sums up the position. of mankind as a whole in the words of Rom. 8: 22—”For we know that the whole creation groaneth and travaileth in pain together until now.”

There is no need to add more along this line; truly it is a groaning creation, and yet, as we have already seen, it is not hopeless. But can we wonder, that from the ranks of the best of the fallen race, no king, emperor or dictator can give any hope of delivering his subjects from the curse of sin and death? Have we not then the answer to our first question, as to why past and present rulers have failed to bring in a reign of righteousness and peace for the blessing of mankind?

We are not disparaging the brave efforts of many noble men and women to lift their fellow creatures to higher levels of life; this is to be admired. But as these leaders are imperfect and living a dying existence, as well as the mass of mankind, no lasting results can be achieved from their best efforts. On the other hand many of the world’s great men seek power and authority for selfish reasons and the results from their rule over their fellow men only adds to the groaning of the masses. This is particularly in evidence to-day on the continent of Europe and in the Far East.

In support of the transitory condition of present-day kingdoms and rulers we would refer to a newspaper article of some time ago in which a list of sovereigns was given showing those, about twenty in number, who had been deposed, or who had abdicated in the past thirty years. Certainly this century has been most convincing that it is God’s design to permit mankind to try every form of government, to see if they can bring in happiness and good will upon the earth. After all man’s efforts have failed in great distress, God’s Word assures us that Christ’s Kingdom will bring order and blessing out of chaos and ruin for all the children of men.

Glad Tidings of Great Joy.

Recognising then the necessity of a new ruler, if a reign of righteousness and peace is ever to be established in the earth, let us examine the claims made in the Scriptures concerning our Lord Jesus Christ as being the only hope for humanity. In the first place we have the wonderful proclamation given by the angel at the time of His birth—”Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord . . . and suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth, peace, good will toward men.”

How many people are puzzled in regard to this message, proclaiming “good tidings of great joy” and “on earth peace, good will toward men,” when, on viewing the world 1900 years later, they find, amongst most people, distress and perplexity instead of great joy, and wars and rumours of wars instead of peace. Can it be that this message has failed; that there has been a great mistake in this matter? Surely not! Let us note that the angel did not indicate that all people at that time and since would immediately hear the good news respecting the birth of the Saviour, the Deliverer, but the assurance is that this blessed truth, that Christ the Lord was the Saviour of mankind, by whom peace will be established on earth in due time, shall yet be good tidings of great joy to all people.

Isaiah, in the ninth chapter, also prophesied concerning this same great event—”For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.”

Some have wondered why this prophecy, which harmonises with the angel’s message, was not fulfilled by our Lord when He was on earth; but from other Scriptures we learn that our Lord’s mission at His first advent was in preparation for the work He is to carry out at His second advent. The Apostle, in Hebrews 2, explains this matter very clearly when, in referring to the ultimate object of God to place man over the things of earth, when he is raised up to perfection, says—”But now we see not yet all things put under him, (no, God’s plan has not yet advanced that far; however, what we do discern and rejoice in is), We see Jesus, who was made a little lower than the angels for the suffering of death (He became a man) crowned with glory and honour (of perfect humanity) that He by the grace of God should taste death for every man.”

The Ransom Sacrifice.

Herein we have revealed the great foundation doctrine of the ransom, upon which all hope for future life and blessing alone can be based. Again and again in the Scriptures this truth shines out in manifestation of the goodness and mercy of the Lord—"God commendeth His love toward us in that while we were yet sinners, Christ died for us," and again, "Christ Jesus gave himself a ransom for all, to be testified in due time." (Rom. 5: 8; 1 Tim. 2: 6.) These words, "to be testified in due time," confirm the previous thought, that the good tidings of great joy concerning the Saviour would yet be to all people. And in regard to the ransom or corresponding price for all, we have the condescending love of Christ exhibited, in that He was willing in accordance with the will of God to leave the glory of His heavenly station and become a perfect man, that He might by obedience even unto death redeem the first man, Adam, and all mankind condemned in him. Let us note this truth again in our chapter, 1 Car. 15, verses 21 and 22—"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Could anything be more wonderful and beautifully expressed. The benefits of the redemption through Christ Jesus are just as extensive as the condemnation through Adam.

So the Apostle in this beautiful resurrection chapter before us, explains very clearly the Gospel which he had received—"How that Christ died for our sins according to the Scriptures; and that He was buried and that He rose again the third day according to the Scriptures," and that this was not only witnessed by the twelve disciples, but He was seen by as many as 500 brethren at once, after His resurrection from the dead, and finally by the Apostle Paul himself in a most remarkable way.

Redemption Only by Death and Resurrection of Christ.

Do we not see, then, that even if the Lord Jesus at His first advent had established His reign of peace on earth, all the blessing that He could have bestowed would have been upon a dying race. The death sentence could not have been lifted, except as the Apostle says, "Christ died for our sins." Our Lord also fully understood His mission at that time, when He said, "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." And further, can we not see that not only Christ's death but also His resurrection was necessary to the salvation of the human family condemned in Adam, for, says the Apostle, "If Christ be not risen then is our preaching vain, and your faith is also vain; ye are yet in your sins, and they which are fallen asleep in Christ are perished." How sad the picture would be, to think that all those who had believed in Christ and fallen asleep in death, to say nothing of the millions who had not even heard the name of Jesus would thus have perished, except Christ be risen from the dead. Can we wonder, then, that the Apostle exclaims so positively, "But now is Christ risen from the dead and become the first-fruits of them that slept."

He had just previously also said, "If in this life only we have hope in Christ, we are of all men most miserable," and how this would apply also in our own cases. But we thank God that the resurrection of Christ guarantees that, "as in Adam all die, even so in Christ shall all be made alive," which is in harmony with our Lord's own words—"Because I live, ye shall live also." (John 14: 19).

Two Resurrections—Firstfruits and Afterfruits.

Being assured, then, that our Lord died, "the just for the unjust, that He might bring us to God," being "delivered for our offences and raised again for our justification," let us note further that the Apostle's words with respect to Christ being "the firstfruits of them that slept," implies an afterfruits. This is borne out in verse 23 of our chapter, where the Apostle in speaking of the order of the resurrection says, "But every man in his own order: Christ the firstfruits, afterwards they that are Christ's at His presence." We see, then, that there is what is termed in other Scriptures a first or chief resurrection, and also a general resurrection. It will not be until both of these are accomplished in the fullest sense, as we shall see later, that the words of the prophet Isaiah shall be fulfilled—"He shall see of the travail of His soul and shall be satisfied."

These two resurrections embrace a theme most heart-cheering and encouraging to all thoughtful people, and it was with the thought of both in mind that our Lord taught His disciples to pray, "Thy kingdom come, Thy will be done on earth, as it is in heaven"; for it will be at the beginning of the Kingdom Age that the first or chief resurrection will be completed, and at the close of that same age that the general resurrection will be fulfilled with the re-standing of all the willing and obedient of mankind in that perfection which was lost in Adam.

It is mainly to the general resurrection, concerning all mankind that our topic applies, but in passing let us briefly refer to those having part in the first resurrection, as it will assist in distinguishing the "little flock," of which Jesus spoke, and the "all people" to whom the angel's message of the Saviour is yet to be glad tidings, as previously noted.

The Scriptures teach that those who shall have part in the first resurrection with Christ are selected from every nation, kindred and tongue during this Gospel Age--between the first and second advents of the Lord—and that they are chosen according to fitness. The Apostle James says, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him." In other words, those who will live and reign with Christ must, during the present life, suffer with Him, and in this respect St. Paul says, "The sufferings of the present time are not to be compared with the glory to be revealed in us." Again the same Apostle intimates how reasonable it is to present our bodies a living sacrifice, when once we realise all that the Lord has done for us, in making us acceptable to God through faith in His sacrifice. "The love of Christ constraineth us," says the Apostle, when once the invitation is seen in its true light—"If any man will come after Me, let him deny himself, and take up his cross and follow Me." Those, then, who are faithful in sacrificing their earthly lives in the footsteps of Jesus shall have part in the first resurrection, and receive the spiritual life as joint-heirs with Christ, being kings and priests unto God. Of these our Master said, "Fear not, little flock, it is your Father's good pleasure, to give you the Kingdom."

Now, let us consider the “afterfruits,” those to whom the ‘Apostle referred when he said, “afterwards they that are Christ’s at His presence.” The picture of this general resurrection is shown very clearly in Matt. 25, verses 31 and 32—”When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory and before Him shall be gathered all nations”; and again in John 5: 28, “Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear His voice and come forth.” . And further, the Apostle in I Thes. 4: 14 says, “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.”

Learning Righteousness by Judgments.

And now what does the gathering of all nations really mean. Does it imply, as we once thought, and which so many believe to-day, that it is just a matter of repeating the condemnation upon the majority and their being returned to the same place and condition from which they were called in the resurrection? Let us see what the Scriptures state. In Isaiah 26: 9 we read, “When Thy judgments are in the earth, the inhabitants of the world will learn righteousness.” The inhabitants of the world we saw, would mean all nations, “all in their graves shall hear His voice;” “there shall be a resurrection of the just and the unjust.” The just, we realise, would have part in the first resurrection and be associated with Christ in His Kingdom, inasmuch as they are promised to reign with Him; so the unjust would be “all nations,” “the residue of men,” as stated in Acts 1: 17, and we now see they are “to learn righteousness.” Does this surprise us? If it does it is surely a pleasant surprise, but let us look further for confirmation on this point. In Acts 17: 31 we read, “God hath appointed a day in the which He will judge the world in righteousness, by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised him from the dead.” The Apostle Peter tells us that “a day with the Lord is as a thousand years,” and so we believe the day of which the Apostle spoke in Acts will be the thousand year reign of Christ, the Millennial Age.

He will “judge the world in righteousness,” and does not this agree so fully with Isaiah’s statement—”When Thy judgments are in the earth, the inhabitants of the world will learn righteousness.” And what do mankind need in order to learn righteousness? They need education, they need enlightenment, they need good government, they need peace, they need uplifting, they need many things that they are now seeking, but are unable to obtain, because of the present unfavourable conditions, but all these necessary things the Lord has promised to supply, and we are assured He has the power and authority to fulfil. Let us hear the Psalmist in regard to this matter, “Give the king Thy judgments, O God, and Thy righteousness unto the king’s son. He shall judge Thy people with righteousness, and Thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, He shall save the children of the needy and break in pieces the oppressor. They shall fear Thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. His name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed.” (Psalm 72.)

The Desire of All Nations.

Do we not see the great change that will come when the New Ruler, the New Dictator takes unto Himself His power and reigns? Do we not see that mankind cannot bring in the glad day? Now “the whole creation groaneth and travaileth in pain together,” says the Apostle, and then continues, “waiting for the manifestation of the sons of God.” Waiting, unknowingly at present, for the time when Christ and His saints are revealed in power and great glory that they might execute the judgments written. So the Apostle continues in the eighth chapter of Romans, “For the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” What a glorious promise! What a blessing this will be to all the human race! God knew the end from the beginning, and all along He has been working out His original purpose, meantime permitting various governments to be tried, to let man see that his own efforts to bring about righteousness cannot succeed. And when men have seen all their plans and experiments end in failure, they will be willing to look to God, and will say, “Come, let us go up to the Mountain (Kingdom) of the Lord; He will teach us of His ways, and we will walk in His paths.” And so it is written: “The desire of all nations shall come.”

The Passing of the Present Order.

But the desire of all nations is not yet: first must come the failure of their own institutions. In this connection let us note the Prophet Haggai. “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.” The Apostle Paul quoting from this says, “And this word, Yet once more signifieth the removing of those things that are shaken, as of things that are made that those things which cannot be shaken may remain.” (Heb. 12: 27.)

St. Peter speaks of this same shaking time in his second Epistle, third chapter. He says, “The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein, shall be burned up.” It is 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 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.”

The Apostle 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, have 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 are confused in teachings and have lost the spirit of Christ—becoming worldly institutions. So, with the passing away of everything that can be shaken, there will be a new, clean basis for the establishment of Christ’s kingdom, which will bring in peace and righteousness for the blessing of all mankind.

Christ’s Righteous Reign.

The prophet Isaiah speaking for the Lord respecting His kingdom on earth says, “Judgments also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuse of lies, and the waters shall overflow the hiding places.” We learn from these words that the Lord will not countenance wrong doing at that time; no one shall be permitted to hinder others as they seek to progress on to perfection. The Lord will rule with a rod of iron where required, we read, and further, “It shall come to pass that every soul which will not hear that prophet (the New King, the New Dictator) shall be destroyed from amongst the people.” (Acts 3: 23.) So we see that the Millennial reign of Christ is to be one of righteousness in the strictest sense, but mercy will be extended to all who appreciate the Lord’s goodness and are seeking to progress in harmony with His will. .

“They shall not hurt nor destroy in all My holy kingdom: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” (Isa. 11: 9.)

And so we have presented before us in the Scriptures a great highway of holiness, “for a highway shall be there, and a way; it shall be called the way of holiness. The unclean shall not pass over it, but it shall be for those, the wayfaring men, though fools, shall not err therein.” (The way shall be made so plain that all will understand what is right, what is true, and what is God’s will.) “No lion shall be there (Satan is to be hounded that he shall deceive the nations no more), nor any ravenous beast shall go up thereon. (No selfish, cruel, greedy men or nations or corporations will be allowed to afflict or oppress mankind.) It shall not be found there. But the redeemed shall walk there, and the ransomed of the Lord (“He gave Himself a ransom for all, to be testified in due time”) shall return (from the land of the enemy, the grave) and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness (in that resurrection day), and sorrow and sighing shall flee away.” (Isa. 35: 8-10.) “And there shall be no more curse, for God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.” (Rev. 21: 4.)

The Goodness and the Mercy of God.

Does not the knowledge and understanding of such a time of blessing fill us with joy and rejoicing of heart? Some who have heard of such glad tidings have thought it too good to be true; but is it? Let us think for a moment; is not such a plan of salvation just like God, who so loved the world as to give His only begotten Son? As expressed by the Apostle—“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Yes, let us fully realise it is God’s Word that declares the grand time ahead; all can read it there for themselves, ‘ as recorded again by Isaiah, chapter 25, from verse 6—”And in this mountain (kingdom) shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees well refined. And He will destroy in this mountain (kingdom) the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God shall wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.”

“He will destroy in this mountain (kingdom) the vail that is spread over all people.” What a wonderful promise is contained in these words. The vail over all people, from which none escape at the present time, is the vail of death. The human race goes down into the grave at the rate of thousands every day, and all this is to be done away with forever in the Kingdom of Christ. Let us quote a selection from the writings of one on this matter. “Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow, that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth! Not a stain of sin mars the harmony and peace of a perfect society: not a bitter thought, not an unkind look or word; love welling up from every heart meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more;• not an ache, nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth’s society be: and weeping bereaved ones will have their tears all wiped away, when thus they realise the resurrection work complete.”

Completion of the Two Resurrections.

The completion of the resurrection work will be at the close of the Millennial reign of Christ, as it will take the thousand years to lift up all the willing and obedient to perfection upon the restored earth. This is implied in the verse quoted previously, where the Lord declared that He had the keys of the grave and of death. It is one thing to raise up mankind out of the grave, but a further important work to lift them out of the power of death. But the Lord has the authority to do both, for all except the wilfully wicked, who, after spurning the opportunity of obeying the laws of the Kingdom will then be destroyed in the second death, from which there is no resurrection. So, with the resurrection work complete, we read in our chapter, “Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and authority and power.” That is, that mankind in

their perfection would then be able to stand before God and be dealt with just as Adam was in the beginning. Thus, reconciliation between God and all humanity worthy of life will have been attained, through the redemptive sacrifice of Christ. Can we wonder that there is a mighty chorus of praise and adoration to God from the created beings of the whole universe, as we read. in Rev. 5—"Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honour and glory and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Do we see in these two resurrections two distinct salvations clearly indicated—the first salvation being those of the firstfruits unto God, and the second or general salvation embracing the Jewish nation and the residue of men? It will be by both these that the redemption through Christ Jesus shall reach every human being who has ever lived, and will depend upon the individual acceptance of such as to whether there will be lasting life or lasting death. We think of the Lord's words through the prophet Isaiah in this respect—"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. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword!" "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

So Great Salvation—the High Calling.

Do we see further that those having part in the first resurrection are selected from mankind during the Gospel Age—between our Lord's first and second advents—and comprise those only who are willing to sacrifice all earthly interests and life itself in the footsteps of Christ, and who receive in return a glorious heavenly inheritance much more than compensating for the sacrifice involved. Respecting these, our Lord said, "No man can come to Me except the Father which hath sent Me draw him." (John 6: 44)

Here we have the secret of the selection of the Bride, the "little flock." The Father draws those in the right heart condition to recognise Christ as "the way, the truth and the life." He draws those who feel their undone condition; those who realise that of themselves they can do nothing, to the only means of salvation—"the only name under heaven given among men, whereby we must be saved." They are drawn to hear the words of Jesus Himself; saying, "Come unto Me, all ye that labour and are heavy laden and I will give you rest." We note He does not say to come to any particular church or denomination, but "Come unto Me," and having faith in His sacrifice, we then have that rest in Him—"We which have believed do enter into rest." All the burdens and labours of life take on a different aspect, even at this the first step of the Christian life, but we are exhorted by our Lord to go further—"Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light."

We rejoice that the opportunity is still available to respond to this most wonderful invitation; nothing in the wide world can in the least compare with it, and the reason so few accept who have been drawn of God and shown the way, is because the majority are not able to approximate the love and goodness of the Lord behind it all, nor rightly balance a few short years of the pleasures of this life with an eternity of glory and favour at the Lord's right hand. In the Revelation we read the words of Christ: "Behold I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." The opening of the door to His voice is the opening of our hearts. Yes, and when we open our hearts to Him, what joy, what peace, what rest—for the Lord comes in to sup with us and we with Him.

The little hymn so beautifully expresses the thought

"Fling wide the portals of your heart;
Make it a temple set apart
From earthly use for heaven's employ,
Adorned with prayer, and love, and joy."

And can we respond with the words
"Redeemer, come! I open wide
My heart to Thee: here, Lord, abide."

Does not the love of God and of Christ constrain us so to do; that great love which has not only made this invitation possible that we might have part in the first resurrection, but also provided a general resurrection by which all humanity may be saved from the power of sin and death, and be raised up to perfection upon the restored earth.?

When thus viewing the great plan of salvation complete, do we wonder that the Apostle exclaims, "O the depth of the riches both of the wisdom and knowledge of God!" Can we not also praise God from whom all blessings flow? And in what better way can we praise Him, than by opening our hearts to Him; by so doing we may then experience the promise of our dear Redeemer—"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."

"O! come, my Sovereign, enter in; Yet more Thy nobler life begin; Thy Word and Spirit guide us on, Until the glorious crown be wont"

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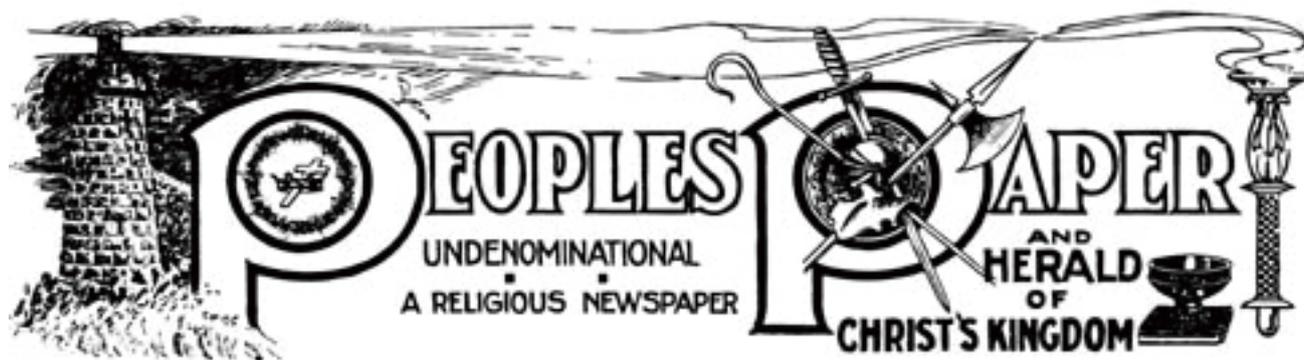
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Blessed is the man who trusteth in the Lord

(Convention Address—Jer. 17: 7, 8.)

JEREMIAH was one of the noble prophets who lived in the troublous times during the reigns of Judah's kings—from Josiah to the dethronement of Zedekiah. Only by strong faith, implicit trust in God, could his mission be carried out, for the messages he had to convey were very unpopular.

The Lord had decreed the seven times punishment upon the nation because of sins—particularly the wickedness of King Manasseh. Manasseh was succeeded by his son Amon who followed his father in wickedness ; he was slain after a reign of two years.

Then came Josiah, only eight years old, who proved to be one of Israel's best kings, and the trouble upon the nation was not allowed until he had been "gathered to his fathers." He was followed by his son Jehoahaz who reigned only three months and was dethroned by the King of Egypt who appointed Jehoiakim in his stead. Jehoiakim reigned eleven years and "did evil in the sight of the Lord" and Nebuchadnezzar took him captive to Babylon and set up Jehoiachin as king, who after only a few months was also taken to Babylon and Zedekiah was made vassal king under Nebuchadnezzar.

It was during good King Josiah's reign that Jeremiah began to prophesy but it was in the succeeding reigns that he suffered so much for his loyalty to God in giving forth his prophecies. Supposing him to have been thirty years of age when he began to prophesy in the 13th year of Josiah, he would have been over 70 years of age when Zedekiah was

taken captive and Jerusalem destroyed in 587 B.C. After that there was the sad experience of Gedaliah being slain by Ishmael (Jer. 41) and Jeremiah was forced to go into Egypt. That is the last authentic information we have of him. The tradition advocated by British Israel Theorists that he went to Ireland is most improbable at such an advanced age, the journey in those days being so long and perilous.

It was during the eleven years of Zedekiah's reign that he suffered mostly. His message was that God had decreed that Israel must serve the King of Babylon and therefore Zedekiah should not rebel but submit to Nebuchadnezzar. This was incompatible to the king and his counsellors and they sought help from Egypt, but Jeremiah's words came true and disaster fell upon Jerusalem. Jeremiah had been imprisoned and also been put in a miry pit to die, yet he trusted in the Lord and was delivered.

One thing is very noticeable regarding Jeremiah's messages—while the truth was fearlessly declared, it was with deep regret that such punishments must come; punishments which might have been avoided had his messages been received and complied with. The Gentile Times had already begun, but even that was not sufficient to correct the wicked king and his counsellors and so this further punishment of being carried away captives and Jerusalem and the temple destroyed, was inflicted.

How Jeremiah lamented over these calamities; his book of Lamentations is the expression of his sorrow. How he ever looked forward to the time when the punishments would be over, when the lessons would have been learned and the nation would be pardoned and once more come into Divine favor and come again into their land "with songs and everlasting joy upon their heads." All his prophecies of impending disaster are followed by expressions of such good hopes built upon the sure promises of God.

The lesson of these few verses chosen for our subject must first be learned. There is only one source of life, of real comfort and hope, of sure strength, and indeed of every good and perfect gift. That source is the Lord of heaven and earth. "Blessed is the man that trusteth in the Lord and whose hope the Lord is. For he shall be as a tree planted by the waters and that spreadeth out her roots by the rivers, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Such a tree is a beautiful symbol of those who entirely trust in the Lord. The tree planted by the waters with its roots spreading by the rivers, is just in the right position to flourish, for it can draw nourishment even in times of drought, while those on dry lands perish. So, he who has faith in God and trusts in His Word will be continually sustained even in the hard times and fiery trials. The water of life which our Lord offered at the well in Samaria, springs up unto life eternal and those who drink of that water never go thirsty, but find support and comfort in difficulties, persecutions, afflictions and sorrows, even when it is a case of "walking in the dark with God." They learn to say like Job, "Yea though He slay me yet will I trust and so, they continue to produce fruits unto holiness.

Our Lord, then, has promised to plant all who come to Him, fully trusting, beside such waters. "O, everyone that thirsteth, come ye to the waters, and he that hath, no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. . . Incline your ear and come unto me: hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. 55: 1-3). This water shall be in him a well of water springing up unto everlasting life; his leaf also shall not wither. "His delight shall be in the law of the Lord; and in his law cloth 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." (Psa. 1).

How important that is; there is a season during which fruit must be ripened and the Lord has a right to expect it. He has planted the seed and nourished and watered it. How beautifully Isa. 5 speaks of the vineyard of the Lord and of his tender plant. Everything was done for it so that good grapes should be produced, yet it brought forth wild grapes. Jesus gives us the picture of the vine and the branches. The vine is good and there can be no excuse for branches that are wastrels. The great Husbandman will prune and tend it, but if (the branch does not accept the pruning, the trials, in the right spirit and learn the necessary lessons, there will be no fruitage and the branch will be cut off.

How important it is that we should perfectly trust the great Husbandman, and so be properly exercised and produce fruit "in his season." The fruit must be ripened so as to be gathered in its right season. It would seem that some will fail to be ripened in, time and be too late and finally realise, that, "The harvest is past, the summer is ended, and, we are not saved." How often is this illustrated as we walk through our gardens and orchards and see some undeveloped green tomatoes, some dwarf, sour apples or tiny grapes of no value. (Ter. 8: 20-22). How Jeremiah mourned that Israel was like that because they had failed to put their trust in the Lord. They had trusted in their own strength and then sought help from Egypt. "For the hurt of the daughter of my people am I hurt, I am black, astonishment has taken hold upon me. Oh that I had a place in the wilderness, a lodging place of wayfaring men, that I might leave my people and go from them for they be all adulterers, an assembly of treacherous men."

Then is presented the consequence of such unfaithfulness—"Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. He shall be like a lonesome tree in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Such is the case of the ungodly; just the reverse of those that put their trust in the Lord, "The secrets of the Lord are with them that fear him." These are planted by the rivers of truth and are enlightened respecting the good things which the Lord has in store and sends in due season for the encouragement and refreshment of His people. "There is a river the streams whereof make glad the city of God," so that those therein dwelling can say—"God is our refuge and strength, a very pleasant help in trouble, therefore we will not fear though the earth be removed and the mountains be carried into the sea," (Psa. 46) and as our text puts it, "shall not feel (be affected by) the heat, nor be anxious in the year of drought, neither cease from yielding fruit."

How true are these two pictures. Some seem as though they must have some human organisation, some religious institution to lean upon. They must have some man as leader to trust in, but when the troubles come perhaps the arm of flesh fails or is removed. Then they are, as it were, stranded like a lonesome tree in the desert and what fruit can they have, for the fruit the Lord is looking for is produced from the provisions the Lord has made for them who put their trust not in man, nor self, but in Him who never fails, being the same yesterday, to-day and forever, always ready to answer the call of His tried ones who call on Him in their hour of need.

In times of calamities, of shipwreck or fearsome storms, of earthquakes or in face of death, generally those who have ignored God and His Word may be found in terror and crying out for God's mercy; while those who have come to know God and have learned to trust Him and to rely upon His promises, are able to remain calm and restful, knowing that nothing can happen to them but what He permits and what He is willing and able to overrule for good. Even though the outer man may perish, there is the "tabernacle not made with hands, eternal in the heavens."

The important thing is for each of us to see just how it is with ourselves. Have we learned so assuredly that the Lord does care for us that He will provide, 'guide and protect us from everything that could do us harm as new creatures? Have we so believed in and confided our every interest to God, as to have entered into that rest—the rest of the people of God? Are we nestling "under the shadow of His wings?"

Now is the time to make sure of our position. Have we taken the necessary steps of faith and consecration? Have we received the spirit of sonship whereby we know that He has accepted us in the Beloved, as His children, and are we seeking so to walk in the light as members in Christ? 'Then we can claim the promises—"All things are yours, for ye are Christ's and Christ is God's." "If God be for us who can be against us."

We know we shall not be free from trials and temptations—"In the world ye shall have tribulation." We may have to suffer sickness, pain, cruelty and death, but our Lord has said, "Fear not them that kill the body;" that would only end our sacrifice. It is the way our Captain has gone before; should we who walk in His steps be spared such experiences in travelling the same narrow way that leads to the throne as joint-heirs with Him? Frail human nature shrinks from suffering, but He who has called us in Christ is able to supply all needed grace and strength for each trial—in every time of need. The manna comes day by day just as required—"As thy days so shall thy strength be."

Trustful faith is what is needed in this day of perplexity, doubt, whirl of pleasure seeking and rush of life; faith in God and His good promises. It does one good to look back over Bible history and note the lives of faithful ones of old, of whom Paul (Heb. 12 :1) speaks of as "a cloud of witnesses." Joshua, at the end of his long, faithful service said—"Ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof." (Jos. 23: 14). Then over 400 years later at the dedication of the temple Solomon bore the same witness—"There bath not failed one word of all his good promise, which he promised by the hand of Moses." (1 Kings 8: 56).

What an example we have in Joseph; even when put in the pit to perish, like Jeremiah, and then when, sold as a slave into Egypt and unjustly sentenced and imprisoned. In all those long years of adversity, he still held firmly his faith in God. The stream of God's promises to Abraham never dried up, even though from a human viewpoint his life was quite hopeless, cut off from all loved ones and in prison in a strange land. He was like the tree whose leaf did not fail, and ultimately he realised that God's kind hand had been directing matters all the time; what a rich fruitage there was; what a happy result was attained.

While Israel trusted in the Lord how happy was their condition, but how often they lost faith and suffered accordingly. Time and again the Lord's grace was renewed unto them and time and again they lapsed and forgot their God and went the way of the nations around them until in Jeremiah's day, the Lord's decree had gone forth that they must be punished 'by the "seven times" prescribed by the Law. (Lev. 25).

How pitiful has been Israel's condition ever since that time. 'Because of unbelief they crucified the Lord of glory—their promised Messiah—and a further decree of punishment came upon them. "I will recompense their iniquity and their sin double." (Jer. 16:18). See also Zech. 9: 12; and Isa. 40:2; 61 : 7.

Israel has since that time been like the "lonely tree in a desert land—in a salty land that cannot be inhabited." Now the time of their punishment has ended, yet Israel does not fully understand the good that is in store for them, though blindness seems to be beginning to pass away. Shortly they that on account of their rejection of the Messiah will understand their errors of the past and realise their nation has been receiving "double for all their sins" according to the Lord's Word.

Trust in the Lord.

In order to trust fully, there must be some tangible reason for faith, some good basis, some knowledge of God, some, experience of His goodness. If we come to know God we will certainly trust him. That is what is necessary—to know God which is life eternal. The religion of many is based upon feelings, emotions. Such people can, while association with others, join in happy songs, give expressions of experiences and heavenly hopes and of their joy in the Lord; and yet their conception of God is that He is terrible, that He is cruel enough to bring into existence the vast millions of mankind, the majority of whom have never heard of "the only name . . . whereby they may be saved," yet they think that God has consigned all excepting the few who find the narrow way to life ("few there be that find it") to an eternity of life in torture. How can such folks, with such thoughts, have a perfect trust or a real joy in the Lord whom they think to be so unjust, so cruel, so vindictive. No if we are to have a full assurance of faith, a confidence that brings peace, rest and joy, we must know God to be as stated in Rev. 15: 3—"Just and true are Thy ways O thou King of Saints, wloa shall not fear Thee, O Lord, and glorify Thy name."

By learning more and more of God's great plan, of His purposes in regard to the Church—how the saints of this age are invited to, be joint-heirs with Christ, so as to be the means of blessing all the families of the earth during the next age--thus realising that all the Divine arrangements are in accord with wisdom, justice, love and power and that nothing can hinder His grand designs, then we can rest in His love and trust in His goodness.

As we realise our own unworthiness—that all our righteousness is as filthy rags, and that while we were yet sinners God commended to us His love, and provided through His only Son for our redemption and clothed us in His righteousness—how glad we are to come as little children, and accept his mercies and submit to His will and thus find the peace and joy of salvation. Then, when we view what we have tried to do in walking the Christian life and feel how short we have come, and what we have tried to do in His service of truth and for His - people and realise that after all one is but an unprofitable servant and how graciously God has provided us an Advocate with Himself, even Jesus Christ the righteous who imputes His perfection to us so that we may enjoy the sunshine of the Divine countenance all along the way; with such manifestation of God's goodness and loving care, how could we doubt, for if God be for us who then can be against us. So our trusting faith grows stronger as from one experience and another, day by day we find His love is renewed and never fails. (Lam. 3: 22-25).

The world knows not God. Men see the depravity, wickedness, calamities and terrible sufferings of war and carnage; men being forced to go out to fight others by powers that be, forced to gas and explode bombs upon innocent women and children; they see the wicked prospering and the righteous suffering and they cannot understand God nor trust in Him. As the prophet has said, "My people perish through lack of knowledge." But those who are like the trees planted by the rivers of waters (truths) ; those who have come in reverence to learn of God's great purpose which is being developed and increasingly revealed, can see the wisdom, the justice and love in the present permission of evil—that the lesson of disobedience shall be learned and then in the next age the benefit will be reaped. As a consequence of Christ's death all are to have an opportunity of life under favourable conditions. Then "all shall know the Lord, from the least to the greatest,"—"for the knowledge of the Lord shall cover the earth as the waters cover the great deep."

We learn also- to understand why the Christian has great trials, sorrows and afflictions, and therefore "think it not strange concerning the fiery trials that shall try you." Paul was able to glory in his tribulations. 'Who shall separate us from the love of Christ? Shall persecution, tribulations, distress, famine, nakedness, peril or sword?' "It God be for us who can be against us? He that spared not His own Son, but freely delivered Him up for us all, how shall He not with Him freely give us all things."

It is in this trial time, while journeying towards our heavenly home that our faith is tried and trustfulness is so necessary if we are to be victors-'if we are to win the prize of the high calling of God in Christ Jesus. As trees planted by the rivers of waters, the fruit must be produced. We are not just planted there to assuage our own thirst and listlessly to enjoy the happy conditions. No, we are to be like trees of righteousness of the Lord's planting that He may be glorified. "Herein is my Father glorified that ye bear much fruit." Every branch in me that beareth not fruit he taketh away—every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

So God works in us and if we gladly seek to co-operate by humbly accepting His pruning, purging experiences and are properly exercised thereby we shall find our characters being developed and the fruits of righteousness growing in our hearts and minds. The great transformation work will go on until we attain likeness. to our Lord and are fitted to "awake in His likeness." Everything depends upon our heart condition, a strong faith based upon reason and God's Word. "Blessed is the man that trusteth in the Lord—whose hope is in the Lord." "And the Lord shall guide thee continually and satisfy thy soul in drought and make fat thy bones ; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isa. 58:11).

"Oh blessed life!—the heart at rest
When all without tumultuous seems,
That trusts a higher will, and deems
That higher will, not mine, the best.
Oh blessed life!—heart, mind and soul, From self-born aims and wishes free,
In all at one with Deity,
And loyal to the Lord's control."
—W. T. Matson

My Little House.

My house is little, but warm enough,
When the skies of sorrow are snowing;
It holds me safe from the tempest rough,
When the winds of Despair are blowing.

Its rafters come from the woods of Praise,
Its walls from the quarry of Prayer,
And not one echo, on stormy days,
Can trouble the stillness there.

The floor is bare, but the joists are strong
With Faith from the heavenly hill;
My lamp is Love, and the whole year long
It burns unquenchable still.

With sweet Content is my hearth well lit,
And there in the darkest weather,
Hope and I by the fire can sit,
And sing, and keep house together.”
—May Byron.

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”What hath God wrought.”

Dr. R. Henry Bett speaking of the great event in the life of John Wesley just two hundred years ago, enumerates some of the great results of the Methodist movement. Apart from the hundreds of thousands that were won from mere brutality and vice and led to a purer, nobler life there were other consequences such as great missionary movements. The reform of prisons, abolition of slavery, extension of education and other humanitarian causes owed much of their first inspiration and of their driving power to early Methodism. Dr. Bett suggests that if Wesley could be brought back and be shown all the result of his works, he would say again what he did say at the end of his life—”What hath God wrought.”

Certainly God did greatly use John Wesley after he had come to realise true consecration, the full surrender of self and the entrance upon the spiritual life. His zeal and earnest labours knew no bounds, the world was his parish and he lived to see such happy results, and after his decease his influence continued and one could not limit the power for good from his life. Yet if John Wesley came back, what would he say of the church that claims to be following him. In his day no member of the society would attend a theatre, nor play cards, nor dance, nor wear jewellery or fancy dress. Ministers or local preachers did not smoke nor have the comfortable homes and good salaries of to-day—they went into the ministry because they must preach, not because it was a nice profession. They were true to the fundamentals of Christianity, original sin and salvation through the precious blood of Christ.

How different it is to-day. Methodism has become rich and increased in goods, thinks she lacks nothing and has lost her first love—has erred in doctrine. Her ministers preach the theories of men, evolution etc., instead of the Word of God ; many no longer think of the Bible as the inspired Word of God. One is inclined to think that if John Wesley came back to-day and viewed the people, supposed to be his followers, he would be apt to say, “what hath Satan wrought”; and seeing the worldliness prevailing in the church he would point to Revelation

3 : 15-18.

Of course the Methodist Church is not alone in this respect ; it is the general condition in the religious world to-day and was foretold as a sign of the end of the age. 1 Tim. 4: 1; 2 Tim. 3 : 1-5 ;

4 : 3, 4, etc.

A LEAFLET entitled “The Love of God,”

has recently been sent to us upon which to cony tent. It opens with the heading, “Love . . . God . . . I am,” and states :
“These three terms denote One Being—the Ruler and Creator of all known and unknown Universes. A blade of grass is said to contain the whole of God. Can it be otherwise for God is not divisible into parts; and Love is one.”

After quoting the text—”And I, if I be lifted up will draw all men unto me,” the remark is made :— “None can remain forever lost; the love of God in His Creation prohibits this. His will: must be done.”

Further it is stated :—

“The Great Father, seeing His children falling into a deep abyss, being Love, could not do otherwise than think upon a plan whereby He might save us from ourselves. He.,therefore thought Himself into Flesh. He thought Himself into the “Man Christ”: He thought Himself into the “Word”. made flesh. Thus we may view the Godhead as representing

“Qualities” or “Characters,”—the Father differentiated, but not separated from the Son.”

In the above statements we have the heathen idea of the indestructibility of all things animate and inanimate, as well as that of the doctrine of the Trinity, definitely expressed, both of which are unscriptural.

It is an erroneous teaching that claims because God is love, and supposedly because He exists in all creatures' and things that He will not and cannot destroy any of them. The theory of the immortality of the soul, as also that of Universalism are based on one or other of these assumptions, but the Scriptures very clearly state that, “All the wicked will God destroy.” (Psa. 145 : 20). “The soul that sinneth, it shall die.” (Ezek. 18 : 4, 20). See also Rom. 6 : 23—“The wages of sin is death”—and Acts 3 : 2'3; Rev. 20 : 7-9, etc. The words of our Lord are—“Fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and- body in gehenna”—the second death. (Matt. 10:28).

The attributes of God all work harmoniously ; His love, justice, wisdom and power are operating in fulfilment of the plan of the ages without violation of any--“That He might be just and the justifier (only) of him which believeth in Jesus.” See Rom. 3 : 23-26 ; Acts 4 : 12.

As with the theory of the immortality of the soul, so also the doctrine of the Trinity comes down from the mythologies of the remote past, and both have been incorporated in church teachings without any Scriptural support. Not once is the term “Trinity” found in the Bible, and the thought of one God, yet three in one, is obtained only by twisting the meaning of certain texts. “To us there is but one God, the Father, of whom are all things, and we in Him ; and one Lord Jesus Christ, by whom are all things, and we by Him” (I Cor. 8: (3)). For a full explanation of this matter the reader is referred to “the book” “Atonement between God and Man,” study 2, and which will be gladly loaned to anyone desiring.

Anxiety.

(Convention Address. Matt. 6: 25-34)

“Therefore I say unto you, Take no thought for your life. Take no thought for ‘the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the clay is the evil thereof.” Matt. : 25, 34.

NOTES have been taken for this address from the writings of two noted scholars, namely Dr. Dowd and Mr. Oswald Dykes, who tell us that the correct rendering of the words of our Lord, here, is “Be not anxious about your life; be not anxious about to-morrow.”

The opinion of the meaning of this word “anxiety” as expressed by others is “trouble of mind”—not merely to take serious thought, for such calm, judicious thought in the providing of things needful was not the condition of mind that our Lord condemned, but it was that anxiety which needlessly distresses, divides and distracts the mind, thus destroying its peace. Anxiety can be so strained and excessive as to become painful; it disturbs the judgments and makes our own efforts inconstant and ineffectual. It is a consuming force and if persisted in, leads to fretfulness and eventually burns away all the powers of self control.

Another opinion of a medical authority is as follows :—“There is scarcely anything in life that wilt wear one down physically as much as anxiety.” All the eminent physicians in the world can do little for a patient if he persists in fretting over his troubles, real and imaginary. It is exceedingly difficult to make the body well when the mind is sick, and anxiety is a form of mental disease. On the other hand, many a person with a weak body has gone through life comparatively happily, because his mental attitudes were right, his determination strong, his faith intact, his love for God and mankind buoying him up .

We will all have our anxieties and we will all have our burdens to bear, more or less, for does the Bible not tell us that we shall “enter the kingdom through much tribulation?” and our Master’s loving words are—“Come unto me all ye that labour and are heavy laden and I will give you rest. Learn of me, for I am meek and lowly of heart and ye shall find rest for your souls, for my yoke is easy and my burden is light.”

It thus shows us that we will have our tribulations and what will we do with them? What is the opposite to these anxieties? There is a verse in the 55th Psalm which reads—“Cast thy burden upon the Lord and He shall sustain thee : He shall never suffer the righteous to be moved.” This is a very stormy Psalm in the Psalmist experiences. You will notice in it such indignation and force, such violence of thought and feeling—experiences that may come to us in the bearing of our burdens. But the Psalmist seemed to have been lulled into a momentary peace as the spirit of sweet assurance returned to him, when he came to the words of our text.—“He shall never suffer the righteous to be moved.” Now, what a blessing we have here, as the Master said—“My yoke is easy and my burden is light.”—because He would help us to bear our burdens.

The Psalmist says in another place, “When I sought to know this, it was too painful for me until I went into the sanctuary.” So he took his, perplexities into the presence of God and considered them in the atmosphere of the sanctuary, and lo, the pain and perplexity were gone. It is a. pleasing experience of the sons that they too can bring, their perplexities into the sanctuary. Now, what is our own experience in that regard? When we have taken our troubles and trials to the Lord, have we not experienced the sweet assurances? When our love weakened our faith weakened, but “perfect love casteth out fear.” We will always be relieved when we take our troubles to the Lord.

Now, what does a sanctuary mean to us? Is it a haven? David said in another Psalm—“All my springs are in them.” Is it a place where the spring of our refreshment runs deep—a thankful hiding place of our inner experiences where the love of the Lord reigns supreme? If it is, we shall always find a place of the utmost assurance and rest. There is a little poem entitled “The Innermost,” which shows the blessings of the sanctuary.

“Keep a little place of silence,
A quiet realm of your own,
A sanctuary in your heart
Where you may be alone;
Freed from the outward turmoil,
An inward house of prayer,
You will always find God waiting
To meet and bless you there.”

Then there was a little poem published not long ago in our “Peoples Paper” which reads :— “His presence sweetens all our care,

And makes our burdens light;
A Word from Him ‘dispels our fears,
And gilds the gloom of night,”

Yet, there are some burdens that do not pass away when we take them to the Lord. Is there some other gracious ministry of the loving ‘Lord? Yes there is. “There was given unto me a thorn in the flesh. Thrice I asked the Lord that it be removed and He said unto me, ‘my grace is sufficient for thee.” The Apostle cast his burden upon the Lord ; he asked that it be removed ; the burden remained, but the Apostle was strengthened. “Most gladly therefore will I bear my weakness.” This is sometimes the way of the Lord. He sometimes melts and mellows His children in the furnace of affliction. Some of the very finest characters are mellowed in the crucible of trouble. Out of tears comes the smile, out of reverse comes charity and out of suffering comes compassion. So, if the burden be permitted, to remain,, what will the Lord do for us? He will sustain us. That is, the bearers will be strengthened; He will strengthen them and help them bear their burdens, and so diminish their load.

The following incident, read recently, might be an illustration. A doctor in a London hospital was watching the weakening of a little child after a severe head operation. Its eyes were heavily bandaged, so that no light could penetrate, The child was too weak to cry, and it just moved its little hand, as a gesture towards its mother—but its mother was not there. And: so our trials may come to us when no human hand can aid us. But it cannot be so with the Lord in dealing with His children, for He has said, “I will never leave thee, nor forsake thee.” “A mother may forget her child, yet will I never forget thee.”

In all our burdens and trials that we must bear, and which are allotted or permitted to us, we must always have that implicit trust, and know that there will be a constant, never failing direction of our paths by a love that, can never fail—a love for His children.

In the word “sustain?” which is a very rich word in conveying content there is the thought of a nursing ministry—He will deal with us as infants. There is also the thought of support. He will give us the bread of life. He will increase our vitality; . make our powers more wakeful, more alive. There is also in this word the thought that He will hold us up. “Hold Thou me up,” says one of the Psalmists. Sometimes we have seen the elder son bearing his elderly mother, which is a small illustration of the loving kindness of the Lord. “He is at thy right hand.”

Perhaps there were never words spoken on this earth more brimful of such really wise, effectual and sustaining strength as these blessed words of Jesus —”Be not anxious about your life. Be not anxious about to-morrow.” Oh, how many, many have received comfort and solace since those words were uttered to the groaning creation, and how much more so should His children, the sons that are in the earth, be comforted. Is it not His will that we too should have the strength of those words of His? David in various Psalms says, “When my soul is overwhelmed within me, then Thou knowest my path. In the day I cried unto Thee, Thou heardest and, answered me with strength in my soul.” In another place he says—”The Lord God will give strength to His people. He will bless His people with peace.”

There was a lovely little article in the “Herald,” read recently, on “Christ before Pilot.” How wonderfully our Master bore His trials. How they marvelled at the secret, silent, powerful strength of His personality. Where did our Master get His strength? It was imbibed from His communion with, and through the revelations of the Heavenly Father. So we too, in a measure, can go into the sanctuary and get that strength that we need to make our burdens light, which the Master meant us to have.

In reading a proverb recently the following was stated—”If I had only two coins in the wide world; I. would buy a loaf with one and a lily with the other.” The counsel is not so unwise after all. The proverb goes on to say, “For I know what the feeling is to be hard up and to make ends meet, so that I shall, not spend a penny unnecessarily, but I know also the feeling that a bouquet. of flowers can have on one’s mental depression.”

So, in’ thinking of our Master’s illustration, He would have us remember His words—”The life is more than meat.” We should always have an advantage, at least we should always be on higher ground, above the people of the land, because He has drawn such nice lessons for us, in God’s providence, towards the flowers and birds. He who robes the lily and feeds the raven, will most assuredly provide for us.

Another thought as a little point brought out in another address regarding full surrender—we need not be anxious about food or clothing. We all have to make ends meet, and provide things decently and honestly, but, ah ! do we just remember our Master’s words? Also, can we look up? We remember that picture of Bunyan’s of the man with the muck rake, who was so intent on gathering the straws that he could not see the crown in the angel’s hand just above him. So we can lift ourselves above our surroundings and remember that even now the Master can see us. He is still supervising the affairs of His church ; knows each one of us and marks our lives day by day. Have’ we just got that

faith—that true faith? Really, as the Apostle says—“The evidence of things unseen.” Can we just picture now our Master nearer than ever? He was, perhaps, to His little ones, and have we that strong faith that marks every true life—faith that is at the back of all our lives—that unreserved, unrestricted conviction of the goodness, justice and loving kindness of the Lord? Ah! if we can just remember that we need not, as our Master said; take any anxious thought, for He will provide for us.

Above all, Jesus travelled light, not having where to lay His head for an earthly possession. He carried no titles, no extra clothes and no worldly wealth. Born in a lowly place and meek and lowly of heart, He said—“To this end was I born, and for this cause came I into the world, that I should bear witness to the truth.” Furthermore He cautioned His disciples to travel light, telling them not to be over anxious for the future as to matters of food and clothing—that the God who cared for the birds would assuredly care for them. Oh! what power and peace there are in His words—“Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.” So, there it is—to seek the kingdom of God and His righteousness and to bear witness to the truth..

While there are many little ways that we can help, we will not all have very important ways of witnessing for the truth, but the Master would have us in that patient continuance of well doing—just to go about our daily lives, “In quietness and confidence shall be your strength.” So we are to do justly, love mercy and work harmoniously with our God. Paul said, “How unblameworthy and justly we behave ourselves among you.” So, it is just in the daily round and common task, as we were reminded at a previous Convention in Melbourne—just a cup of cold water in the common task of life, just the little simple things we may offer our Master, who has done so much for us.

Question Box.

Question.:—What is the meaning of Jer. 4: 23-26? Have these verses been fulfilled or do they apply still future? Some are very sure that these verses and others similar refer to the Millennial reign; that the ‘earth will be desolate or void during that time.

Answer:—It would seem clear from these and connecting verses that this prophesy has already had fulfilment on Judah; the trend of the prophet’s expression is all that way. Then it may be also. taken as illustrating the desolation of Christendom, but there is nothing to suggest that the passage has anything to do with the world at large.

Other passages from the same prophet, such as Jer. 31:27-34, as well as from “all the holy prophets since the world began,” and our Lord and the Apostles, clearly indicate that the Millennial reign of Christ and His saints of this Gospel Age is for “the restitution of all things.” This would include all the willing and obedient of mankind who come forth in the general resurrection, for “every soul which will, not hear (obey) that prophet (Christ, the greater than Moses) shall be cut off from amongst the people. (Acts 3: 20-23). The earth also is to be brought to perfection during the same period of time. (Isa. 35; Mic. 4: 1-4; Amos. 9: 11- 15). “Thus saith the Lord, the heaven is my throne, and the earth is my footstool,” and the promise is—“I will make the place of my feet glorious.” (Isa. 66: 1; 60: 13).

The Best Wine.

“Thou hast kept the good wine until now.”—John 2: 10.

“When from life’s feast the glory has departed,
And weariness creeps on,
When on thy lips the bread has turned to ashes
And all the wine is gone.

“Then fill the jars once more though but with water,
And fill them to the brim;
And to the waiting guests about thy table
Pour out thy best—for Him.

“His power only waits for thy small effort,
To add His mighty touch,
Transmuting thy poor gift to His rich vintage,
Making thy little—much.

“So shalt thou know again the joy of service
That thou hadst thought was past,
And find the Master of the Feast has given
The best wine at the last.”

—Annie Johnson Flint.

“A New Dictator—the Only Hope for Humanity”

The booklet, “A New Dictator — the Only Hope for Humanity,” is taking the place of next month’s issue of the “Peoples Paper” and as this is already printed it is being posted to all readers with this issue.

It is thought that this booklet may be suitable for general use; an extra supply has, been provided and is now available for all desiring. Supplied at 3d. per single copy. 1/6 per dozen posted or sent free to all unable to purchase.

Kingdom, Cards.

These cards, mentioned in last month’s “Peoples Paper,” are now ready for distribution by all willing to give time and effort to place them where good may be done. The object is to encourage people to send for the free literature. Where two or more friends are distributing in a locality, co-operation would be advisable, and where mailing is done from directory lists, etc., the particulars could per-Imps be forwarded to this office to avoid duplication.

A sample of the cards is being forwarded to all readers with this issue of the “Paper” and supplies can be procured at any time. We trust that some good results may come from this witness work.

“Some of the Parables.” ‘

A special offer of the above booklet is being made at this time. As it contains so-much of the plan ‘of salvation given by our Lord in His parables, it is an appropriate means of assisting the interested to a clearer understanding of the truth. Helpful information is given on the following: The Parable of the Sower; The Marriage Feast; Laborers in the Vineyard; The Rich Man and Lazarus; The Ten Virgins; The Sheep and the Goats; The Talents; and Everlasting Punishment. Also there is a helpful article on “What shall be. the Sign of Thy Presence and of the End of the World?”

Comprising in all 90 pages, nicely bound and with some illustrations it can now be supplied at 6d, per copy; 2/9 per half dozen, and 5/3 per dozen. posted.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.— O. B. I. Hall, Wakefield Street, Sundays 3 P.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids’ Chambers 459 Hay Street East—Sundays, 3.45 p.m and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

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Growing.

(Convention Address)

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine. . . . But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ.” (Eph. 4 : 14, 15.)

FOR anything to grow there must of necessity have been something from which to start. With vegetables, flowers and trees a seed is put into the ground or it may be blown by the wind into various places, but if the ground is dry, without any moisture, the growing will not take place. It will not grow without that life-giving fluid, water.

Then notice how much care is bestowed upon these small things ; how much we water and nurse them when they are small so that they may become hardy enough to grow with a little less care, and as they grow stronger they can survive longer without water. In their young and tender beginning they put forth leaves, showing some results for the care bestowed. So, with early stages of believers, it is usually very small. Where such have been brought up from infancy in the nurture of the Lord, they will show pleasing results in their growth to those who have nursed them ; this

will be more noticeable than with those not brought up in the same way.

Taking notice of a tree, it will be found putting forth leaves until a certain age, then it will begin to blossom--a further stage of growth. With the breaking out in blossom it is pleasing to the eye, gives off in general a pleasant smell, and we see that a future result will be to bring forth some fruit. So with the Christian, when he begins to blossom out, we note the progress ; it is also pleasing to behold and is a sweet smelling savour to the husbandman who anticipates some fruitage.

If the tree is well watered it will be manifest in healthy looking growth, as well as rapid growth, and it will become sturdy and able to produce more. But let it lack this life-giving fluid and it is shown in a sickly, shrivelling foliage and will gradually wither away or put on a stunted growth. How similar is the Christian. He needs to be irrigated with the water of life—the truth—but like trees, much of the irrigation may be lost if the roots do not come in proper contact and absorb it. If the truth is not absorbed by the Christian all irrigation may be lost, but where it is taken in we notice the refreshing results. The prophet says : “Blessed is the man that trusteth in the Lord and whose hope the Lord is. For he shall be as a tree planted by the waters, etc.” (See Ter. 17 : 7, 8.)

All who have taken notice see how beautifully green and fresh the trees and vegetation in general look along the course of a river of water. You can trace it winding along through what looks like a desert in the summer time—dry and barren, sand slopes with the trees suffering from the dryness and the heat ; but how different with the trees near the river, that “shall not see when heat cometh,” because their roots are spread out Where the water of life flows and therefore keep growing --”her leaf shall be green.”

The Psalmist expresses the same thought in Psa. 1 : 1-3 ; and while one grows near the water of life and his roots are spread out in the right direction, his hopes will not wither or fade but keep growing stronger in the faith and the promises, and by absorbing the truth will bring forth his fruitage in his season, his due time. As the prophet intimates, his hopes will be kept fresh in the time of drought, in the time of restraint or dearth. While drought may be upon the surrounding country his rootings extend unto the river, from whence comes the strengthening food, therefore there will be no anxiety, neither will there be any cessation from bearing fruit, because “Blessed is the man that trusteth in the Lord and whose hope the Lord is.”

With the Christian it is necessary that he plant himself down near the stream of life, where the food is so satisfying—near that river where the fruits of the spirit grow. He must, therefore, grow from the leaf and blossom condition, which is more the outward appearance, to the fruit-bearing stage—to progress in the development of growing in the image and likeness of the great Founder. Time and the processes of growth are most important factors in the production of Christian character.

While every child of God is engaged to a greater or less extent in the work of character building, some grow steadily stronger, whereas others are weak through lack of consecrated effort, being measurably swayed by the influence of the world, the flesh or the devil, yet not entirely so, but still making some effort towards righteousness. Such characters are not willing to be closely identified with the Body of Christ but would follow afar off. They are not quite willing to share the reproaches of Christ and so keep at a convenient distance. Such have not learned to view character from God’s standpoint and to appreciate it and the Truth which develops it, and are thus weak and generally unworthy of their privileges.

If we have taken the Lord’s standpoint, which is the only one of actual merit, we should learn to value the truth and those who have been, and are being moulded and fashioned by it, above all other considerations and not be ashamed to be identified with it or them. Such strong characters God loves and honours, while He is not well pleased with those weak ones who follow Him afar off.

There are many ways of showing ourselves ashamed of Christ. We are ashamed of Him if we are ashamed of any member of His Body--to be identified as their friend and companion—however humble or poor or unlearned. We are ashamed of Christ if we are ashamed of His doctrine, either as a whole or in part.

We are told to be “transformed by the renewing of our minds,” and the Apostle writes further, “If any man be in Christ Jesus he is a new creature and with painstaking care he unfolds to us in his various epistles the progressive steps comprehended in the development of this new creation. The term, new creation, is in itself a suggestive one. We have in it a clear distinction made between all previous creative acts and the operation of Divine power which now calls forth this new order of beings. The Apostle says, “Ye are God’s workmanship created in Christ Jesus,” and “It is God that worketh in you both to will and to do His good pleasure.” If we be co-workers together with Him, we are therefore to have revealed in us the power of Him by whom all creative work has been accomplished. Surely, then, we cannot fail to be appreciative of the great privilege of being thus transformed by the renewing of our minds in harmony with the Divine will, until we shall prove or experience in full that good and acceptable and perfect will of God, which the final intention is our complete conformity in character and nature to our Lord Jesus Christ.

As a definite witness of the spirit whereby we may know of our standing in Divine favour, nothing can be more desired than the confidence that this transformation is being verified in our experience. Anyone who understands the character-forming influence of thought, may grasp just how we are transformed by the constant renewing of our minds towards the things of God. In harmony with all Scripture bearing on this, it teaches that this goal of God’s purpose respecting us is reached by a gradual process of development, a growth made possible by Divine love, to those who delight themselves in the perfect will of God.

Our first acts of faith are to be followed by a perpetual upturning of our minds toward the things of God, laying hold of that for which God has separated us from the things of earth. Then will come the assurance that if our minds are thus fixed and our ideals thus centred in God’s working in us, and the spirit given unhindered sway in our lives to

make these things more and more real to us, we shall eventually realise that He who is the Author of our faith will also be its Finisher.

In His first definite statement regarding the special work of the holy spirit, our Lord declared it would be a work of convincing of sin, judgment and righteousness. This is specially worthy of note, for it clearly teaches that these are fundamental facts upon which all our progress will subsequently depend. How important that we give much thought to the great need of clean hands and a pure heart. Since so much depends on our appreciation of holiness and the eagerness with which we seek it, it becomes a matter of special importance that we analyse our reactions toward this requirement. It will not be a sufficient assurance or a correct vision to find ourselves out of tune with the more conspicuous forms of sin, and exercised in mind to be free from such transgressions. If we would secure a real anchorage for our faith and hope, it must be found in the most positive demonstration that we love righteousness and hate iniquity with the intense desire to be wholly filled with the former and completely separated from the latter.

As a test, then, of our real condition of mind, what are the reactions we experience when brought face to face with such statements as, "Be ye perfect even as your Father in heaven is perfect"; "Follow after holiness without which no man shall see the Lord"; and "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord"? To the pure in heart these Scriptures are like jewels set in the Word of God, the influence of which is most encouraging to their hearts.

On the other hand our reactions may be such as to make manifest our lack of development. Some who, instead of thus renewing their minds in this upward progressive way, seem to form the habit of attempting to live in the reverse order. They are familiar with these Scriptures but are disposed to view them from a different angle; perhaps like the servant who had the one talent. If their innermost thoughts were expressed they would say, "I know that thou wert a hard man," therefore I have made no real effort to meet your requirements. Would we not be taking this attitude when we look at the possibilities of the Christian life and say, "I have too many weaknesses, too many influences within and without to overcome, therefore I can never be such as these Scriptures demand." We need to be very careful here, for quite unconsciously we may be exhibiting not only a deficient faith, but more serious still a failure to manifest a supreme love for righteousness and thus raise an effectual barrier to the very thing God wants to will and to do in us. The stream cannot rise higher than its source, and if we are thinking in such terms of defeat and hopelessness how can we enter into the possibilities of being acceptable. To such the words of the Apostle are a forceful reminder that in viewing it that way there would be no progress. He says, "Ye are God's workmanship"; "It is God that worketh in you."

In developing His new creation God's special purpose is not chiefly the exercise of His forgiving grace, but it is rather the accomplishment of the great end to which He has thus opened the door—our sanctification and complete holiness. To those, then, who see themselves largely in the condition of defeat before a standard so high we would repeat, "Be ye transformed by the renewing of your mind." Turn the mind upward in a daily renewal toward the things that are possible in the hands of God and then greater things ye shall yet see. We are urged, therefore, by the Apostle's admonition to "grow up into Christ."

The operations of growth in all animal and vegetable life are too deep to be fully comprehended by the human mind, but we can understand its laws sufficiently to gather valuable lessons therefrom. This is illustrated in the statement of Jesus: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that Solomon in all his glory was not arrayed like one of these." The glory of Solomon was the product of human agencies, but the beauty of the lily was due to the fact that it was God's handiwork. This lesson is not intended to teach easy-going unconcern, but to show the fundamental secret of growth, to reinforce the fact that no man by taking thought, by self effort, can add one cubit to his stature. Growth is from within, and as with the lily, so with us; it is a matter of extracting from the soil and sunshine the elements of growth. "Work out your own salvation," relying upon the promises and power of God's Word. Here is soil in which our characters are to take root.

The Apostle tells us to concentrate our minds on the things that are pure, just, good and lovely; things worthy of praise and of good report, and by so doing a work is being accomplished in us day by day. And so by feeding upon and assimilating that which produces spiritual life, by taking hold of these holy aspirations, these fervent desires and longings after holiness will be woven into our characters by the holy spirit.

If in our dividing of the Word of truth we have not been recognising the special importance of our own growth in true holiness and deep spiritual life, we have failed to act consistent with the advice given by the Apostle and we have been hindering the work of God in our own hearts. Would we then experience a deepening of our joy and peace, and realise a stronger faith in the power of God's Word to transform us? Let us study the subject of prayer, earnestly entreating God to reveal its possibilities to us, to deepen our love for the secret place and increase our faith to receive, and then there will be growth. This renewing of our mind, producing that atmosphere in which the holy spirit now moves, will assure the growth we seek, God's workmanship progressing to its completeness.

When we think of the deep spirituality of Paul or some of the faithful characters of the past, and feel: ourselves drawn toward that same attainment, it behooves us to let God do the work for us. Let our minds be filled with the things that are spiritual, devotional and elevating. May we throw our minds open to the influence of that leading of the spirit which will enable us to comprehend with all saints the lengths and breadths, heights and depths of Divine love, and then we shall experience a definite growth upwards into the fuller life. If we do these things we will not be troubled about the growing, but just grow.

If we visualise a more fruitful life, either through the Word or by observing the manner of life of some other saint of God, and our hearts thrill with desire to experience these things ourselves, let it be remembered that such desires

repeated, meditated upon, taken to God in supplications, will eventually shed abroad in our hearts their blessed fruitage. God's work will have been going quietly on.

Our upturned minds assimilating His Word, picturing His completed purposes in our lives, will bring this transformation, if we only let God do what we have long since learned we can never do for ourselves, and how great will be the realisation that He is working in us to will His good pleasure, even our sanctification. It would seem that St. James was speaking from this standpoint when he tells us that the one who looks into the perfect law of liberty and continues therein as a doer of the work, obediently performing what he sees to be God's will, shall be blessed in his deed. How manifest it is that we are to think of God continually and earnestly contemplate His messages in order that we may understand what He would have us do, and how He would have us live.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute,

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(Monthly) 2/6 (60 cents) 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 (30 on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

ANOTHER year for the Berean Bible

ANOTHER year for the Berean Bible Institute was completed with the month of April - and a short review of the work is presented believing that the majority of our readers are interested in that in which we are privileged to engage, as unto the Lord. While praise and thanksgiving to God are comely for all intelligent creatures, especially is this so on the part, Of the Lord's people who are favoured to serve Him and His cause. We would, then, at this time, once again express due thankfulness to our Heavenly Father for all His benefits and blessings. bestowed in connection with the work of the Institute. Also much gratitude is extended to the dear brethren generally, in the Classes and as individuals, - who have assisted and encouraged the work by various means, in the Lord's providence.

While the efforts each year are directed on well established lines, there are some differences that should prove of interest to all. An increase in correspondence with brethren in other lands has been in evidence over the past year and that with the friends throughout Australasia has been well maintained. All these communications are gladly received, and as the Institute exists wholly for the purpose of serving the friends in any possible way for good, none should feel they are imposing in any way through their correspondence.

The visits of our monthly "People's Paper" have continued to all desiring it, irrespective of whether the subscription could be forwarded or not, and this provision will be gladly continued to all on the free list so long as our funds permit. All that is necessary is to state the request each year. The continued support by the regular subscribers is greatly appreciated and as the "Paper" is not self-supporting any new subscribers added to the list by the efforts of the brethren is of much assistance, thereby lessening the balance to be made up from the Tract Fund. Extra copies are available free to all who can use samples to pass on to the interested. Many of our friends have expressed appreciation of the contents of the "People's Paper," and we are indebted to a number of brethren for contributing articles on various topics. It is desired that the message of "present truth" always be prominent in the columns of our journal, realising that the harvest truths are all important for the up-building of the members of the Body of Christ. Over the past year the production of the book, "The Bible Teachings on the Covenants, Mediator, Ransom, Sin-Offering and Atonement," has added to the general literature and a quantity has been placed with the brethren overseas and throughout this land, in addition to other study aids. This book on the above subjects is recommended to all desiring to be acquainted with a clear explanation of these important matters.

The use of coupons in suitable newspapers, making free literature available to all interested enough to send for it, has not been neglected; some Classes have again co-operated in this feature of the work, though the means available has not permitted as much to be done as formerly from this Office. However, some good enquiries have been received, indicating definite good being done, and it is hoped that more may be possible in this branch of the work in the year ahead. There are still good opportunities for Classes or individual brethren able to co-operate with the insertion of free literature coupons in suitable publications.

Quantities of tracts have also been distributed over a wide area by the brethren throughout the year. This literature is provided by the Tract Fund and while the visible results are not great, the-efforts in this direction have undoubtedly brought blessings to some, as shown by continued interest in asking for further reading matter. All the friends should feel a desire to have a supply of tracts to-use wisely on behalf of those who will promise' to read. Quantities of various topics are on hand' to meet all requirements.

Another means of finding those who may be feeling after the truths of God's Word is by the distribution of what is termed Kingdom Cards.; These cards have been used successfully by the brethren in England and also mom recently in U.S.A., and are similar to the Query Cards sent out from this Office some years ago. 'The advantage of the Kingdom Cards is that they ran be produced at much less cost than the tract_ , and the little effort required on the part of the interested (writing their name and mailing the card for free literature) would give some guarantee of the papers being definitely desired and also carefully read. The brethren of the Bible Students Committee, England, have kindly sent samples, and a supply, of these cards is being provided and will be available shortly for use by the brethren as

they see fit. An announcement to this effect is made on another page of this issue.

The inclusion of the Tract Fund Account as shown below reveals the financial assistance received from the brethren, and the use to which it has been applied throughout the past year. The loving help from the friends generally is most encouraging, and while the credit balance has been greatly reduced no doubt the amount contributed comprises much self-denial and sacrifice of the good things of the present life. Realising that all has been rendered as unto the Lord, the dear friends may have confidence that He is not unrighteous to forget any sacrifice or labour of love done in His name. The expenses are those that we feel would have the Lord's approval.

The assurance of the prayers of the brethren on our account has been a source of much strength and comfort, in addition to the many cheering messages received from far and near. While some difficulties have been experienced, the blessings have much more than compensated, and we continue to look to the Lord with confidence and trust for His continued guidance and blessing in the days ahead, and would desire continued remembrance in the prayers of the brethren to that end, assuring all, known and unknown, of our warm Christian love and prayers on their account. While viewing the momentous days ahead, let us also realise that every day is most important to us, as we seek to "redeem the time," and "show forth the praises of Him who has called us out of darkness into His marvellous light." "Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. 15: 58.)

TRACT FUND ACCOUNT.

To Balance Carried Forward ..	£26	7	2
„ Donations Received	111	14	8
	#138	1	10

By Advertising, etc. ..	£3	15	4
„ Free Tracts and Deficiency "People's Paper"	16	19	6
General Expenses (Office, etc.) ..	75	19	8
	28	3	8
	13	3	8
	£138	1	10

The Smitten Rock.

(Convention Address. Read Exod. 17 : 1-7.)

Let us notice, in passing, the great number of this company. Two years after their deliverance from Egypt we find a total of 603,550 people above the age of twenty years ; then there were the women and children and the tribe of Levi. Does it need a great amount of imagination to visualise the organisation and the huge amount of provision needed to satisfy the wants of such a company, and all the while travelling or sojourning in desolate lands? Surely apart from the miraculous deliverance, the sustenance and needs of this company being supplied are no less wonderful. The animals, too, needed food and water. Anyone who has ever been in want of this precious fluid will sympathetically understand their lack, and what suffering would be experienced because of no water. The water gushes forth, though, from the smitten rock, and we can imagine the blessed relief.

A similar miracle to satisfy a similar need was ahead of them and for this account let us note Numbers 20 : 1-13 (which please read).

Let us briefly trace the journey of the children of Israel. In Exod. 14 is the account of the deliverance from Egypt and the miraculous escape from Pharaoh in the Red Sea, the waters of which brought about the destruction of their enemies. "Thou in Thy mercy hast led forth the people which Thou hast redeemed, Thou has guided them in strength unto Thy holy habitation." (Exod. 15:12.)

They soon came to Marah, and the water there was bitter, but their thirst was assuaged with waters of sweetness and they passed on to Elim, where there were twelve wells of water and seventy palm trees, and they camped there by the waters. But they took their journey from Elim, and came to the Wilderness of Sin, which was between Elim and Sinai, on the fifteenth day of the second month after leaving Egypt. Whilst here there was considerable murmuring : "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full." But the Lord sustained them ; flesh in the evening and bread in the morning being provided abundantly. (Exod. 16 : 8.)

Then they came to Rephidim from the Wilderness of Sin where we are particularly concerned with their doings, and note that a little later they came to Sinai where they camped against the Mount, where the Law Covenant was given that was to conditionally guarantee them for obedience, "A kingdom of priests and an holy nation." This was in the third month after leaving Egypt. How much could be said in regard to the subsequent journeyings, the hardships endured, but against this the care of the Lord over them. Many lessons had to be learned, and many had to be unlearned ; the constant murmurings, sometimes overlooked by the Lord and sometimes meriting punishment.

Kadcsch, the place where we find the Miracle of Waters from the rock again performed for them, was reached during the fortieth year after Egypt, and it is interesting to note the similarity of the places, and the incidents connected with

it. Such significant matters as the miracles that are now presented in the account of the Water from the Rock, and the method of obtaining, could easily embody deeper and more important issues than those of which we read having happened in the material world. Can we trace in these two occurrences, two important features of Christ's actual redeeming work?

Not merely the Law Covenant and its rites and ceremonies were typical, for our Lord said that "as Moses lifted up the serpent in the Wilderness, so also would the Son of Man be lifted up." (John 3:14.) Paul declares that the fathers of Israel "were baptised into Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that Spiritual Rock that followed them, and that Rock was Christ." . . . "Now these things were for our examples," (figs. mar.). "Now all these things happened unto them for ensamples (types, mar.), and they are written for our admonition upon whom the ends of the world are come." (1 Cor. 10: 2-11.) If so, they particularly interest the Church at this time, for surely we are now in the period of "the ends of the ages." All previous ages presaged this period before the commencement of the "age without end."

The dominant features before us are the Waters of Life flowing twice from the Rock of life.

Can we claim having come to Rephidim, standing before that Rock, and smiting it? "I will stand before thee upon the rock of Horeb." The rock had to be smitten lawfully and we can imagine the disappointment that would have been experienced had not the Lord been there upon the rock. "He is the Rock, His work is perfect," sang Moses. And so, Jehovah could not avail us of any life waters until the Rock He had put before us was smitten lawfully—sin atoned for—and the new life begun with the draught of water of life. "He that believeth on me shall never thirst." "Whosoever drinketh of this water," the Lord told the woman of Samaria, "shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be a well of water springing up into everlasting life." (John 4:10-14.) So, our deepest and most vital necessity—water (of life)—was unsatisfied until our Rock was smitten.

That Rock was Christ.

"Yet we did esteem Him stricken, smitten of God." "Christ was once offered to bear the sins of many." When He stood on the Rock, it was to be smitten for us, a sacrifice that later presented before the Mercy Seat of the Greater and more perfect Tabernacle (not made with hands) enabled the windows from on High to be opened, and supplies of water, living streams of life, which still make glad the City of God, gushed forth. Can you imagine how the water was appreciated at Rephidim? Did the "water of life" satisfy us just the same? Yes, but there was a journey before them to the Promised Land; and so with the Church, there is a journey before her, but she need never thirst again because the Rock that followed those in the Wilderness follows us, and as they all drank of that Rock so may we. Their journey—did it evidence God's care over and for them? Does ours? Or do we need to have the same bitter experiences because of "murmurings"?

Would any be bold enough to declare that the antitypical Israel have not languished for the water of Life? The evidences are only too glaring that she has been in a "wilderness condition" for a greater period than forty years. Why? Because she, too, has had her murmurers; she, too, has had those among her who worship "the golden calf," (this caused confusion and sorrow in Israel). She also has had to endure the pain of carrying undeveloped brethren. It was undeveloped and under-age Israel that called for the meat. The manna of God's provision did not suffice (the sincere milk of the Word is too simple). Remembrance of all the delicacies of Egypt brought whole-sale complainings. Strong meat brought in its wake untold trouble and suffering, because they were not able to withstand God's anger. If our senses, with so much in our favour for development, are unable to "discern both good and evil," will we, like they, suffer accordingly? How much more? Have there been among the Church any with the failings of Aaron and Miriam? "Of your own selves," says the Apostle, "men shall arise, speaking perverse things, seeking to draw away disciples after them." And so we could trace the history of the Church along with that of Israel, and see the experiences of typical and antitypical identical in many respects.

Let us not forget, though, that with all the unworthiness, the Rock still followed them; still had their interests at heart; still ready to supply the water of life. Israel nears the end of its journey of forty years. It draws near to Kadesh in the Wilderness of Zin, which is entered for the second time, back to where they started forty years previously, but a little farther on than Rephidim, in the Wilderness of Sin. There surely must be some significance in the condition of the people by the use of the names of the deserts. First Sin, next Zin; different, yes, but so alike. Delivered from Sin by the Water from the smitten Rock; delivered from Kadesh by the water from the (should have been) spoken Rock.

The Scriptures declare that there will be two outpourings of this Water of Life. The prophet Zechariah, speaking of the day when Christ would be on the Mount of Olives, which we understand to be when He would once again have in mind the "building of the tabernacle of David which is fallen down, and building again the ruins thereof . . . that the residue of men might seek after the Lord and all the Gentiles upon whom My Name is called saith the Lord," (Acts 15 : 16, 17), declares that it shall be "in that day that living waters shall go out from Jerusalem." (Zech. 14 : 8.) Joel, speaking of the same time, says, "The mountains shall drop down new wine, and the hills shall flow with milk, and the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord." (Joel 3 : 18.) Ezek. 47: 1-12 portrays vividly the strength and amount of the water of life that is yet to flow ; yet to heal, and to restore life to the waste places; and Rev. 22: 1 shows a "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Still from the Rock of Ages flows water of life.

At Kadesh.

Is there any significant feature for us in the events that transpired there? "Take the Rod," (which Rod?) the rod of

Aaron, not this time the rod of Moses, but that which had budded before the Testimony, as an emblem for all time of his priestly authority. It was the Rod that “was before the Lord” that they were commanded to take, and holding it were to speak to the Rock before the eyes of the whole congregation of Israel. “Taking the Rod” should have conveyed some lesson to these leaders. If they spoke with any authority it should have been noted that they, however true their declaration, spoke by the authority of the Lord, and not by their own authority. Instead, we find them declaring, “Hear now, ye rebels, are we to bring you water from out this rock ?” They failed to note that though they may have been chosen leaders the authority of the declarations should have been devoid of their own personal feelings or expressions.

The lesson for us is, that whatever we teach as truth it must be according to the “law and testimony,” and being so, we have no voice or expression that we should speak of our own authority, as if we were someone above our fellows. Our Lord, Himself, with great care taught of the “oneness”; and, irrespective of what position any may hold, “all ye are brethren.” Little errors lead to bigger ones, and so it is no wonder we find Moses and Aaron making another greater mistake. Full of themselves, and possibly irritated with the ever-learning and never coming to a knowledge of the truth of their brethren, they are blinded to the direct will of God for themselves. Forgetting by what authority they were to perform the duty of speaking to the Rock, they smote the Rock, and so emphatic that they smote it twice.

But the Water of Life cannot be withheld from the Rock because of the failure of those in responsible positions; no, it gushes forth to satisfy the thirst of the troubled community, and the leaders are reprovved with severity, and the truth is brought home to them, “Because ye believed not in Me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.”

If the foregoing incidents are at all significant to us, this Smiting instead of Speaking is important also. What can it mean? We are all agreed what the “smiting of the Rock” at Rephidim means. We know that the Water of Life could not flow until the Rock of Christ was smitten, and surely the first outpouring was at Pentecost. The vital point before us, then, is the Ransom sacrifice of Christ ; that was typically before Moses at Rephidim in the Smitten Rock. “I will stand before thee on the rock in Horeb.”

The Water of Life flows twice, though—for the Church and for the world—“after those days I will pour out My spirit on all flesh.” Before the second outpouring, the Church of the Firstborns are assembled, just as the general assembly in Israel, and we then are invited to speak to the Rock—no need to Smite it, that has already been accomplished—and the Ransom sacrifice of Christ is sufficient not only for the Church’s sins but for all the world’s, even though it be testified to in due time. “Christ was once offered to bear the sins of many, and to those who look for Him shall He appear a second time without sin unto salvation.” “By one offering He hath perfected for ever them that are sanctified.” “It is finished”—the smiting needs no repetition. The Rock once smitten, the sacrifice once appropriated needs no duplication, for to think so will lead us to believing that acceptance with God is not a present blessing to be enjoyed by the believer now, but rather a result to be attained after a long series of painful efforts and self-imposed sufferings (as happened to typical Israel). Once smitten, the Rock needs only to be spoken to to continue to draw water from the Well of Salvation. “If any man thirst let him come to Me and drink.” “Whoso drinketh . . . shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

Someone may say, “But what about the sin-offering, or rather the Church’s part in the sin-offering?” Many texts refer to suffering with Christ to share His glory and we would not dissent that all have their place in the Plan of God. Moses truly suffered much on the way t.* the Promised Land, and so will all “who live godly in Christ Jesus.” However, the Church may learn from the lesson before us, of the necessity for keeping the Ransom distinct from the Sin-offering, for to confuse the issue may result in declaring that because of rebellion, sin, (“Hear now ye rebels,” said Moses), the Rock needs to be smitten twice more, suggesting the sacrifice of the Lord’s goat and the Scapegoat. Not so, but let us remember that although we may have to bear with many failings, we too have enjoyed all the while the blessing of the Lord (which maketh rich), and we drank from the stream of life because of the favour of the Rock of our Salvation, and not because we had in ourselves any virtue or quality to recommend us as vessels of honour. Keep this always before us and it cannot but assist to help us to remain humble and not self-satisfied. It is folly to think the Plan of God would not progress without our assistance.

What a contrast with the “must we fetch you water from out this rock,” with the willingness of Christ to go before and be smitten. It is the latter disposition we want to cultivate, and when the time is ripe for the Water of Life to flow again, we trust that our doctrine will be pure. The Ransom needs no repetition, and when mankind come before this Rock, should we make the same mistake as Moses and Aaron we cannot stop the flow, but we ourselves will be losers.

If we are ever privileged to lead any to this Rock, let us not forget it is, as the Psalmist declares, “Higher than I.” Whatever we teach as truth, we will not be able to elevate this Rock higher than what God has already done, for He has given Him “a name above every other name, that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” It is in our category to elevate ourselves rather higher than we should, and to do so we will suffer loss, and our brethren also, just as with Israel of old. The Memorial which is so fresh in our minds was surely a symbol of God’s greatest gift, and Christ’s mightiest work for all ; a symbol that the Water of Life is available for all because of the Smitten Rock. (1. Tim. 2: 5, 6.)

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Notice.

The attention of all intending to visit the Adelaide Class is directed to the change of the meeting place from Liverpool Buildings, Flinders Street, to O. B. I. Hall, Wakefield Street, Adelaide. Note—“Bible Class Assemblies,” in this issue.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7— Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.— O. B. I. Hall, Wakefield Street, Sundays 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

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What Shall I Render ?

(Convention Address)

“What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of His people.”—Psa. 116: 12-14.

THESE words have a much fuller meaning to spiritual Israel than they would have to the Psalmist. Nevertheless, we think that the prophet David had to a large extent grasped the proper thought as to the sentiment of the words. The Psalms of David show us that he had a very appreciative heart, grateful for the blessings that came to him from the Lord. Properly enough his heart cried out : “What shall I render unto the Lord? What return can I make for all His loving kindness ?”

David was aware of God’s promise to Abraham ; he knew that God had made definite promises to bless all the families of the earth and that this blessing would. come through the seed of Abraham. As a descendant of Abraham, David no doubt felt that he would be identified with the promise.

In proposing to “take the cup of salvation,” the Psalmist probably had in mind that whatever experiences the Lord might consider necessary for him he would accept, for he hoped for a share in the salvation provided by God. He would continue to call upon the Lord that he might have such a share; he would pay his vows unto the Lord “in the presence of all his people.” He had made solemn vows, and he would fulfil them—he would do this willingly, delighting to do the will of God.

To the Christian, however, all this has a much deeper significance. The Church of this Gospel Age has much more reason to be grateful to God than had the Psalmist. We have experienced so much more of the Lord’s favour than those of the Law dispensation. We have been given much clearer views of God’s wonderful plan of salvation than was possible to those in previous ages.

The most that could be claimed under the Law dispensation was the relationship of servants, but those with whom God is dealing during this present Gospel Age are called sons of God. Those favoured under the Law had only a typical cleansing from sin, but the Church of this age has its sins really cleansed, forgiven, washed away through the merit of the, cleansing blood of Christ-1 John 1:17; Heb. 9. 14. Yes, surely, we have received so much from the Lord that should, and we are sure it does, call out our gratitude to the Giver of every good and perfect gift.

In reference to this quality of gratitude, another has said : “In every truly noble heart gratitude is the responsive chord to kindness and love ; and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have His children cultivate for their own sakes, as well as for the sake of others, all the graces of true nobility and moral excellence.” It is, therefore, most fitting that we should note every deed of love and kindness toward us, and be careful to return the gratitude and appreciation due. How often does love go unrequited, because selfishness or thoughtlessness crowds out the nobler instincts of the soul.

While human love and acts of kindness often draw largely upon us for the exercise of this grace of gratitude and appreciation, how much more does the constant loving-kindness and tender mercy of our heavenly Father thus fittingly draw upon our inmost being to respond in grateful acknowledgment and praise! To Him we are indebted for every good that we possess. What this implies only those can know who have been brought by His love into the secret place of the Most High, and made to feast upon the wealth of our Father’s storehouse. We are special objects of His grace, for who of us cannot trace a long line of special providences on our behalf ? Who of us as we take a mental retrospect of our lives cannot exclaim with the poet

“Looking back I praise the way
God has led me day by day.”

How wonderfully the Lord has guided His people! His children have ever been His constant care. No good thing hath He withheld from them, and all things have, been made to work together for their good if they obeyed Him. Who that has trusted the Lord through many years, through sunshine and shadow, through smiles and tears, by still waters and through storm and tempest, has not proved the verity of His precious promises and His abiding faithfulness! Sure-

ly, “not one thing hath failed of all the good things which the Lord your God spake concerning you!” Joshua 23:14. In the smallest and in the greatest affairs of our lives He has ever watched for our interests. Every cloud has had a golden lining.

What, then shall we render unto thee Lord for all His benefits? Is it possible that we can render something to God? Yes, indeed, there is something each one of us can do to show our appreciation for all the Lord has done for, us. In Luke 17: 11-19, we have recorded the incident of the cleansing of the ten lepers. There is something beautiful about the simplicity of these little stories of Jesus and the love He manifested. The Master is passing through Samaria and Galilee. At a certain village along the way there met Him ten men that were lepers. Perhaps there is no more loathsome and dreadful disease than leprosy—fitting type of sin and its corrupting, contagious and consuming character. The poor lepers had evidently heard of Jesus and His wonderful works of healing, and they had sufficient faith to cry to Him for mercy. When He saw them, Jesus was moved with compassion and said to them : “Go show yourselves unto the priests.” As the ten hastened to comply with the Lord’s injunction they found that they were restored to normal conditions again. They were healed of their leprosy. One of them finding he was healed, immediately turned back and gave thanks to God, prostrating himself before the Master, offering his heartfelt thanks to his deliverer. The other nine passed on to comply with the Lord’s words, and to show themselves to the priests, not having a sufficiency of love, appreciation and thankfulness to return in their cleansed condition to, first of all, acknowledge the giver of the blessing they had received. Our Lord. remarked on this, and called attention also to the fact that the one who did return was a Samaritan, and not one of the Jewish household of faith; saying, “There are not found that returned to give glory to God save this stranger.” “And He said unto him, arise. go thy way: thy faith hath made thee whole.”

This little incident serves to illustrate conditions around us. We may find those who have suffered from the leprosy of sin, and who have appealed to Jesus for mercy and help, and who have been justified by faith—cleansed from their iniquities, covered with the righteousness of Christ—and yet amongst all these who have experienced such blessings and favours at the Lord’s hands, how few there are, comparatively, who return to Him and prostrate themselves before Him, to offer thanks for release from the bondage of sin and condemnation, and la) themselves at His feet, living sacrifices--making a full consecration of themselves to the Lord, their reasonable service. (Rom. 12 : 1.)

This matter of rendering what we have to God is also illustrated in the parables of the Pounds and Talents. The parable of the Talents seems to represent the natural abilities of the Lord’s people --”To every man according to his several ability” --some (me, some two, some five talents. The parable of the Pounds ignores the individual abilities of the servants and shows them each as receiving the same thing and for the same purpose. (See Matt. 25: 14-30, and Luke 19: 11-27.)

The Pound given to each servant seems very fittingly to represent the gift of justification by faith, available to each true believer. Then the Lord expects that we will put our pound to the banker, or in other words, to present our bodies a living sacrifice. Failure to use our pound in this way would result in our loss of it, because the justification by faith provided by our Lord is only a means to enable us to go on to consecration, following in the Master’s steps.

When we make consecration, we are stewards of all we possess—time, health, means, the knowledge of the truth, and more or less of ability to present it to others. These things would be represented by the talents of the. parable. We must use our, talents if we would increase them. The Lord expected even the one talented man to make use of his talent. It will not do to allow it to be hidden or lost sight of by the things of earth. The Lord’s words are: “To him that hath (used) shall be given and he shall have abundance, but from him that bath not (used) shall be taken away even that which lie bath.”

What the Lord wants now is our full heart devotion to Him and to His Word. He is not asking for our service, however, unless we are willing first to give Him our hearts. To the justified believer He says “My son, give Me thine heart, and let thine eyes observe My ways.” (Prov. 23: 26). Like Cain, some of us may have been inclined to offer to God the fruits of our own doings. There are some Christians who seem to glory in their wonderful works. They say: “Have we not prophesied in Thy name . . . and in Thy name done many wonderful works? Rut the Lord says to them, I never knew you (I did not recognise you as my servants) ; .depart from Me, ye that work iniquity.” (Matt. 7: 21-23.) We must stop and consider our course, and we will find that it is not so much what we can do for the Lord, but rather what are we willing that the Lord should do for us. We must come to the point of full surrender—”Not my will but thine, O Lord, be done”—before we can work, before we can render acceptable service to God. Love for God must be the motive power. “The love of Christ constraineth us,” says the Apostle, “because we thus judge that if one died for ail, then were all dead, and He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.” (2 Cor. 5: 14, :15.) Truly, the Apostle says: “Ye are not your own, for ye are bought with a price.” (1 Cor. 6: 19, 20.) So, we come to that place where we are glad to “take the cup of salvation,” rejoicing in Christ as our deliverer from sin and death, and also rejoicing to have a share in His sufferings now, that we may also share in the honour of His Kingdom in the future.

We will need also to “call upon the name of the Lord,” for grace to help us to tread the narrow way. There are many lessons to be learned in the school of Christ, and we will each need the graces of the spirit in our hearts—meekness, gentleness, patience, faith, etc.—as well as the Lord’s promised grace to help in every time of need, to enable ‘us to overcome.

In considering what we are to render to the Lord we need to keep before us that our consecration to God includes all that we have and are. God, will not accept our offering unless it is a complete giving up of our all. We are to serve the Lord with all our heart, mind, soul and strength, and how we must watch against the encroachments of the world and the desires of the flesh. “The heart is deceitful above all things,” says the prophet. (Jer. 17: 9) The tendencies of the

natural heart, the old man, are toward the human, earthly things, so we need the help of God's holy spirit to assist us to carry out our vow of consecration. (See Rom. 8: 11.)

Along the Christian way we find that some experiences are joyful and happy, and again we have other experiences of pain and sorrow, so there is need to have a good strong faith in God and to remember that He has promised to make all things work together for good to us, to fit us for His future service. So the main work is the preparation of ourselves in order to be fitted for a place in the heavenly kingdom. "This is the will of God, even your sanctification." (1 Thes. 4: 3.)

The Apostle says that we should "do good unto all men as we have opportunity, but especially unto the household of faith." (Gal. 6: 10.) One way to do good to all men would be to try and get them to understand God's Word—the grand plan of salvation revealed therein. We are to let our light shine out, striving to be good examples of the believers in word, in conversation (manner of life), in faith and in purity. We are to let our light shine. One good method of witnessing to the truth is by means of the printed page; the traits can be handed out here and there to those we meet daily, and often good is done in that way. Though results may appear small, we should not feel that there is nothing more to do in that direction. While pressing on in the narrow way and seeking to build each other up in our most holy faith, we want to do what we can to assist others around us to an understanding of the truths that have so refreshed our own hearts. Someone may say, "but I seem to have so little ability to serve the truth." Well, that may be so, but if we use our little talent, the Lord assures us that more will be given to us; whereas if we hide the talent and fail to make use of it, the opportunity of service which might have been ours will pass to someone else more zealous and appreciative. (See Matt. 25 : 24-29.)

The question, then, What shall I render? is one that each Christian must ask and decide for himself and herself. It is not a question of what have I rendered? but what shall I render? No matter whether we are young or old in years, or whether we have been serving the Lord a little time or a long time, there is always something that the child of God can do for others around him. He can help to bear others burdens. When the spirit of Christ is truly dwelling in the heart, it will prompt to words and deeds of kindness and helpfulness. But to have the fullness of God's spirit we must earnestly co-operate with Him, watching unto prayer and seeking to check, subdue and quench the spirit of self-will. Self must be yielded up, we must lose of selfish interest to be of that class who are "beheaded for the witness of Jesus." The battle with self-will seems to be the most difficult fight. Only by the assistance of the Lord's promised grace can we hope to overcome. Let us look earnestly to Him for the needed help.

To help us to render our all to God in loving, humble service we need to cultivate the spirit of thankfulness. The unthankful, grumbling spirit is the very opposite to the spirit of Christ. Thankfulness will make every trial and sacrifice on our part seem small, and proportionately easy to be offered, and it will make all of God's mercies and favors toward us proportionately grand and great and inspiring.

Let us render our little all to God thankfully, gladly. After all, the most that the very best Christians may render is a very small return for all we have received from the Lord, and, anyway, all every sacrifice and service for the Lord and His cause we are richly blessed even now. We find the Lord's words are true—it is more blessed to give than to receive.

"My Morning Resolve."

My earliest thought I desire shall be: "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord (for grace to help). I will pay my Vows unto the Most High."—Psa. 116: 12-14.

Remembering the Divine call : "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" (Psa. 50: 5), I resolve that by the Lord's assisting grace I will today as a saint of God fulfil my Vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the Heavenly inheritance in the joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and' honor self, but the Lord.

I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the Truth, the brethren, and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to Divine care, and the Providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord's providence may permit, because "Faith can firmly trust Him, come what may."

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Convention News from South Australia

THE Convention held at Easter by the Adelaide and Gawler Classes was once again a very profitable and spiritually helpful season of fellowship and refreshment from the Lord.

Our hearts go out in thankfulness to the Lord for the very many rich blessings granted to us as we met in His name, seeking to do His will and to be guided into clearer understanding of His Word.

The study on the parable of the Virgins (Matt. 25: 1-13), claimed our attention on the Good Friday afternoon. It seems clear that this parable applies to the Lord’s consecrated people living at the end of the age, during the time of His presence. In answer to the question of the disciples—“What shall be the sign of Thy presence and of the end of the age?”—Our Lord gave them to understand that there would be certain signs, whereby those in the proper condition of heart would be enabled to discern His presence at the appropriate time. (See Matt. 24th chapter).

Our parable follows, saying, “Then” i.e., at that time—the time of His presence as Chief Reaper, at the harvest or end of the Gospel Age—“shall the kingdom of heaven be likened unto ten virgins.” The number ten carries the thought of the whole or complete Church in the flesh at that time. It was about the year 1829—the end of the 1290 days of Daniel—that a movement took place among the Virgins, drawing attention to the second advent of Christ, and a general searching and trimming of the lamps—God’s Word—and a preparation to meet the Bridegroom took place.

Those dear people of God expected to see the Lord come in a body of flesh, hence their disappointment. It seemed as if the Bridegroom had tarried, and so they all slumbered and slept. However, a loyal band of disciples still held to their faith and hope in Christ’s second coming. It was not until the year 1874 that the truth concerning the Lord’s presence was made known to the watching virgins. Then it was that the midnight cry—“Behold the Bridegroom”—went forth unmistakably. The Scriptures clearly show that there is to be a period during which Christ will be present though unknown and unseen by the world. (See Matt. 24, 37-39 etc.)

At the announcement of the presence of the Bridegroom the virgins arise and there is more trimming of the lamps. It is here that the difference between the wise and foolish virgins is drawn to our attention. The foolish virgins find that they are lacking oil—their lamps are going out—the present harvest truths are somewhat hazy to them. “Give us of your oil,” they say to the wise ones ; but no, this cannot be ; the holy spirit of truth, the spirit of consecration, can only be gained by individual application to the Lord. The knowledge of the truth will not profit us unless we have our vessels—our hearts—filled with the spirit of the truth. It costs something in the way of self-denial and earnest effort to do the will of the Lord daily. It takes time to develop the graces of a Christlike character, and while the foolish virgins are getting the needed oil, the wise and ready virgins enter in with the Bridegroom to the marriage feast. Too late to gain the chief prize the foolish virgins will get experiences that will eventually bring them to a lower position “before the throne.” (Rev. 7: 1,4, 15 ; Psa. 45: 14, latter part). Let us seek by diligent, earnest watchfulness to be like the wise virgins — alert, zealous, fully set apart to God. 2 Peter 1 :5-11.

Eph. 1:17-23, engaged our attention for Easter Saturday afternoon- Bible Study. Paul’s recorded prayers are full of lovely thoughts. How we all need the spirit of wisdom (i.e., the spirit of a sound mind) and revelation (apokalupsis) that we may have a full knowledge of God. We do not get this all at once; gradually our eyes of understanding become opened that we may know, “what is the hope of His calling—the high calling—(Phil. 3: 14; Heb. 3: 1)—and what the riches of the glory of His (i.e., God’s) inheritance in the saints.” The saints of the New Creation are a special possession of Jehovah. He has chosen them from among mankind and designs to lift them to the Divine plane of life in association with their risen and highly exalted Lord and Head.

Many good thoughts were expressed in our study -in 1 Peter 1 : 1.7-25. The Apostle reminds those who address "Our Father" in prayer,, that He is an impartial judge and we should in all sincerity seek to pass the time of our sojourning here in fear, i.e., in great carefulness, remembering that we have been redeemed—bought back from our vain and profitless manner of life—not by silver and gold, but with a price so much more valuable, even the precious blood of Christ. How great was the cost of our redemption. (Rom. 5:8; John 3: 16.) The spotless Lamb of God 'was provided in God's plan before the foundation of the world, (Rev. 13: 8) but now manifested in these last times for His chosen people. Faith in the truth of God's Word has effected a purification of our lives, leading us to love the brethren with an 'unfeigned love; even so, the Apostle urges us to love one another with a pure heart fervently.

The Easter Monday was spent at Gawler and again some good thoughts- were expressed in connection with the study in Heb. 10: 19-25. Here the Apostle shows that since the way into the holiest has been opened up for us through the death of our Lord Jesus Christ, and now that we have an High Priest who has authority over God's House, we should therefore draw near with a true heart (an undivided heart) in full assurance of faithful confidence in God—having our hearts sprinkled from an evil conscience (i.e., a consciousness of evil) and our bodies washed with pure water, the washing of water by the Word (Eph. 5:26), "we should firmly hold the confession of the hope," (Diaglott) so that it may not waver, remembering that He is faithful that has promised. We should endeavour to be helpful one to another, encouraging each other to love and to good works, not forsaking the assembling of ourselves together and more so as we see the clay drawing near.

Some helpful and encouraging talks were given by various brethren, the topics being as follows :— "The Smitten Rock," "Growing," "What Shall I Render," "Anxiety," "A new Dictator—The Only Hope for Humanity," "Fishers of Men," "Blessed is the man that, trusteth in the Lord."

The Praise and Testimony Meetings, a Question Meeting, and' a discussion, "Taking heed to ourselves and doctrine," added to the helpfulness of the gatherings.

It was a pleasure to have with us a number of brethren and sisters from Victoria ; Melbourne and Digby Classes being represented. Messages of Christian love and greetings were received from several Classes and individual brethren. These were much appreciated and in return the words of the Apostle found in 1 Peter 5 : 7-10, were sent as a greeting together with the assurance of our Christians, love. The loving efforts of the friends of the Adelaide and Gawler Classes in attending to the comforts of the visiting friend's were much appreciated. The Lord alone knows how to recompense the services of His people rendered to each other in His name ; and we are sure He does so. Heb. 6: 10; Matt. 10 : 40-42.

We trust that all the dear friends who gathered in this Convention have realised a strengthening of faith and hope and of endeavour to press with vigor along the narrow way that leads to life. Our earnest prayer is for God's blessing and keeping power to be with each and all as clay by day we seek to walk in His ways.

"O for a closer walk with God,
To glorify His name; .
To let my light shine on the road
That leads men to the lamb!
"Lord give me grace to walk with Thee,
Through pain, or loss or shame;
That every act may henceforth be
An honour to Thy name."

Memorial Observances.

Melbourne. and Merino, Victoria.

THE Memorial of our Lord's death was celebrated by the Melbourne Class on Sunday evening: the 10th-of April. There was a good attendance of the brethren with some extra members for the special occasion and the Lord's blessing was realised by all throughout the simple yet solemn service

In the afternoon the study on Matt. 26:21-30, brought out many beautiful thoughts as the words of our Lord at the institution of this Supper so long ago were dwelt upon, and as the Master passed the emblems to His disciples it was realised He was inviting them to walk in His steps through justification and consecration, the deeper significance being brought more fully to their attention when the holy spirit was given, following His death.

After the singing of appropriate hymns and the readings from the Scriptures bearing on the sacrifice of Christ, as also the prayers in which all the Lord's people were remembered, the emblems were passed round as on the evening so long ago, and partaken of with grateful hearts by the brethren as they realised the wonderful privilege of being permitted to walk in the footsteps of Christ, if so be that they should reign with Him.

TO commemorate the Memorial of our Lord's death the Digby Ecclesia travelled to Merino and met at the home of our Brother and Sister in that town. There were eight present and the privilege of thus assembling was appreciated by all. The Scripture readings, Matt. 26 and 1 Cor. 11 : 23-32 ; the hymns from "Christian Hymns," 14, 2, 118, 135, and the address were equally helpful in reminding us of our Lord's great suffering and love on behalf of a poor sin-sick race and of His willing co-operation at such great cost in the Father's plan for their deliverance and of our own great privilege and responsibility in the covenant we have entered. This last privilege being in order that after first receiving the benefits secured by His sufferings and death, we might enter into fellowship in His sufferings, that later on we might share in his glory. Rom. 8 : 17, 18.

The address was specially helpful in that it brought right home to ourselves the many present joys and blessings that are associated with our obedience to the Master's invitation to "This do in remembrance of me." together with the sufferings and trials that continue with those who faithfully endeavour to follow in His steps as they eat of His flesh—appropriating to themselves the merit of His sacrificed life—and drink of His cup ; for the sufferings.. of Christ continue until the last members of His body finish their course in death, and then the blessings . and benefits of His death will be made available for the world.

Burnie, Tasmania.

WE feel it will give you joy to know that our little Class at Burnie, celebrated the Memorial of our dear Redeemer's last supper, which was to supplant, henceforth, the typical Passover.

Seven assembled in memory of Him, at 7 p.m., 14th Nisan. The simple remark of a Brother after as we said good-night was, "A very blessed service," and it aptly described it. Those partaking elsewhere were remembered.

Well must our dear Lord and Brother have known when He instituted it, that it would be a wonderful and encouraging help all down the age to His followers and especially to the "feet" members, helping them to go forward with greater zeal, casting aside every weight and besetting sin and running the final steps of the race, looking unto Jesus, our all in all.

The empty spaces reminded us of John's remark, "He must increase, but I decrease." When we parted, Christ was indeed to us that living, bright reality, to be copied with greater and more persistent zeal, and that we could ask no greater 'honour and privilege than (by God's grace) to follow in His dear footsteps along the path we have learnt to love.

Sydney, New South Wales.

THE Sydney Class held the Memorial on Sunday the 10th of April; the number present being twenty-four. The service was conducted in the usual manner, with hearts full of love and gratitude to our dear Lord who instituted it for us. No command was made,-but with a heart full of compassion and love He said, "As often as ye keep it, ye do it in remembrance of me."

One feels it an occasion for heart searching to see if there remain any leaven therein, and one thinks of the sayings of our dear Lord, that we love each other as He has loved us.

We thank our Heavenly Father for the gift of His only begotten Son, who became our ransom sacrifice, and called us into sonship with Him and the privilege of becoming part of that broken loaf (1 Cor. 10: 17), and the promise is if we suffer with Him we shall reign with Him. We recognise that all our hopes are centered in that ransom sacrifice. May our Lord keep our vision centred on the cross; may we by God's grace keep our consecration vow.

Adelaide and Gawler, South Australia.

ON Thursday evening, the 14th of April, the Class at Adelaide met to keep the Memorial of our Lord's death in obedience. to His request-- "This do in remembrance of Me." After reading the 53rd chapter of Isaiah, and certain chapters of the Gospels relating to the last hours of our Saviour's earthly life, a Brother reminded us again of the meaning of the service. With glad yet solemn hearts we partook of the emblems representing our Lord's broken body and shed blood, realising that it is only through Him, and our acceptance of His sacrifice that we can have any hope of life: realising also the great privilege given to us to share in Christ's sufferings now, and to be broken together with Him and with the fellow members of the Body.

Our prayer is that it may be given to us to appreciate. more fully the great privilege of sharing in His cup and being broken together with Him. Then we want to be found "keeping the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5 : 7, 8. This feast is to be kept throughout our entire lifetime as represented by the feast of unleavened bread, which in the type followed the eating of the Passover lamb and lasted seven days.

ON the 10th of April, a small company of brethren assembled at Gawler (S. Aust.) to celebrate our Lord's last wish—the Memorial of His Death.

On the Sunday afternoon we especially directed our thoughts to the significance of His death for us, and also our privilege to suffer with Him as found in the Apostle Paul's first Epistle to the Corinthians 11 :23-34.

In the evening the thoughts were directed toward the purpose of our Lord taking the human nature, viz., to give His human life a ransom for all, and as a result all mankind, in due time, shall receive the benefits which our Lord purchased for them. The prayers were that the Lord would grant each consecrated one that strength, faith, humility and submission which is so essential to the carrying out of our vow—to be dead with Him now, so that we may continue to walk in newness of life even unto the end.

Perth, Western Australia.

We had a nice gathering with seventeen at the Memorial. On the Sunday afternoon we read Exod. 12, for the type, then studied Matt. 26:26-30. In the evening we read Isa. 53; Mark 14: 12-50; John 18 : 29-40; 19: 1-36.

The two thoughts before our minds are in 1 Cor. 11: 24-29—the Lord's part and our part in the sacrifice. Each year this is more beautiful, more dear to us as we understand what our dear Lord did for us, and our privilege of being invited to partake of His sufferings, so' that all the families of the earth may be blessed when these are finished and The

Christ, Head and Body complete, comes out to bless. In the type God's people were in bondage but God gave Moses to deliver them, after their first-borns had been spared, because they were under the blood of the lamb—a shadow of the true "Lamb of God that taketh away the sins of the world."

"Christ our Passover is sacrificed for us," — the Church. "If we suffer with Him we shall also reign with Him." These sufferings are not worthy to compare with the glory to follow. We can all feel glad of our Saviour's great love for us, for while we were sinners He died for us

"He bore, He bore it all for me, What have I borne for Thee?"

Let us therefore keep the feast; the seven days are our whole life in antitype. This may be our last feast this side the veil; then we will feast with our Lord in the victory of faith.

Extracts from Memorial Address at Merino, Vic,

O the sacred memories that gather round our Saviour's death at this anniversary, help us to appreciate more than ever before, His great, loving sacrifice and our own privilege to share therein? As it affords another opportunity for us to reaffirm our love, devotion and faith, we are reminded of the angelic song and with hearts full of thankfulness, we take up the strain—"Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." "In the cross of Christ I- glory, towering o'er the wrecks of time." "This do in remembrance of me." Christ knew the influence for good the keeping of this simple Memorial would have upon us, sitting with Him around the table, sharing in spirit His sufferings of that night, how it would lead to a deeper appreciation of Himself and His people.

How simple is the arrangement given us by the Lord, no great ceremony, nothing great or ostentatious -from the worldly viewpoint, but how meaningful to His people; to others nothing-, to us the power and grace of God. The Father seeks only those who worship Him in spirit and truth. How great a position in God's plan the Saviour's death occupies; He was "the Lamb slain from the foundation of the world."

All of God's dealings with man point forward to this great event; step by step to the Passover, on and on through centuries until the shadow merges into the reality and we have the true Lamb, "the Lamb of God that taketh away the sin of the world." How our Lord's love and devotion stands out through the whole of His ministry and faithful obedience to the Father's will in all things, even to suffering death on the cross. No other has' suffered to the same extent, nor could know how great His sufferings were; only the Father knows.

"Man of sorrows!" what a name

For the Son of God, who came,

Ruin'd sinners to reclaim!

- Hallelujah! what a Saviour!"

• And so, while nothing additional is necessary to our Lord's suffering and death, yet the Father arranged for Him to have a Bride—those willing to lose their own identity and become part of the one loaf, sharers in the one cup. Our Lord did not refer to this directly but He said, "I have many things to say unto you but ye cannot bear them now," and so the deeper significance He gave us through the Apostle Paul.

It is important that we see both views, the all sufficient sacrifice of Christ, and that Christ is a composite Body. What a beautiful reminder we have of this in accepting the cup. We have the same thought in the "Vine and branches" (John 15: 1-5), our baptism into His death (Rom. 6: 3), and "going forth unto Him without the camp." (Heb. 13: 13.)

Are we able? We are nothing of ourselves, but we have God's love and grace, and Christ's keeping power. "My strength is made perfect in weakness." "Who shall separate us from the love of God?" (Rom. 8:31-39.) Such privileges being ours let us keep the feast with joy and thanksgiving, not the symbol only but the reality also, daily appropriating His merit and drinking of His cup, "filling up that which is behind of the afflictions of Christ," (Col. 1 : 24) gladly sharing in His sufferings that we might be partakers with Him of His, glory. "What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation and call upon the name of the Lord." (Psa. 116: 12.)

Bible Study Aids.

"God and Reason."

These little books in pocket size are now available, and will be found very useful for general work in passing on the message. The price with postage is 5d. per copy; 9d. for two, and 4d. each per dozen.

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"Christ's Return," also "Hell, Death, Spiritism," at 4d. each.

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Tabernacle Shadows.

In recent issues mention has been made of a proposed new edition of the above booklet. Word is now to hand from the "Dawn" brethren of Brooklyn, U.S.A., stating that they are undertaking to reprint, so supplies will be procured from them, when they are ready. It is nice to realise that this helpful little book will be available again shortly. Copies will be forwarded to those friends who have ordered as soon as possible.

A Song of the Burden-Bearer.

Over the narrow footpath
That led from my lowly door,
I went with a thought of the, Master,
As oft I had walked before.
My heart was heavily laden,
And with tears my eyes were dim;
But I knew I, should lose the burden
Could I get a glimpse of Him.

Over the trodden pathway
To the fields all shorn and bare,
I went with a step that faltered,
And a face that told of care.
I had lost the light of the morning
With its shimmer of sun and dew;
But a gracious look of the Master
Would the strength of the morn renew.

While yet my courage wavered,
And the sky before me blurred,
I heard a voice behind me
Saying a tender word.
And I turned to see the brightness
Of heaven upon the road,
And suddenly lost the pressure
Of the weary crushing load.

Nothing that hour has altered;
I had still the weight of care;
But I bore it now with the freshness
Which comes of answered prayer.
Not a grief the soul can fetter,
Nor cloud its vision, when
The clear Lord gives the spirit
To breathe to His will, Amen.

O friends! if the greater burdens,
His love can make so light,
Why should His wonderful goodness
Our halting credence slight?
The little sharp vexations,
And the briars that catch and fret,
Shall we not take them to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longings too;
Tell Him the baffled purpose
When we scarce know what to do.
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the, burden,
And carry away the song.

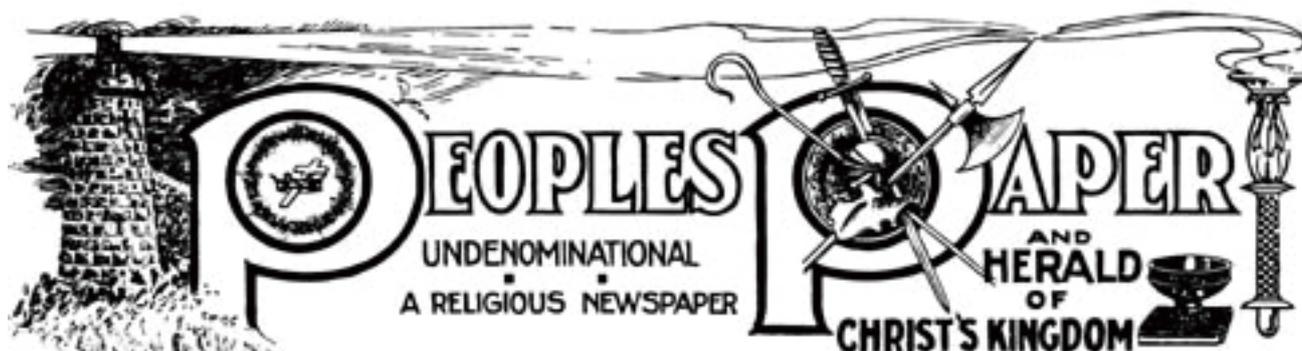
—Selected.

The Swallow.

This pretty bird, oh, how she flies and sings!
But could she do so if she had not wings?
Her wings bespeak my faith, her songs my peace;
When I believe and sing, my doubtings cease.

—J. B.

“Strengthened with might by His Spirit in the inner man.”—Eph. 3:16. If we are just as overdone as the children of the world, just as full of labour in hard rowing, just as easily exhausted we offer no recommendation for our faith. Our witness is to be found in the reality of a mystic current, in the breath of God; in the power of the holy spirit. We must make it plain to the world that there is more wind in our sails, more engine-power in our machinery. Our witness must be in “the demonstration of the power of the spirit.”—Dr. J. H. Jowett.



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Price - Twopence Halfpenny

Christ Our Passover.

“Christ our passover is sacrificed for us, therefore let us keep the feast.” (1 Cor. 5: 7, 8.)

FOR centuries both Jews and Christians have, with more or less understanding, celebrated the Passover, but while many have recognised the form, few have perceived its real import. Those who see the real meaning of the Passover have great cause for joy, for gratitude towards God and for confidence in the Bible. To understand the Passover means to understand the entire plan of God in respect of humanity.

St. Paul reminds us that God's intimation respecting His glorious purposes of mercy towards our race were given to Abraham. After God had tested his faithful obedience, He called Abraham His friend, and revealed to him, in part, things to come. The essence of the Divine message was, “I will bless all the families of the earth through thy seed.” (Gal. 3: 8.) This sure promise of God was afterwards confirmed with an oath, because the time would be long, and it would be necessary that the heirs of salvation should exercise faith in the promise.

The First Passover in Egypt.

When the Israelites were in bondage in Egypt, God commanded Pharaoh to let them go, sending chastisement after chastisement upon the Egyptians to compel obedience. God's mercy in lifting one plague after another merely hardened Pharaoh's heart, until the tenth. By this plague ‘all the firstborn of Egypt died in one night, while the firstborn of the Israelites escaped because passed over. The Passover, therefore, memorialises the event.

Before the first-born of Israel could be passed over a certain sacrifice was necessary, according to the Divine arrangement. A lamb without blemish was sacrificially killed, and its blood sprinkled upon the door posts and lintels of all the dwellings of Israel. Each family or group repeated the picture, sprinkling the blood upon the door posts and lintels, roasting the lamb and eating it with bitter herbs and unleavened bread—ready for departure from Egypt. Later the host crossed the Red Sea, the waters of which engulfed the Egyptians who had started in pursuit of them.

The first-born of Israel were subsequently exchanged for the tribe of Levi, which therefore was counted especially the Lord's—some of the Levites serving as priests, sacrificing at His altar, and some assisting the priests in the work of instructing the other tribes. Moses and Aaron were members of this priestly tribe, all of whom became leaders -of God's chosen people in their subsequent experience.

The Anti-Typical Passover.

God has promised deliverance from the power of Satan and the slavery of sin to all who are truly His people. These were under bondage when God sent forth His Son, Jesus, to be their anti-typical Lamb—to die, “the just for the unjust,” to give His flesh for the life of the world. As a result of that redemptive work the Father highly exalted Him to the spirit plane. Indeed, His resurrection was to a still higher nature—the Divine, far above men or angels.

The blood represents the life, as the Bible tells. The blood of the Passover lamb thus typically represents the life which Jesus gave. The sprinkling of the blood upon the door posts and lintels represents the part which must be experienced by all the Household of Faith. All such must trust, not in works of their own for justification before God, but in the sacrifice of Christ, who died for us. Additionally they must partake of the Lamb—appropriate the merit of Christ's sacrifice by faith and be baptised into His death. All such are counted members of the "Church of the first-born who are enrolled in heaven." (Heb. 12: 23.) This Church is not yet completed. Thank God we may still sprinkle the blood of the Lamb upon the door posts of our hearts; may still have His precious merit imputed to us, and still have the privilege of becoming members of the Church of the first-born by sacrificing in His steps—being beheaded for the witness of Jesus.

The great work of deliverance for the world is pictured by the passing through the Red Sea. God's mighty hand will be exercised on behalf of all who are truly His, during the thousand years of the Messiah's reign. They will escape from the power of Satan and his hosts of sin, who will be restrained for a time. The destruction of Pharaoh and his hosts in the Red Sea is a pictorial prophecy of the destruction of Satan and all who are his—all who love sin and hate righteousness.

"Do This in Remembrance of Me."

With His Apostles, our Lord, after partaking of the yearly Paschal Lamb 31- years after His consecration at Jordan, knowing that His hour had come, then took unleavened bread and wine and instituted this Memorial of His death, to be observed in future by His people, instead of the Jewish rite, which was a commemoration of what was but a type of the slaying of the real "Lamb of God that taketh away the sin of the world." The Lord's people will shortly have the privilege again of celebrating the Memorial in remembrance of "Christ our Passover, (Lamb), sacrificed for us." Let the dear friends assemble with others of the consecrated members wherever possible, but, if this cannot be, then the observance can be kept in the presence of the Lord only, by each one so isolated.

Notice of some services which we have been asked to announce will be found on another page of this issue.

Faithful in Little.

(Matthew 25: 14-30. Convention Address.)

LET us compare this parable with the words of Christ in Matt. 7: 22, 23—"Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them I never knew you : depart from Me, ye that work iniquity." This will show us clearly that in order to be pleasing to God it is not necessary that we be men or women of great ability.

In the lesson of the parable we learn that it is very easy for one who is not richly endowed with natural ability to become discouraged, for did not the servant who received only one talent bury it in the ground. It is easy for such an one to think that he could be of little or no use to one so great as our Heavenly Father. But this is a mistake, for although God is the Creator of such a vast universe, we know that He made man to be over all His works in the earth. Even the Psalmist thought on such lines when he said, "When I consider the heavens and the works of Thy fingers, the moon and the stars which Thou hast ordained ; What is man that Thou art mindful of him or the son of man that Thou visitest him?" (Psa. 8: 3, 4.) But no, we are not too insignificant for God to think about. If we are His, then all things are for our sakes. It is His very greatness that causes Him to know His creatures and everything about them.

We can learn a good lesson along this line from the wild flowers. Did you ever see wild flowers in the bush? In Western Australia they are beautiful. In August one can walk through the bush and see dozens of tiny plants and shrubs, some only a mere circle of leaves on the ground, but a month later every insignificant little shrub and every modest plant has a lovely flower of some shade or other. These flowers "toil not neither do they spin," yet God looks after them, and even "Solomon in all his glory was not arrayed like one of these."

We have some lovely flowers in our gardens, but it is from these wild bush flowers that we learn a valuable lesson. They have no human caretaker, no hot-house to encourage their growth ; they are left to themselves and yet they cannot take care of themselves. Their dress is richer and finer than anything of man's handiwork, and it is God who takes care of the flowers. He sends the sun to shine on them and the rain to water them, and very often His is the only eye that sees them. Yes, God is not too great to take an interest in the tiniest flower. His own great and mighty hand made them, and, if He took an interest in such things, we can be sure He will be delighted to see a Christ-like character blossom forth in our lives. And if He loves to put in the flowers a sweet perfume He will rejoice to receive from us offerings of self-sacrifice, no matter how small. They are a sweet perfume unto Him. When St. Paul received a small offering from the Philippians (Phil. 4 : 15-18) he accepted it and told them, not that he desired a gift but because he desired that fruit should abound on their account. He then explained that it was an odour of a sweet smell, a sacrifice acceptable and well pleasing to God.

We cannot all offer gifts of the same nature as these Philippians, but there are many kinds of offerings which the Lord is glad to accept. Jesus showed how such gifts are measured when He drew attention to the poor widow who cast two mites into the treasury. It was all she had, and in the sight of God who looketh upon the heart she had given more than those who had given large amounts out of their abundance. But she had given her all, small though it was, and that is what God requires of us. So, then, it is not by the amount given that God judges us but by the spirit that is behind the gift. St. Paul said, "Though I bestow all my gifts to feed the poor and though I give my body to be burned and have not love, it profiteth me nothing." (1 Cor. 13:3.) The mite which we have to give may not be money—it may be time,

it may be service, it may be the aptness of speaking a kind or helpful word, or even of giving a cheery smile. We may be one of those who only have one talent, but it is our all that God wants. He wants us to be wholehearted. He said to us: "My son, give Me thine heart."

And He does not want us to sacrifice these things because He cannot do without them; the silver and the gold are His and the cattle upon a thousand hills. He worketh all things after the counsel of His own will, but He wants our offerings so that we may receive a blessing by giving them.

Another illustration that may encourage us to make use of our talents, few and small though they may be, is sunlight. Scientists tell us that sunlight is made up of millions of particles of light and yet it lights up the whole world. Christ said, "Ye are the light of the world." It is a very dark world but we can all do out little bit of shining. We, like the sunbeams, all receive the light from the one source. It is the light of the glorious gospel of Christ, and we can all do our little to illuminate others with this light and show them the way. The world is not so dark that we cannot shine, as a certain writer has said:

"Here's a helpful thought I read to-day,
To us who grope and stumble on our way,
There's not enough of darkness round about,
To put the smallest waxen candle out,
So hold aloft your candle, shine or rain,
That those in darkness may take heart again."

Yes! let us do good unto all men as we have opportunity. We cannot do more for them than give them the light of Truth. Someone may say, "But how can I; I'm not gifted that way; that is not one of my talents. God did not give me the gift of explaining the Truth to others." Perhaps this is true, we may not have this talent; but let us remember that it is not merely keeping the talents that God requires of us. The servant who received one talent did that and the Master called him a wicked and slothful servant. No, it was an adding to, that was required. So, even if we are not gifted explainers of the Truth such a talent is a desirable one to add to what we already have, even though we possess but one. We may begin very feebly; but if we show that we are willing to give out the Truth, then what does Christ tell us? "To him that bath shall be given."

Jesus said at another time, "The water that I will give him shall be in him a well of water springing up unto everlasting life." This is a beautiful picture. If we draw water from a well it will make more; we can draw and draw, but still more flows in; but if we do not draw from it, it remains as it is. The water is the Truth—God's Word. If we make use of it, if we are refreshed, then we will return for more and receive more refreshment; but if we do not make use of it, if we are forgetful hearers—hearers only and not doers—then no more will be given.

Now, we will think on little word's. Solomon truly said, "A word spoken in due season, how good it is." The Apostle James, too, has much to say on this point. The tongue, he says, is a very little member but it does some very big works. He likens it to a bit in a horse's mouth, by which the horse can be turned right round. And he gives another picture: "Behold also the ships, which though they may be great, and are driven of fierce winds, yet they are turned about with a very small helm whithersoever the governor listeth." (James 3:1-4.) Yes, a little word can change our whole course. So let our words be faithful. We all know the words of the hymn:

"Yield not to temptation, for yielding is sin,
Each victory will help you some other to win."

This is quite true, for the Apostle James (4: 7) tells us that if we resist the devil he will flee from us. The tempter does not completely leave many of us—none, perhaps; but what the Apostle means here is that if we show him that we cannot be led astray on a certain point, then he will give up tempting us along that line. So we see that some victories may be very small ones.

Let us turn to Proverbs 6:10, 11, "A little sleep, a little slumber, a little folding of the hands in sleep, so shall thy poverty come." This is very true in every direction. We need only to be off our guard for a moment and our adversary will come along, or it may not be Satan; it may be ourselves. "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life." Drunkenness means to be overcome with the spirit of the world; yes, it is a very fitting word to use. Like 'the little sleep in the Proverb this condition can have a very small beginning. Very little indulgence in the spirit of the world will give the adversary a start and he will do best, or perhaps we should say worst, to draw us away, whereas on the other hand a little "victory would help us some other to win."

There are so many little ways in which a start can be made. A "little root of bitterness" may not remain a root; it is liable to spring up and trouble us and even defile us (Heb, 1.2 :15); but on the other hand if such a feeling is overcome what great blessing will follow. "Love suffereth long and is kind, love envieth not, love never faileth." (1 Cor. 13: 4, 8.)

Then, St. Paul tells us "a little leaven leaveneth the whole lump," (1 Cor. 5: 6.) Also Christ spoke a parable and likened the kingdom of heaven to a woman putting a little leaven into three measures of meal and the whole became leavened. The three measures may very well represent faith, hope and love. In any case, the meal was pure and represents The purity of the Church. Leaven represents corruption-Terror which entered in—only a little at first, but gradually, very gradually, the whole became corrupt; a little leaven had leavened the whole lump. This should be a warning to us to "hold fast the faithful Word" (Titus :9), for, St. Paul said to Timothy, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:1.)

We-see many around us falling to these doctrines. Yes, 'gradually Satan will try to lead us astray and blind us to the truth of God's Word ; very subtly he will start in a small way introducing seemingly unimportant matter. But in these little things we can be faithful. We need to bear in mind the words of the Apostle: "If there come any unto you and .bring not this doctrine receive him, not into your house, neither bid him God-speed," and as Jude said, we need "to earnestly contend for the faith once delivered to the saints." "He that is faithful in little is faithful in much."

So we will find that so often very little things will give us opportunities to prove our faithfulness; a kind word, a ray of light, a pleasant look, a cup of cold water or sometimes a short prayer will lead to opportunities for larger services. Then on the other hand there are so many small things to lead us astray. Instead of enumerating them we shall quote again from Solomon: "Take us the foxes, the little foxes that spoil the vines."

As we look into the parable we can see that it is indeed a very reasonable service that was required. "Thou hast been faithful over few things I will make thee ruler over many things." Surely an "abundant entrance" compared with the little we have to give.

- We-do well to notice that the one talented servant in the parable didn't waste his talent or lose it; he didn't even spend it, but he kept it safely and when his master returned he still had it. We may have expected the master to commend him for his honesty ; but no, he called him a "wicked and slothful servant." And we may find with ourselves a temptation to retain ability or any gift we may have; but, brethren, if we do not use it, it is very easy to mislay or lose it, which would place us in even a worse position of disfavour. The man in the parable was a servant; he had promised to serve his master but was not willing to exert himself, being satisfied with retaining what he had. Every consecrated child of God has covenanted to sacrifice, to spend and be spent in the Master's service, to use his talents, opportunities, privileges zealously in the service of his Master's household, and-in the honour. of His name, and so we can see that the Master is quite reasonable in pronouncing any other course "wicked and slothful."

On the one hand there was a joyful appreciation of being able to serve the Master-----a servant who was not slothful in business but fervent in spirit serving the Lord. On the other hand was (me to whom the words of the wise man would apply : "Go to the ant thou" sluggard, consider his ways and be wise." Unlike the ant, which lays up in store for the future, this slothful servant had failed to lay up in store a good foundation against the time to come, that he may lay hold on eternal life.

The time is near when the Lord will reckon with His servants. How we long "to be able to ,rejoice in that day and hear His "well done, good and faithful servant ; thou hast been faithful over few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

"Do thy little, God hath made
Million leaves for forest shade,
Smallest stars His glory bring;
God employeth everything.

"Then the little thou hast done,
Little battles thou hast won,
Little masteries achieved,
Little wants with care relieved,
Little words in love expressed,
Little wrongs at once confessed.

"These shall crown thy dying head,
Holy light upon thee shed;
These are treasures, that shall rise
Far beyond the smiling skies.

"For oh! thy recompense shall be
To hear what Jesus says to thee,
Echoed through eternity
Thy titles were all done for Me."

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Blessed are the Dead who die in the Lord.

MANY of the brethren will remember our dear Brother Badrock who finished his earthly course peacefully, on the evening of March the 16th, after a life of praise and devotion to the Lord which could not fail to impress all with whom he came in contact.

Our late Brother came to Australia from England about fifty years ago, and while of a religious mind in his early years, repeatedly confessed how little he knew of God's great love for mankind, until, from the book "Divine Plan of the Ages," he received a clear understanding of the wonderful redemption for humanity through Jesus Christ. He continued to progress in the spiritual truths of God's Word, storing them up in his heart and mind as well as passing them on to others at every opportunity, and which proved a source of much comfort to him when laid aside in weakness in recent months.

While first associated with the Melbourne Class for some years, about ten years ago our elderly Brother settled in Burnie, Tasmania, and was connected with that little Class until towards the close of last year, being held in very high esteem by the dear friends there, on account of his love, zeal and loyalty to the Lord, His truth and His people. After sonic time in hospital last year and while in failing health Bro. Badrock undertook a visit to Melbourne, Sydney, Adelaide and scattered parts of Tasmania to see the brethren he loved so much, and will be remembered by those who met him as one of the Lord's sacrificing saints who count not their lives dear unto them. Returning to Melbourne last year he gradually became weaker, but was very pleased to be able to attend one day of the Christmas Convention with the members assembled.

It was always a pleasure as well as a privilege to visit the dear Brother, and his witness of faith and loving submission to the Lord's will, without complaint of any kind throughout the most trying circumstances is one that will no' doubt remain with all who attended him. True to the words of his favourite hymn—"I Love Thy Will, O God"--he was -continually witnessing a good confession, by the Lord's grace.

While the passing of the dear Brother is felt very much by all who knew him, the little band in Burnie will no doubt feel it most, but at the same time are rejoicing, as expressed by one: "Intimately acquainted with him, I know that he was looking forward with joy to the final earthly stage, the death of the old creature. -And now he is with the Lord he loved so well, how could I but rejoice, and the parting is for such a short duration."

Our sympathy is extended to the bereaved relatives who-, however, knowing of the sincere desire and expectancy of the departed one attaining the heavenly kingdom, would not wish it otherwise, and so "sorrow not as those without hope."

The Lord's people can surely rejoice as one by One the members pass on to be associated with their Lord, in preparation for the establishment of His Kingdom, which shall in due time bless all the families of the earth. "Precious in the sight of the Lord is the death of His saints."

"I love Thy will, O God!
It is my joy, my rest;
It glorifies my common task,
It makes each trial blest.

"I love Thy will, O God!
The sunshine or the rain.
Some days are bright with praise, and sonic
Sweet with accepted pain.

"I love Thy will, O God!
O hear my earliest plea,
That as Thy will is done in heaven
It may be done in me."

Memorial Services.

The anniversary of the institution of the Memorial of our Lord's death falls this year on Thursday evening, 14th April; this being the 14th of Nisan.

While it would have been preferable to have this yearly service on the anniversary date, in sonic cases there are circumstances against the use of the usual meeting rooms on this evening, and the brethren concerned, realising that the Lord did not stipulate the one day only as being acceptable to celebrate the Memorial each year but recognises the spirit and intention, have chosen the dates given below as being most fitting for this special occasion.

Friends able to attend any of the following services are asked to note particularly the time and meeting place in each case. All believers in the atoning sacrifice of Christ will be welcome at these Memorial Services.

Melbourne.—Sunday, 10th April, at 7 p.m., at Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7. Study on the Memorial at 3.30 p.m.

Adelaide.—Thursday, 14th April at 8 p.m.; at A.N.A. Buildings (next to Liverpool Buildings), Flinders Street, Second Floor, Board Room.

Perth.—Sunday, 17th April, at 7 p.m., at The Basement, Druids' Chambers 459 Hay Street East. Study on the Memorial at 3.45 pm.

Adelaide Easter Convention.

The Adelaide friends have the arrangements well in hand for their annual Convention to be held at Liverpool Buildings, Flinders Street, Adelaide, over the three days, Good Friday to Easter Sunday, 15th to 17th April inclusive (D.V.). The fourth day of Convention, Easter Monday is to be held at Gawler.

A very hearty invitation is extended to friends able to attend any or all these gatherings, which commence at 3 p.m. each day (2.15 p.m. at Gawler on Easter Monday) and continue till the close of the evening sessions. Programmes and other information as to accommodation, etc. may be procured from the secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide.

The Knowledge, Understanding and Wisdom of God.

(Convention Address.)

"We desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding."--Col. 1: 9.

IN the Scriptures very frequent reference is made to knowledge, understanding and wisdom. They pertain to the intellectual faculties, being closely related. Knowledge pertains to that which may be gained and preserved in the mind by experience, observation, instruction and learning. Understanding is the ability to form correct ideas, to appreciate the meaning or intention, to comprehend. Wisdom is the quality of being wise; the capacity to make the best use of knowledge by the best means of discernment and judgment. Wisdom implies action wisely directed. So Paul, in our text, would desire the powers of the mind exercised upon spiritual things.

The Lord is a God of knowledge, as we learn from His dealings with man. His knowledge is manifest in many ways. In that beautiful 19th Psalm, descriptive of the beauties and glories of the heavenly bodies and their harmonious movements, the Psalmist says, "Night unto night showeth knowledge." In the setting-out and arrangement, in the law and order of their movement, he saw evidence of intelligence and purpose, and passing on from the things that are visible he touches on the invisible, the spiritual things that to him were just as clear as the evidence of nature. "The law of the Lord is perfect . . . The statutes of the Lord are right . . . the commandment of the Lord is pure, enlightening the eyes." As material things are necessary for the material man—a world to live in and the means of supplying his many necessities—so these are bountifully supplied by a wise providence. Nor are his spiritual needs overlooked or neglected, for man has no need that has not been amply provided. "The judgments of the Lord are true and righteous." Man may live in harmony with God and rejoice in righteousness.

Before his fall Adam communed with God. As God's creature, made in His own image, given dominion over the earth, blessed with power of speech wherewith to express the thoughts of his mind, he is enabled if he will to understand the goodness and mercy of his Creator and acknowledge the same. By walking in the paths of righteousness man's well-being and happiness is assured. God's purpose concerning man was that he should be just and righteous, that peace and harmony should prevail, and that he should praise and worship his Creator.

Man may not be in darkness concerning his Creator, for although Adam transgressed, causing estrangement, yet there were always some who had an intimate knowledge of God and walked with Him. In this we see that the estrangement was not altogether universal or to be everlasting; God had another intention to come into operation in His own good time. Through the men who revered His name and walked with Him, God made known to mankind His purposes. They were taught, instructed and enlightened, and passed the knowledge on to their fellow men. Their efforts were not always understood or appreciated, nevertheless they faithfully delivered their message. Can we not see in this, knowledge and purpose as clearly and distinctly as the Psalmist saw it in the marvellous arrangement of the heavenly bodies. Daily life provides us the experience; its varying conditions contrast with each other. Prosperity and adversity provide lessons for our learning; we observe the results of certain courses of action and the effects of certain conditions upon our outlook in life. Sometimes experience is a hard school in which we receive knocks and blows which might have been avoided if we had known better or had knowledge. Lessons so learned are usually more effective and lasting than if attained more easily; unpleasant though it may be, adversity has its uses. The accumulated knowledge of previous ages is passed on from one to the other from generation to generation; vast store from which the heart and mind may be enriched.

Of all subjects about which man should know, the most important is God and himself. God has revealed Himself to us in the Scriptures and manifested Himself in Jesus Christ. They that feel after the Lord and would seek Him may find Him, for He is not far from us. "For in Him we live and move, and have our being." As His creatures He gives us life and supplies our needs. But "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We may look around and see God in a general way and hear His voice in nature, and it is very nice to be able to do this, looking with pleasure upon His many beautiful works. Yet He speaks to us more intimately in the Scriptures. The recorded Word conveys to our hearts and minds thoughts of a finer feeling, a deeper regard and a closer relationship—that of Father and children—and a feeling of love and affection.

There in His Word God stands revealed, making Himself and His will known to us, and the provision He has made for the restoration of man to the state of perfection in which he was created. He says that the place of His feet shall be made glorious, for all shall know Him from the least unto the greatest, and righteousness shall cover the face of the

earth as the waters cover the deep.

Then we learn how to approach Him; the right attitude of heart and mind and how to know Him, whom to know is life eternal. We read that “without faith it is impossible to please Him ; for he that cometh to God must believe that He is, and that He is a rewarder of them that- diligently seek Him.” Faith comes by hearing the Word of God, and this awakens within the heart a desire to seek Him. There is an unseen influence drawing in that direction ; there is an arousing of thoughts and feelings which, if yielded to, will certainly lead to God. This is the drawing of the spirit. Christ said, “No man can come to me, except the Father draw him.” Following the spirit leads to further knowledge. By faith comes justification and being justified we have access to the grace of God, but it is only by taking the further step of consecration that we become the sons of God, entering into full sanctification. “This is the will of God, even your sanctification.”

It was this that the Apostle desired should be known—that it was a way of progress, a continual growth and development, a going on from grace to grace, adding to faith, knowledge, temperance, patience, godliness, kindness and charity ; a task that requires continual care and watchfulness. We should know that our co-operation with God is necessary, a harmonious working together, a service of loyalty and fidelity, rendered in meekness and humility, readily and cheerfully. Our zeal for God should be according to knowledge, that our labour, time and energy may not be wasted, but be used to the best advantage for ourselves and others. We should seek to know how best to serve our Master, ever ready to learn and increase our knowledge of God and Jesus Christ that our service may be better and more acceptable.

It is indeed important that we have knowledge of those qualities to put on, to encourage and develop that the fruits of the spirit may be borne, and also of others to be restrained, brought under control, or put off altogether, seeing that we are temples of the holy spirit and have the privilege as well as the duty of keeping undefiled. For this purpose much good information is available. The Apostle says, “The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” It stirs into life and action, giving encouragement, strength and power ; it pierces and divides, dissecting the good from the evil. It deals with the thoughts, penetrating to the innermost recesses of the heart, opening up for inspection its intents and purposes. It is profitable for all purposes, for doctrine, reproof, correction and instruction in righteousness, thoroughly furnishing the man of God for all good works.

Knowledge is the material from which ideas are formed. It is worked upon by the mind and considered, the result being understanding. It was Paul’s desire that the knowledge of God’s will should be so treated ; it was a matter of such vast importance that it was not to be dealt with lightly. The deep things of God are spiritually discerned and if the right conception is to be gained, are to be considered and understood only from a spiritual point of view. •

The sons of God are led by His spirit, which will lead into all truth. We know God’s nature, His justice, love and mercy, revealed to us in many ways. We know His promises and His purpose to select a class of individuals who by adoption through Jesus Christ will become His children and joint-heirs with His Son, to sit with Him upon His throne and take part with Him in the work of restoring mankind to that state of righteousness and perfection in which Adam was created. We understand that it is to be a selection in every sense of the word. The chosen ones are to be holy and without blame before Him in love. They accept Christ, are baptised into His death, walk with him and, separating themselves from the world, are prepared to suffer with Him. Their choice is not blindly made, but well considered, for they understand that separation from the world means not only from its joys and pleasures, honours and ambitions, but a giving up of rights and claims of restitution to earthly perfection in the resurrection, for the promise of joint heirship with Christ.

They know that this promise cannot be realised without some effort on their part. Opposing forces have to be met and obstacles overcome ; the contention may be severe, for the way is a difficult one. The world has its influence with its spirit of gaiety and honours that may be readily attained. The flesh with its desires, many of which are quite natural and lawful, must be kept under control and only that which is expedient allowed. Then there is the adversary, Satan, who is wary and subtle, working silently but surely, raising difficulties and causing opposition in many ways. These are the opposing forces which must be met and overcome. The conflict develops the qualities and characteristics that make the chosen ones holy and without blame before God.

The Apostle’s prayer and desire for the Ephesian church is shown in chapter 1 :18-20. Here truly is something for the exercise of the understanding, something for the mind to work on, to grasp and appreciate. It is only as we meditate about it, consider and examine it thoroughly that its significance is grasped. Then it is realised that it is a call to leave this world and enter the spiritual kingdom, to become joint heirs with Christ, to sit with Him upon His throne; a call to the highest form of life—immortality.

Respecting the Lord’s saints, the selected ones, how rich the glory of His inheritance in them, for they are His inheritance. How great the work that made it possible for them to be His inheritance --the ransom in which faith justified them; the gift of the holy spirit; the power that enables them to overcome the world, the flesh and the adversary, to faithfully and patiently endure trials and temptations for their perfection. And the greatness of His power in raising Christ from the dead and placing Him at His right hand in the place of power and authority, to become the Head of the Church which is His Body. This same power will be wrought in those who believe and are chosen; they will be raised to sit in heavenly places beside the Son, as His joint-heirs. It was this wonderful work and the greatness of its power that the Apostles wished to be understood. There may be enlightenment in having knowledge, but the understanding of its full significance would result in a deeper and fuller appreciation of the love of God and the worth and value of His high calling.

Paul's admonition to Timothy was to show himself approved unto God, "a workman that needeth not to be ashamed, rightly dividing the word of truth." Timothy was engaged in preaching the Gospel and needed to be intimately acquainted with its various features. A workman that needeth not to be ashamed is thoroughly acquainted with his work and is skilful in the use of his tools. The Scriptures are the tools of the man of God; he must therefore know how to apply them, to distinguish between the literal and figurative, and to draw from the parables and illustrations, the comparisons and contrasts, the lessons they are intended to convey.

Knowledge supplies the material with which wisdom works in shaping and fashioning it to the best ends. The fear of God is the beginning of wisdom—in reverencing and hallowing, His name and keeping His precepts and laws. But being shortsighted the worldly man does not think so; in it He sees only a life of self-denial and sacrifice, a separating from all that he considers of any value—the joys and pleasures of life, the gratifying of its ambitions and glories—not understanding that the glory of man is as the grass and its flower that withereth and fadeth away. Behind this self-denial and sacrifice there is the sure promises of God and the hope based on those promises, and the spiritual pleasure and delight of being- in harmony with God, in having communion with Him and the witness of His spirit that we are His. To them that believe, Christ is the power and wisdom of God. Through Him there is justification, sanctification and redemption access to- the grace and glory of God to become His sons and finally joint-heirs with Christ,

In the Patriarchal and Jewish Ages, following righteousness was regarded as a wise choice, the results being peace, happiness and prosperity—earthly blessings—as God ordained. In the present .Gospel Age the upright and righteous man has the honour and esteem of his fellowmen, even as in the previous dispensation. But in the development Of God's plan a higher and nobler reward is offered to certain individuals who are prepared to accept the conditions and make the effort to obtain it. The conditions require something more than righteousness as a principle of character and are such that many who are just and upright, as well as the worldly-minded, will not accept. A man can be good, just and upright without separating himself from the world and the good things it has to give, but this would not be following Christ, sacrificing in the steps of Him who was despised and rejected of men.

In the service of God nothing is required for which there is not a good reason, although at the time it may not be apparent. Here lies the opportunity for the exercise of faith. Knowing that all things work together for good to them that love God with a clear knowledge and an understanding of His will we know definitely upon what our faith is based and are certain of our position and enabled to hold firmly and steadfastly without fear or doubt.

To heed instruction and seek knowledge and understanding of God's will is indeed wise, and he who does so assuredly will meet with a rich reward in the strengthening of his spiritual powers, enabling him to overcome all things and so obtain an abundant entrance into the Heavenly Kingdom.

Regarding a Reprint of "Tabernacle Shadows"

Those friends interested in a reprint of the little book, -Tabernacle Shadows" are asked to communicate with us. stating if possible the numbers of copies required should the work be undertaken.

As mentioned last month, requests have been received asking that a new edition be produced put it is necessary to know what number may be required before deciding the matter. Should the demand be sufficient, a reasonably priced edition could be made available for the brethren.

Most of our readers are fully acquainted with this valuable little book on the types and shadows contained in the books of Moses and explained with the realities by the Apostle in the Epistle to the Hebrews,

Tired Christians.

There are tired Christians who will work if coaxed to do so. But the tired Christian complains so much that there isn't much joy in it for anyone.

Second, there is the retired Christian. He believes that he has done his share and sits idly by, exercising his right to criticise.

Third, there is the rubber-tyred Christian., He may go along if the way is clear and the road is smooth. Finally,, there is the flat-tyred Christian. He was once active and faithful in service,. but he suffered a puncture, and has never recovered, his wind.

—(From the European Christian)

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Beheaded for the Witness of Jesus and for the Word of God.

(Rev. 6:9-11; Rev. 20 : 4. Convention Address.)

IN the above texts we find two views of those who were slain for the witness of Jesus and for the Word of God. The first is that of the faithful witnesses who loved not their lives unto the death under the fifth seal (Rev. 12: 11). Many had by that time been literally slain, some literally beheaded, some burned to death, others done to death by terrible torturous methods ; some under Pagan Rome but many more under Papal Rome. The fifth seal would appear to reach clown to about the time when the severity of the days of persecution was about to be broken, for the sixth seal seems to indicate the • French Revolution as the great earthquake, which resulted in Napoleon gaining such power as to be able to take the Pope prisoner to France, and thus Rome’s persecuting power was broken in 1799.

Up to that time the witnesses of Jesus and of the Word of God had suffered terribly. It required earnest, full assurance of faith and Christian courage to be a true Christian in those days, for it meant standing against the mighty power of Rome, the terrible “beast” spoken of by Daniel that would “wear out the saints of the Most High.” .

The history of the Waldenses and Huguenots and of the wicked Inquisition reveals a noble army of martyrs and it seemed as though true Christianity was about to be stamped out. The saints of that period are represented as crying out, “How ‘long, O Lord, holy and true, does Thou not judge and avenge our blood on them that dwell on the earth?” It seemed strange that the Lord should allow error to triumph over truth and wicked men to hold positions claiming to be Christ’s representatives, and to carry out such diabolical schemes and methods to prevent the knowledge of the Word of God and the true spirit of Jesus Christ being manifested. These were comforted and assured that, as Christ had suffered, so they too must follow in His steps, and in due time the Lord would reward their faithfulness even as He had rewarded Christ. “If we suffer with Him we shall also be glorified together.” “It was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.” Then they would take part in the first resurrection as stated in the 20th chapter.

In this 20th chapter the picture is quite different. The sufferings are all over, the consecration to death--the baptism into Christ’s death (Rom. 6: 3) --is all completed, the full number of the elect are raised from the sleep of death to die no more, but to reign with Christ a thousand years.

This scene is at the end of the Gospel Age and is described by Paul in 1 Thes. 4 : 14-17. “For the Lord Himself shall descend from heaven with a shout (i.e. a proclamation of truth), with the voice of the Archangel and with; the trump of God and the dead in Christ (those who had been beheaded and had died during the age and rested in the tomb) shall rise first : Then we which are alive and remain (until Christ’s presence) shall be caught up (to be) together with them in the clouds, to meet the Lord in the air (the heavens).” This is the first (chief) resurrection.

The book of Revelation is full of symbols, and while the slaying and beheading is literally true of so many Christians, yet the fact of being beheaded or slain because of professing Christ would not necessarily secure a part in the first resurrection, Or the reward to “sit with Christ in His throne.” (Rev. 3: 21.) Unless there had been the real beheading of ourselves, the denying of ourselves, the yielding up of our own will to the Divine will—death to the human will, the human thoughts, aims and desires—and acceptance of Christ as our head, our director, through the word of His spirit ; unless there has been the manifesting of the life of Jesus in our mortal bodies, this witnessing of Jesus, then there could be no part in the picture of Rev. 20: 4 where the beheaded ones are seen as sitting upon thrones of judgment and “they lived and reigned with Christ a thousand years.”

Thus in these references (Rev. 6 :9-11 and Rev. 20: 4) we have first the picture of the Church of Christ in course of being selected, “filling up that which was left over of the afflictions of Christ”—the Church in her humiliation, slain for the witness of Jesus and for the Word of God. The later reference shows the reward, the exaltation, the Church in glory, reigning with Christ for the blessing of all the families of earth.

Many who claim to be Christians seem to think that the path of life becomes easier, that the Lord blesses with earthly blessings those who believe in Christ. There is nothing in the New Testament teachings, either of our Lord or the Apostles, to indicate anything of the kind. On the other hand the teachings show that “as many as will live godly

in Christ Jesus shall stiffer persecution.” “In the world ye shall have tribulation.” But there are exceeding great and precious promises of spiritual things and heavenly rewards ; promises of the Lord’s overruling of all circumstances, all things for good ; promises of the Divine presence and guidance and of the holy spirit to guide us into all truth and teach us things to come. There are promises that though we must, like our Captain, be perfected through suffering, yet nothing shall be too heavy for us to bear, grace and strength are promised for each day and each time of need, and the wonderful hope set before us gives strength to endure the cross even with joy and a peace that the world can neither give nor take away, nor can understand.

The first picture indicates that the time seems long, and when we read the history of persecution and martyrdom one realises how the Church has longed for the great consummation of its hopes as the Bride of the Lamb.

“The spirit through the lonely night,
From earthly joy apart,
Hath sighed for one that’s far away,
The Bridegroom of thy heart.”

“ ‘A little while;’ with patience, Lord,
I fain would ask, ‘How long?’
For how can I, with such a hope
Of glory and of home,

With such a joy awaiting me,
Not wish the hour were come
How can I keep the longing back,
And how suppress the groan?”

Yet what advantages we have beyond such as Job and the prophets, who endured such terrible afflictions without understanding anything of God’s purpose. In those days it was usual for God to protect the righteous and to reward them with earthly prosperity, family blessings, health and long life, and Job was, probably, the most God-fearing and just man then alive. He was quite unconscious of any reason why God should permit such afflictions and losses and the tauntings even of his friends. There was, however, a Divine purpose working out which Job would ultimately rejoice in. While utterly unable to understand God’s dealings and while crying out, “How long,” yet he had determined, “Yea, though He slay me, yet will I trust Him.”

With the Church there has been the understanding of sufficient of the Divine Plan of the Ages and the mystery of God to know that the sufferings are necessary and that grievous and painful and distressing as they may be, they are but light afflictions, but for a moment, in comparison to the weight of glory that they are working out for us. So that Paul, so faithful in all that he suffered, could say, “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 ; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.” That is the true witness of Jesus by these self-beheaded ones—the manifesting in their lives the life of Jesus.

It is because we have presented our bodies a living sacrifice to God, holy and acceptable through the merit of our Head, Christ, that our bodies are then looked upon as members in Christ, and we have become members one of another, having been “baptised into Christ”—“into His death.” We have been justified by faith in Him and His righteousness has been applied to us so that we may have something to present to God in sacrifice and follow His steps and be counted in with His all sufficient sacrifice, which will in due time be applied for the sins of the whole world. (1 John 2:2.) Peter says (1 Peter 4: 13) : “Rejoice inasmuch as ye are partakers of Christ’s sufferings, that when His glory is revealed ye may be glad with exceeding joy.”

It is our privilege to “fill up that which remains of the sufferings of Christ for His body’s sake” (Col. 1 : 24). Christ the Head was first laid on the altar, then there remained the whole body to be sacrificed and laid upon the altar to the Head, as in the picture of Lev. 8. All down the Gospel Age, since the Apostles as the first members were placed on the altar, other members have also been witnessing Jesus—His death—and soon now the body will be complete. This is undoubtedly indicated in our text Rev. 6: 11. The suffering Church cried out, “How long,” and the answer came that they should rest a while until the remainder of the body had also finished their course, had been “slain for the witness of Jesus.” Then all would be raised and receive the great reward.

Sometimes our personal trials, sorrows and afflictions seem so long and we no doubt feel like crying out, “O Lord, how long,” but if we can attain faith like Paul and just trust, we shall find peace and rest, even in the stress and storm. We know that our faith must be proved and it can only be proved by trials—trials that we cannot understand. So Peter exhorts, “Think it not strange concerning the fiery trials that shall try you.” We must trust God even though not able to trace His dealings with us. “We know that all things shall work together for good to them that love God, to them who are the called according to His purpose.” We must live up to the hymn we sing, “I’d rather walk in the dark with God than go alone in the light.”

“Yet peace, my heart! and hush my tongue?
Be calm, my troubled breast!

Each passing hour prepares thee more
For everlasting rest.
Thou knowest well,, the time thy God
Appoints for thee is best.
The morning star already shines:
The glow is in the east.”

It would seem clear that the witness of Jesus, or as one MSS. has it, “The witness of the Lamb,” means much more than just preaching the Gospel, circulating the truth or evangelistic work, for we read that at the end of the way there will be some who will be disappointed when they find themselves excluded from being among the “beheaded” ones who sit with Christ in His throne. Jesus said, “Many will say in that day, Lord, Lord, have we not prophesied in Thy name ? and in Thy name have cast out devils? and in Thy name done many wonderful works ?” Yet the Lord will reply, “I never knew you: . . . ye that work iniquity.” “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.” (Matt. 7 : 21-23.)

The Witness of Jesus.

The witness of Jesus we would understand to include the telling of the glad message of redemption through the blood of His cross—the ransom price for human guilt, first for the Church and then in due time for all the world. That is good news indeed, and it is witnessing to the mission of Jesus. It would be witnessing to Jesus to speak of His gracious words, His kind acts, the spending of His strength in healing the sick, giving sight to the blind, raising the dead, etc. Also of how “He bore our griefs and carried our sorrows, was wounded for our transgressions and bruised for our iniquities ; how He was led as a lamb to the slaughter and as a sheep before her shearers is dumb so He opened not His mouth.”

And while it is our zeal in thus witnessing that brings the persecutions, yet it is possible to do all this witnessing of the Word of God and we might be killed or burned at the stake and yet not be “beheaded for the witness of Jesus and the Word of God.” There must be the true self-beheading the yielding up of our own heads, our own ideas, thoughts and fancies, “casting down imaginations (reasonings) and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ.” (2 Cor. 10 : 5.)

There must be the glad surrender of our wills and following of Christ who said, “I come to do Thy will, O my God.” “Not My will but Thine be done.” It is there that we begin to give the true witness of Jesus that is implied in our text. It requires not only the act of consecration but the daily performance. Like our Lord we “have a baptism to be baptised with, and how am I straitened until it be accomplished.”

In one of the parables a father has two sons of whom he requests a service. One promised to do it, but failed to keep his word ; the other at first refused but soon repented and did the work. Which did the will of the father ? It is better not to vow than to vow and not to pay ; better never to have consecrated to follow the Lamb than to draw back and neglect the will of God. Those who are to share the throne with Christ will be those who have diligently endeavoured to witness the Word of God and whose lives have been living witnesses of the life of Christ—“Epistles of Christ known and read of all men”; those of whom it can be said, “They have been with Jesus and learned of Him”; have caught His spirit, have gained a likeness of his character and disposition.

The Christian way is not an easy way, for there is so much in our poor fallen human nature that is to be subdued and overcome. Some have difficulty in one way—certain inherited dispositions—others in other ways, for we all have some of the works of the flesh which may hinder us, trip us and discourage us. While we would try just to speak like Jesus and act like Him the old nature gets in the way, an impatient word, an angry look, or pride, or jealousy so often spoil the witness of Jesus in our lives. What is required is a more complete beheading, a thorough emptying of the depraved, selfish spirit and a fuller filling of the holy spirit, the spirit of Jesus.

The spirit of love and tender compassion will lead us to think of the good of others, and how our words and actions may wound or hinder our brother or sister in Christ, or some members of our homes, or those we meet in our daily goings. We should try to deal with others as we would they should treat us if our positions were reversed ; that would be a witness of Jesus, for that was His golden rule.

As true witnesses of Jesus our lives must manifest Him to others, The life of Jesus was a life of self negation—a life of sacrifice for the good of others—and it has pleased the Father to select a “Bride,” a “little flock” to be joint-heirs with Christ in His kingdom. In order that these shall become copies of Christ in character, He had arranged that they shall have the privileges of following His steps and be perfected through similar experiences, “tempted in all points” as He was. As Jesus was led as a lamb to the slaughter, so these are to be killed all the (Gospel) day long and counted as sheep for the slaughter. (Rom. 8: 36.)

It means diligent effort if we are to live as nearly as possible as Christ lived—laying down His life for others—and to die like Him in full confidence in the Heavenly Father’s love and power to raise us up to be with Him. What a wonderful hope it is that “where He is, we may be also”—to be associates with Him in His kingdom for the blessing of all the residue of mankind. “I saw the souls that were beheaded for the witness of Jesus and for the Word of God and they lived and reigned with Christ a thousand years.”

Our Seventh Day friends take the book of Revelation so literally that one cannot but wonder what they think about souls without heads being crowned and reigning with Christ ! The usual thought about Jesus is that He still has “five bleeding wounds received on Calvary”—in His side, His hands and feet. If this were true we should have to think of the martyrs, some • beheaded, some burned, some with distorted bodies and lost limbs, as being forever so disfigured.

How foolish such thoughts are and how beautiful are the symbols of God's Book when rightly understood.

It matters not what may be done with the poor human body. It is not that body which is sown (in the tomb) that shall be, "But God giveth it a body as it pleaseth Him." We do not know what we shall be like, but we know that when we shall see Him (Christ) we shall be like Him (1 John 3: 2) ; not as He was on earth, for He "was put to death flesh but quickened spirit," but as a glorious spiritual being, in the "express image of the Father's person."

"This is the first (chief) resurrection." "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.)

"It takes our hearts a long, long time to climb,
Just struggling up one day at a time.;
To find at last a faith, in which to rest,
Knowing His love sends only what is best.

It takes a long, long while to train our eyes,
Up to the hills, where His sure promise lies;
And then to walk His ways and with a smile,
To trust completely, for life's little while."
—Mary Everstey.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—Liverpool Buildings, Flinders Street—Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids' Chambers 459 Hay Street East—Sundays, 3.45 p.m and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

We Shall Not All Sleep.

THE manner in which the members in Christ are changed from the earthly to the heavenly condition is of much importance to those who desire to be fully informed respecting all that the Lord has been pleased to reveal to His children by His Word and spirit.

While many seem to see clearly that the Lord's people all down the Gospel Age, on finishing the earthly way in death, have fallen asleep, to await the time when "the dead in Christ shall rise first," some have difficulty in understanding how the last members—those "who are alive and remain unto the presence of the Lord"—are dealt with in fulfilment of the Apostle's words, "we shall not all sleep."

At the present time when the truth concerning the presence of Christ is being discredited by many, it is not surprising that the change of the last members of the Church should also be misunderstood and interpreted to support the incorrect view of the manner of our Lord's return.

It should be clearly noted that the Apostle in 1 Cor. 15 : 51, 52, does not imply that any of the "we" class—the Lord's people—shall not die. He had previously stated in this same chapter, verses (.-; and 18, that some of the saints had already "fallen asleep" in death. But now, in regard to those of the same class who would be living on the earth "at the last trump," he would show them "a mystery." The procedure of their change to "the image of the heavenly," at the consummation of the human sacrifice, would be different in that they would not need to sleep in the unclothed condition, because at this time—the presence of Christ—the dead in Christ would have been raised already, so there would be no necessity for these last members to sleep, on their proving faithful unto death.

In thinking of the new creature, the new life, being transferred from the earthen vessel to the spiritual house (God giving to every seed its own body), that we may be like Christ, "for we shall see Him as He is," it may appear to some that the conscious existence would be unbroken, when the Apostle says it "will come about "in a moment, in the twinkling of an eye." This, however, is not the Apostle's thought. The new creature could have -no conscious existence apart from a body, and as the death of the earthly body is real and true in the case of all the saints right down the Gospel Age, so the unconsciousness before the union with the spirit body is just as real and true in every case, but the mystery is, that now in "the days of the Son of Man"--the presence of Christ—the union of the new creature, the new life, with the spirit body will come so quickly following the release from the earthen vessel that there will be no sleeping period, no remaining in the unconscious state, the transition period being so short. Hence he uses the words, "In a moment, in the twinkling of an eye." "Blessed are the dead who (lie in the Lord from henceforth : (during the time of Christ's presence, the harvest time) Yea, saith the spirit, that they may rest from their labors, and their works do follow them." (Rev. 14 : 13)

The Greek Word "Parousia"

SOME of our friends have taken the trouble to investigate the meaning of the Greek word "parousia" from some of the leading authorities, whose works are deposited in the Melbourne Public Library. - Together with the meaning from Prof. Young's Concordance, the following list should prove very convincing and helpful to our readers.

It is clear that all these scholars recognise that the true meaning of this Greek word is “presence.”

Young’s Concordance.—Gk. Parousia : A being alongside, presence.

Woodhouse.—Presence = Gk. Parousia. ‘Coming’ in the sense of ‘journey’ is one Greek word, in sense of ‘arrival’ is another, and in sense of ‘presence’ = parousia.

Liddell and Scott.—Gk. Parousia = (1) Being present, presence of persons or of things. Example from the Greek Sophocles : “that we have no friends present to assist us.” (2) Arrival.

Edwards.—Presence = Parousia. Coming = a quite different word.

Arnold and Browne.—Presence = Parousia.

Kyriakides.—Parousia = presence ; (in theology) the final judgment, the second coming or advent of Christ.

• Greek Lexicon of the New Testament, Grimm (Thayer).—Parousia = (1) Presence, 1 Cor. 16: 17; 2 Cor. 10: 10; opposed to Gk. for ‘absence,’ in Phil. 2 : 12. (2) The presence of one coming, hence coming, arrival, advent, 2 Cor. 7 : 6; 2 Thes. 2 : 9 ; Phil. 1 : 26. In the New Testament, especially of the advent, i.e. the future return from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment and set up formally and gloriously the Kingdom of God, Matt. 24: 3.

Convention Exhortation from Scripture

“How precious are Thy thoughts unto me, O God! How great is the sum of them.” (Psalm 139: 17)

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted.” (Gal. 6: 1) “And above all things_ have fervent charity among yourselves: for charity shall cover the multitude of sins.” (1 Peter 4: 8) “Follow peace with all men, and holiness, without which no man, shall see the Lord. Looking diligently lest any fail of the grace of God ; lest any root of bitterness springing up trouble you and thereby many be defiled.” (Heb. 12: 14, 15.)

“Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, long-suffering; forbearing one another, and forgiving one another, if any have a quarrel against any : even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which ye are called in one body ; and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with melody in your hearts to the Lord.” (Col. 3: 12-17.)

“Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.” (Col. 4: 6) “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him. Knowing that of the Lord ye shall receive the reward: for ye serve the Lord Christ.” (Col. 3:17,24) “For brethren, ye have been called unto liberty ; only use not liberty for an occasion to the flesh, but by love serve one another.” (Gal. 5: 13)

“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.” (1 Peter I : 22) “Being kindly affectioned one to another with brotherly love ; in honour preferring one another.” (Rom. 12:- 10) “For all the law is fulfilled in one word, even in this ; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one. of another.” (Gal. 5: 14,15) Beloved, let us love one another: for love is of God ; and everyone who loveth is begotten of God and knoweth God.” (1 John 4: 7) “Bear ye one another’s burdens, and so fulfil the law of Christ.” (Gal. 6:2)

“For what glory is it if when ye be buffeted for your faults, ye shall take it patiently ? But if, when ye do. well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that we should follow in his steps : who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he suffered, he threatened not ; but committed himself to him that judgeth righteously.” (1 Peter 2: 20-23) “Therefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator.” (1 Peter 4: 19)

“And now little children, abide in him ; that, when he shall appear, we may have confidence, and not be put to shame in his presence.” (1 John 2 : 28) Therefore, by love let us serve one another.

Re-Building.

(Convention Address ; Continued from last issue.)

THE Apostle Paul declares the foundation of all Christian faith, saying, “I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.” (1 Cor. 15:1.) He tells us that this is the Gospel which he. preached, which they had received and by which alone they might be saved.

It is in vain that any say they are building on Christ just because they acknowledge Him as a leader and noble pattern. There is no doubt that men must acknowledge the perfectness of Jesus’ life ; all must admit that He is a noble example, but to acknowledge Him as the foundation of faith in a future life is to recognise the fact that all are sinners and need a Redeemer—“the Lamb of God that taketh away the sins of the world.” Herein lies all our safeguard, as He says, “Without me ye can do nothing,” and we may add also, we can receive nothing, because we realise that in Him is all our hope.

We read in Eph. 4.: 8-16, of the Lord, “When He ascended up on high He . . . gave gifts unto men . . . for the

perfecting of the saints, unto the work of the ministry, unto the building up of the body of Christ; till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ : That we be no longer children.” The teaching of this passage convinces us of two things. (1) That the service of those several gifts was for one main object—the perfecting of the saints unto the work of the ministry. (2) That the purpose of that ministry was the building up of the body of Christ. A mighty work was to be done and the spiritual gifts more speedily prepared them for that work, but this did not mean that their work was quickly done; it was a life-long labour and ever permitted the exercise of patience, forbearance and prudence.

The man who essays the building of a house for himself and his goods has not only to select good material, but should erect it after a definite plan, on correct architectural principles, otherwise, even though his house may not fall down, it would probably be a laughing-stock of those who look at it. How much more important is the building up of “the house of God,” and though the foundation be laid ever so well, there is still great care and much wisdom needed in the superstructure.

In the building of the house of God, He is the great Architect and has supplied His own excellent plan which all who would be capable and competent tradesmen should seek to read correctly. Some inferior tradesmen have read into that plan many things that are not there, and consequently to be acceptable to the Lord their building must be altered to fit in with the Architect’s plan and specification.

In raising up the superstructure of an earthly building some tradesmen make the outside look nice and passable, but the inner part may be carelessly done where it is not seen. A building of this kind would prove unsatisfactory in course of time. With the Christian, the building must be well built from within. Whether in natural or spiritual things we cannot reckon a man to be properly taught or trained unless he is built up within, that is in-structed; being informed, furnished unto every good work.

Viewing the building and rebuilding of the temple in the Holy Land as matters of history would be of little importance or interest to us were it not for its typical character. Understanding it thus, there is still in the history of that temple and its prophetic teachings that which should enkindle in our hearts greater enthusiasm and joy than was expressed by those who saw its material glory. We notice by the Apostles’ teachings that the anti-type of that temple is the spiritual temple built up with living stones, of which Jesus Christ is the chief corner stone. He became the foundation of this spiritual house when He gave His life, and thus made possible the building up of other living -stones upon this foundation until the wonderful structure shall reach its glorious completeness.

When this foundation of the spiritual temple was laid, all who came to a realisation of the importance of the great work thereby accomplished, rejoiced; and this rejoicing in the strength and security of the foundation of our hopes never ceases. Upon this foundation the temple structure has been gradually and steadily progressing. The living stones are quarried out of the world and by the experience and discipline of the present life they are shaped and chiselled; fitted for their places in the temple.

While the Church glorified with Christ the Head will be the temple complete and glorious, it is in an incomplete sense regarded as the temple of God now, and its various members as builders, having something to do in building each other up in the most holy faith, are thus contributing to the structure of the temple as a whole. The Apostle says, “Ye are God’s building.” As a building is usually erected to be occupied by some one, more often as an habitation in which to permanently reside or dwell, thus God in His Word speaks of His dwelling in His people—“I will dwell in them and walk in them.”

The Apostle prays for His brethren—“That Christ may dwell in your hearts by faith,” and this is brought out in Eph. 2, where the writer in referring to Christ, the chief corner stone, declares: “In whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit.” The fitness of the Scriptural illustration here given is that God desires to really have in His Church a dwelling place for Himself.

In the temple which Solomon built not every kind of material was wrought into it, and this has a special significance when we realise that this building was intended to typify the great temple of God which has been in process of construction throughout this age of grace. The wise man did not accept all sorts of timber and stones for his gorgeous temple, but said, “Hew me cedar trees out of Lebanon.” The very best material to be found in all the earth was gathered at Jerusalem to be built into the temple and which was to outshine in splendour anything hitherto known; yet that temple which is to be the habitation of God through the spirit will eventually far excel in glory but present powers of imagination.

Where then shall building material be found elegant enough to be reared on so precious a “corner stone,” and on so sure a foundation as Jesus Christ? If it was so important to find suitable material for an earthly habitation of God, surely then, if we were permitted to ascend up into glory and see the Great Architect of this great temple seeking material for it, would we not find Him gathering the highest order of obedient angels and constructing them into his spiritual habitation? No, this habitation is constructed of humbler material than angels. Jesus Himself has issued the call, saying, “I came not to call the righteous but sinners to repentance,” and, “Him that cometh unto me I will in no wise cast out.” Thus those who accept Him may find in Him this, “tried foundation stone,” and though they be quarried from the depths of human sin, they may become in God’s ‘abounding grace builded together for an habitation of God through the spirit.

In most buildings there are many more small pieces of material than large ones. There are very few large heavy beams and pillars in contrast to the numberless thin boards and small pieces required; there are more small nails than large ones and more large nails than bolts used. So it is with this building of God. There are few of the “wise,”

“noble,” or “great,” of this world, who become part of this spiritual house, and while a few such are called, the “common people,” poor in spirit but rich in faith, will compose the greater part of God’s building.

Other comparisons between an ordinary building and God’s greater building may be found in remembering that a large part of any building when going on to completion is out of sight. So many very important pieces of material are hidden from view, and yet their place and share in the building is quite essential to its completeness. So it is with this handiwork of God’s. All in this structure are, according to fitness, placed by the Builder “as it pleaseth Him,” and they are all necessary to the perfect design.

Though the material of which God’s building is composed is at first very poor, and as we have seen so unworthy of the “tried stone” upon which it rests, there are two things which make it very precious, and these are its capacity and durability. Under the fashioning hand of the Builder that, material improves. It gradually becomes more like the foundation on which it is being built. Poor as the material may be when God, takes it to build into the walls of His habitation, it has capacity for great improvement and as God continues to dwell in this abode—in the hearts of His redeemed ones—and they continue to have this intimate fellowship with Him, beholding His face, then are they changed into the same image from glory to glory, even by The spirit of the Lord. ,

Accidents and time demolish the most durable building man can erect ; buildings composed of the hardest stones and protected from decay by all the devices known to science, will still crumble away under the ravage of time. But, this spiritual house, made of such material as God is choosing will last forever. “The gates of hades shall not prevail against it.” This building of God wrought from “sinners saved by grace,” “bought by the blood of the Lamb,” shall stand for eternity. So, then, may we fully submit, ourselves to be built into this marvellous building which neither guns nor bombs nor all the devices of Satan can ever destroy, of which Christ is the foundation and the coping stone.

Passover Memorial, 1938

The Memorial date for this year falls on Thursday evening, 14th April, this being the 14th of Nisan, according to the Jewish Calendar, and the anniversary of the institution of the Lord’s Supper.

Melbourne Memorial Service

For the benefit of our readers who may be able to attend in Melbourne the Memorial of our Lord’s death this year,, it is now announced that the Melbourne Class has arranged (D.V.), to hold this service on Sunday evening, April 9th, at 7 p.m. at the usual address—Clyde House, 182 Collins Street (First Floor, Rooms 5 and 7), Melbourne.

All believers in the atoning sacrifice of Christ will be welcome at this Memorial Service.

Adelaide Easter Convention.

The brethren in Adelaide advise that their annual Convention is to be held again this year (D.V.) for the four days, Good Friday to Easter Monday, April 15th to 18th inclusive, and they extend a hearty welcome to all who may be able to attend these gatherings.

The Convention will be held in Liverpool Buildings, Flinders Street, Adelaide, and programmes will be available shortly from the secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, to whom requests for accommodation should also be made as required.

Correspondence.

Berean Biblical Institute, Canada, January 11th, 1938.

Dear Brethren

Enclosed please find money order for , for which kindly forward by return mail, 10 leather “Manilas.”

The last order came along promptly and in good order and these little books are proving a great blessing to the friends in this territory.

With much Christian love and praying the Lord’s blessing on your efforts to serve Him and His.

I am your Brother in His service.

, Canada, January 17th, 1933.

Berean Bible Institute,

Dear Brethren-’ in the Lord,

Greetings in the Master’s Name.

I am in receipt of the book on the Covenants, Mediator, Ransom, etc., which I received in good shape a short while ago, also sample copies of your little paper “Peoples Paper” which I am very interested in, especially when it speaks of the truth.

I am by this letter sending you a money order, value covering the following order :—Subscription to “Peoples Paper” for one year; “Foregleams of the Golden Age;” “Review of the Doctrines;” and leather “Daily Heavenly Manna;” also assortment of all cards that you have on hand . . . this will assist me when ordering in the future.

I noticed you had wrapped the book with a large copy of “My Morning Resolve,” size about 12” x 9”. This took my eye insomuch that I would very much like to have one for framing; these are the best I. have seen. If you have these “Morning Resolves” in stock I should be very glad if you let me have some.

Please send “Peoples Paper” starting from January issue 1938; kindly send me price, list of your books, etc. If you

have a few old back numbers of the "Peoples Paper" to spare I should be very glad to have them. I trust that I am not asking for too much, but I am always desiring to drink at the fountain of Truth.

May God bless you and keep you in your work among the consecrated brethren.

(The "Morning Resolve" wall cards are still available in light and medium blue, and light and darker yellow. Back issues of "Peoples Paper" are gladly supplied to all desiring, also varieties of tracts.—B.B. Inst.)

B.C. Canada, January 11th, 1938. Berean Bible Institute,

Dear Brethren in Christ,

I have received "Tabernacle" booklet also the two "Covenant Books" and am very much pleased with them. Am enclosing a money order as final payment on Covenant books.

Thanking you for your kind favor, and praying the Lord's blessing upon you as you seek to serve His people. remain, Your Sister in Christ.

Victoria, February, 1938. Dear Brother,

Yours of a month ago gladly received. I have just finished reading "Christian Experience" in this month's "P.P.," received to-day and I so enjoyed it that I resolved to drop you a line immediately if only to say so.

It was indeed a word in season. It came to-night as refreshing to me; as a cool change can refresh after humid sultry weather. In the midst of tribulations and testings one often forgets their value. Perhaps I should not say forget, because I am hourly conscious that such in the past have in that remarkable way known only to those who put their trust in God "worked together for good." But this address by grace should give strength for future and to see and feel that many another can be alike helped as the message is passed on. I think I could make cool use of another three copies.

Well Bro., the hour is late; I remain, I trust.

Your Christian Friend.

Still Upward,

Still upward . . . still upward . . . still upward . . . from the lowest to the highest—Ezek. 41 : 7.

"Still upward," from the lowest to the highest;
By patient toil to climb each unknown height.
From strength to strength each mountain peak ascended
Unfolds to us new vistas of delight.

"Still upward," as forgetting all past failings
We strive to reach beyond earth's little while
By faith to apprehend Heav'n's vast forever,
To gain the goal and win the Master's smile.

"Still upward," though the way be steep and rugged,
Though feet may falter and our sight be dim,
Though mists en shroud, though evening shadows lengthen
We scale the heights that lead at last to Him.

"Still upward," in the path of faith we're wending,
"Still upward," be our watchword all the way;
Till life's beginnings end in God's completeness
"Still upward," till shall dawn Heaven's perfect day.

"Still upward," as God's greater things beholding,
New mercies break upon our wond'ring gaze,
From grace to grace new glories still unfolding
To flow in ceaseless songs of love and praise.

"Still upward," to the love which passeth knowledge
"Still upward," to the heights of endless peace,
Till life immortal crowns our best endeavours,
"Still upward" to the joys which never cease.

"Still upward," till enriched with all God's fulness
We reach the culminating point of Grace,

One step of faith, and then love's consummation
In Heaven's full glory to behold His face.

“Still upward,” to the bliss which is preparing,
To the exceeding glories yet to be;
A galaxy of far surpassing brightness
Still, to flash on through all eternity.”
—Ruth Thomas.

Regarding a Reprint of “Tabernacle Shadows”

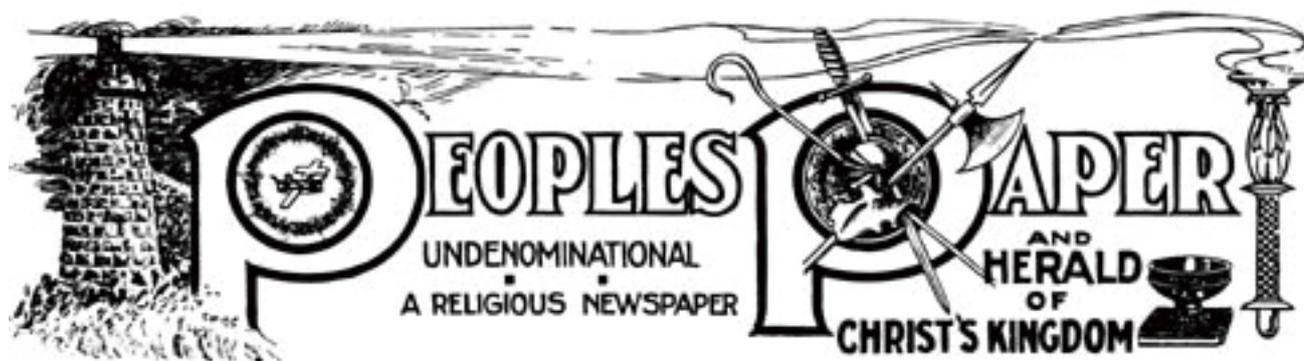
AS the supply of the above well-known and helpful little hook seems exhausted, it being now out of print, requests have been made that we undertake a reprinting of it for the benefit of the brethren generally. The following was received recently from New York, U.S.A. “I wish to tell you that I know of quite a few friends who would like to get copies of ‘Tabernacle Shadows.’ So if you see your way clear to republish it, I feel it will fill a great want, especially right now when the teachings of the ‘Shadows’ are being denied by so many who accepted them in the past. I would suggest the reprinting of an edition prior to 1916.”

In regard to this matter we would be glad to hear as soon as possible from all interested friends as to how many copies they could use should this work be undertaken. This will assist in determining whether the requirements are sufficient to warrant another printing. It could be produced in the previous handy form, and the cost would be as low as possible.

“A Review of the Doctrines”

Those Classes or individual- brethren who may desire copies of this book during the year ahead are asked to communicate with us. At present a quantity is to be bound, and it would be helpful to know how many may be required.

Published by Semen Bible Institute, 19 Ermington Place, Kew, E4
Printed by Hickling h Powell, Brunswick Victoria.



Volume XXI. No. 2 MELBOURNE, 1st FEBRUARY, 1938.

Price-Twopence Halfpenny

Christian Experience.

(Convention Address)

“Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”—(Rom'. 12: 2)

IN this text we have a practical exhortation in connection with Christian experience. While the English word “experience” occurs only three or four times in the Bible, yet the equivalent Greek word occurs very often, and is more generally translated trials, i.e., testing, proving, to determine the value of a person or the quality of his principles. Approved or prove is another translation of it, but for a person or anything to be approved, necessarily means that such have first gone through a test or series of tests or trials; hence we often speak of experience gained through this process.

But what is experience? It is knowledge and wisdom gained by trials and practice. Applying it to Christians, we might add to this definition, that it is a spiritual exercise of mind. Our text in Rom. 12: 2, suggests that. We say we are making an experiment with this or that or the other thing. It means that we are applying certain tests in order to ascertain the value or strength of a thing. We are often in doubt as to the issue or result—we experiment.

But in regard to God, He is never in doubt as to the issue ; He knows the end from the beginning. He tested Adam, Noah, Abraham, Jesus, and others by giving them certain experiences, i.e., arranging and surrounding them with certain conditions and persons, which would demonstrate to others in future ages or generations their reliability and integrity, and thus make them worthy examples to follow and obey. He is also giving us experiences, not so much for His own benefit, (although He surely finds pleasure in the person who is faithful under His dealings and instructions), but for our lasting good and to His honor.

Experience is not gained by merely sitting quietly and letting the spirit of God work in our hearts, nor by mere meditation or imagination. Christian experience is not merely the exaltation of feeling or excessive joy that finds expression only when inspired by devotional songs, prayers, smooth meetings and studies or exhortations of Christian fellowship, and he who is dependent merely upon such means of grace for his vitality is but an infant in experience.

More than this is necessary, as we well know, for the Bible uses such figures as soldiers, warfare, running, fighting, pruning, building, sowing, reaping, etc., when describing Christian experience. All these and other figures plainly declare the different kinds of experiences in which we find ourselves at some time or other during our Christian pilgrimage. One who has read "Pilgrim's Progress" cannot fail to notice the variety of experiences met with by "Christian" in his trials.

Experience, then, carries with it the thought of testings or trials, as Peter's illustration of gold cast into the crucible for refining, so clearly indicates-1 Peter 1 : 7. The trying of our faith is Christian experience. We are told in Rev. 3: 18, "to buy gold tried in the fire." Truth and Christian experience must be purchased at the cost of faithful and constant submission to the disciplines of the Lord in fiery trials which are necessary to consume our dross and refine our gold. See 1 Peter 1 : 4-12; Heb. 12 : 5-8. According to these words, trials are inevitable. The nature of Christian principles account for oppositions from worldly and professing people. These are meant to renew our characters which call for corrective discipline; they increase our spirituality and give us good ground for comfortable assurance of divine love.

In Rom. 5: 3, 4, it is truly written that "tribulation worketh patience ; and patience, experience ; and experience, hope." Patience is necessary in experiences in order to get results. Tribulations are a necessary part in God's dealings with us, to fit us for our future exalted position ; they will develop us in patience. This again will lead to large and valuable experiences—experiences of God's Love, wisdom and grace—and will brighten hope and strengthen our confidence in God.

Circumstances arise in which your principles are tested and call for patience. (James 1 : 3.) Afflictions make the beginning sad, patience will make the success glorious. Had the Israelites believed God's promises of deliverance they would not have murmured at the Red Sea. God brought them to the Red Sea to deliver them from the Egyptians and made all their fears end in joy and triumph. In like manner, He brings us face to face with certain obstacles so that our attention may be directed to Him. The more we trust God, the more He is concerned for our welfare ; the more we trust ourselves, the more He does to cross us.

God has always "an eye upon them that fear Him" --not to keep distress and afflictions from them, but to quicken them in it; and to give them, as it were, new life from the dead, new fruit from the rod. One has said, "He seems to be the unhappiest of mankind who has never been exercised with adversity, as he cannot have had an opportunity of trying the strength of his mind."

James 1: 12 says, "Happy the man who endures trials, (adversities) because having become an approved (i.e., character fixed, experienced with good and evil) person, he will receive the crown of life." (Diag.) Merely to have trials is not enough ; we must endure them. It is better that we endure •them than be lifted out of them.

You know there is a peculiar joy in working through a difficult problem—a joy in overcoming. It may be illustrated this way :—In our schooldays, perhaps we would have to work through a difficult problem in arithmetic, and would probably sit over it and scribble, frown, worry and fret—we could not get through successfully with the figures. The teacher would come and say, "What is the matter?" We would answer, "It will not come right." Now the teacher does not scold you and say what a stupid thing you are, and then do the whole sum for you. That would discourage and crush any little hope. No, the teacher quietly points and says, "Is that figure right?" "Oh! I had overlooked that." Now some more figuring. "That other figure should now be what?" A little more thought and now a happy expression steals over the troubled face; the problem has been solved. The teacher by a little assistance has given that joy and pleasure that come by getting through. So, brethren, there is a joy in getting through, in overcoming a trial and we are happy and also appreciate our Teacher more for the kindly assistance.

The farmer, too, by observation, study and experience knows just how and when and with what kind of implement to prepare and cultivate, sow and reap his land. One, going on the land, who has had no previous experience with farming will for the first -year or two make a failure of things. -Before he is able to do the right thing at the right time, using- the right implement for certain work, , or sowing various grains at the correct time, he will find the experience has cost him dearly; nevertheless is wiser. But the experienced farmer knows just what kind of implement to use to produce the desired result, and what season and conditions are best for sowing and reaping.

In like manner our Great Husbandman knows exactly (by His inherent wisdom) what kind of experiences to give to each one of His tender plants ; what situation and what kind of implements to use to produce a certain kind of result, when conditions are best to apply stimulants upon the land in order to produce luxuriant fruitage, and how and when to reap the harvest. It is good our experiences are in the hand of One who knows.

In James 5: 7, we read, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." You will see that the beginning of this chapter shows the human race advancing to maturity in their experience, and a

bitter experience it is, and will be yet. Their harvest will be “a day of slaughter.” The life of each individual Christian is also advancing under the same law of sowing and reaping. ‘ The Apostle tells us, therefore, to be patient under our experiences, as well as patient with others—verse 9. Farmers have learned a lesson which many Christians need yet to ‘learn, namely, that when seed is sown,, grain must be looked for at the latter end Of the harvest and not at the beginning. There is not a harvest all the year round.

Let us sow to the spirit. in order to do this (which is not natural to our human nature) there’ must needs be much experience of various kinds. Even though we may have spiritual knowledge, theoretical knowledge is not enough. As for instance if one wants to learn bricklaying; the first thing we might do is to read a book about this trade, but a mere theory is not sufficient. The next best thing is to observe a bricklayer at work, day by day. The movement of the hand and trowel seems simple enough but how awkward it is when a trowel is put into your hand. So. the best thing is experience. You will find that to take up and spread mortar is quite an art; possibly the first three or four times you can hardly get it on the trowel, and then before you have lifted it very far, you find that it has slipped off on your boot, instead of going on the wall. You feel embarrassed and others are watching; it throws one on his own responsibility, but practice makes perfect. You need experience, you need practice. How much more so with spiritual things—spiritual building. We are always building,-you know ; that is’ our vocation. So, to handle skilfully the Word of God takes much experience and practice.

“Every, one that partaketh of milk is without experience of the word of righteousness; for he is a babe.” (Heb. 5:13, R.V.) “Without experience of the word of righteousness,”—unskilled. A skilled or experienced-tradesman is always in demand. The fault lamented in this text is unskilfulness in the Word and therefore not very useful themselves as builders. We are all more or less unskilful in finding, quoting and defending the Word, as well as in its use, due sometimes to weakness of earthen vessels. It needs practice and experience to be able to apply the principles of the Word to our daily, common routines of life, but by so doing it would save us many a regret, many a disappointment, many a doubt and fear. It would turn many an anxiety into a joy, peace and spiritual satisfaction.

This need was impressed very definitely one time, when reading a religious book. A certain Christian man asked some workmen to come to his home to have a stud:, on the Scriptures. Well, they came One night, but the good lady of the house was rather distressed about the spoiling of her nice carpets in the parlour, because of the coarse and muddy boots of these rough workmen. In order to calm herself she wondered if there was anything in the Bible about carpets. Yes, sure enough she found something that fitted her case very well—”Take joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a more enduring substance.”—(Heb, 10: 34)

We need thought, practice and wisdom, which of course includes commonsense, to apply the principles of the Scriptures in a workable way to our daily experiences. Perhaps some are so situated that they have very little spare time, but conditions do alter which change our circumstances and some time or other we will find more time to put into study and thought, but what we now have let us use faithfully. We usually have enough independence and opportunity to continue to practise those things we do know. We need to learn by experience to use the Word harmoniously, impartially, to rightly divide—practically, doers—not only to others but for ourselves also. Our natural powers of discernment between right and wrong need the aid of instructions, education, exercise and habit—wisdom from above.

Christian experience is growth — “To grow in grace and in knowledge of our Lord and Saviour Jesus Christ ;” to be rooted and grounded in love and grow up into Him in all things, like unto Him who is our Head. Christian experience is to build up a character, as Peter says, “adding to faith, virtue,” etc., (2 Peter 1 : 5-8) and to labour in the Lord’s vineyards—workers together with God, being soldiers of the cross, waging a good warfare, armed with- “the whole armour of God.” It is following our Captain, wielding the sword of the spirit, and “visiting the widows and fatherless in, their afflictions and keeping ourselves unspotted from the world.”

Many experiences of the faithful in the past can be given ; we think of our Lord’s wonderful example and then Paul’s experience expressed in 2 Cor. 11 :23-33. It is in such schools as this that the Christian gains true experience that worketh hope and knows no discouragement; “that maketh not ashamed because the love of God is shed abroad in our hearts.” It is eminently practical, and it is impossible to separate experimental from practical Christianity.

Christian experience is bearing fruit. “Herein is my Father glorified that ye bear much fruit.” What is this fruit which glorifies God? First, it is an inward growth of grace in our own hearts. Secondly, the fruitfulness of doing good to others. Both these growths come as a result of abiding in Christ—in the Vine. An ordinary vine is grown for the purpose of bearing fruit, not for the vine, but that others may pluck it for their use. So with the Christian, the growth in grace in the present life is in order that he may be qualified to be with Christ in the future Kingdom and with Him bless all nations.

Is not God calling 144,000 volunteers to pass through certain experiences in order to do away with sin in the future age? The Scriptures also speak of this as a sin-offering. One can see the need of experiences to exercise our faith and obedience. Perhaps the peace of God is not ruling our hearts fully, so experiences are permitted which not only call for greater exercise of faith, but more dependent leaning upon God’s strength. We need His providential overruling continually in our lives, and we need to take notice of them for our spiritual advancement.

We seem best able to call to mind and are especially happy of God’s providences and experiences that have come upon us suddenly — perhaps unawares we have been almost run over in the street. We don’t know how we escaped, or some other happening had almost overtaken us, but we got through remarkably well. We say that that was providential—a real evidence of God’s overruling and protection—as if it should be special cause for thankfulness and joy to God. Well, so it should be, but it seems that some Christians exalt such experiences far outside their proportion,

and imagine that if others do not have such miraculous deliverances, they cannot be ‘experiencing God’s providence in a very great degree.

This brings to mind a little story that was read some years ago, regarding the experiences of a doctor and a traveller, who went continually over the same road on their errands. This road passed over a hill having a very sharp downward grade. On this day, the traveller passed down the side of the hill with his horse and vehicle as usual when suddenly the breeching strap broke, the vehicle lurched forward on the horse which soon became startled—neither horse nor vehicle could be controlled, but careered madly down the side of the hill. It seemed as though there must be a smash, but fortunately, somehow, it was guided towards an upward grade at the foot of the hill, which soon brought the vehicle to a standstill. In speaking of this to the doctor, the traveller said, “Now, that’s a wonderful providence on my part.” “Well,” said the doctor, “I too passed over and down that hill yesterday, and my breeching strap did not break, so Divine providence did more for me than for you.”

So, friends, let us count our many blessings, great and small, and experience the blessedness of Psalm 91—“He that abideth in the secret place of the Most High shall abide under the shadow of the Almighty.” And again in Isa. 26:20, 21, “Come my people enter thou into thy chambers, etc.”

Let us all remember that all of the Lord’s special dealings with His people during this Gospel Age are with a view to developing them in character, not only good characters but fixed characters. It is not sufficient that we accept Christ, nor sufficient that we should preach Him to others. To be fit for the heavenly Kingdom, we must develop characters in harmony with our Lord—gentle, yet firm; sweet, yet strong. This is signified in the terms of our discipleship; we are to copy our Teacher, who is also our Redeemer. We are to let His light shine; it is important that we see this fact. The difficulty apparently with the majority of people is that they do not see and do not understand the purpose of life, hence valuable opportunities and precious lessons are wasted upon them.

One person has recently said, “I know a man whose accomplishments have been the marvel of all who knew him ; who in his boyhood made the resolution, “Let every occasion be the great occasion, for you cannot tell when fate may be taking your measure for a larger place.” If he went to school, he kept thinking, “I must not skip the hard problems, for they may arise up in my manhood and testify against my faithfulness as a boy, and may defeat me. I must see an opportunity in every lesson and- cultivate a habit of overcoming, a habit of faithfulness and accuracy.”

This is merely an elaboration of what the Good Book says—“Do with thy might what thy hand findeth to do, for there is neither wisdom, nor knowledge, nor device in the grave whither thou goest.” And again—“He that is faithful in that which is least will be faithful also in much.” Difficulties in the way would not prove that it is not the right way. Bunyan’s “Pilgrim” in travelling toward the heavenly city found the hill of difficulty in his way. And our Lord forewarned all who would walk in His steps that their pathway must of necessity be full of tribulations—testings. The reward is to them that overcome. There could be no overcoming unless there were difficulties.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—Liverpool Buildings, Flinders Street—Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids’ Chambers 459 Hay Street East—Sundays, 3.45 p.m and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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(Monthly) 2/6 (60 cents) per annum, post paid,

Convention News.

The Annual Convention held by the Melbourne Class over the four days of the Christmas season, at the close of last year, proved a most profitable time again.

Looking back on such an occasion our hearts are continually raised in praise and thankfulness to the Lord for making these gatherings possible, and for the helpful encouragement received from the assemblies as a whole. The experience of all who attended these meetings in Melbourne seemed to be that of gaining much spiritual refreshment, which it is hoped may long remain with each one.

The local brethren very gladly welcomed some visiting members from other states and country parts, and it was a great joy to see their faces again and to note the continued love and zeal for the Lord and His truth.

After opening each day of the Convention with praise and prayer, a Bible Study followed, and the portions of Scripture selected, one for each day, are as follows :-2 Cor. 5: 1-10; Luke 17 : 20-27; Luke 17: 28-37; and Rom. 11 : 25-33.

In 2 Cor. 5, the assurance of a spiritual house being prepared for all who so labor in the tabernacle condition as to be accepted of the Lord, was very comforting. The main lesson impressed was that of the necessity of being willing to be pilgrims and strangers—not being “at home in ‘the body’”—walking by faith and not by sight, that we may be present with the Lord in the spirit of our fellowship, and eventually enter the heavenly home, the immortal state. “He that bath wrought us for the selfsame thing is God, who also bath given unto us the earnest of the spirit.”

The passage in Luke 17: 20-37, engaged the attention of the brethren for two afternoons and proved a most timely and instructive study from our Lord's own words. It was seen that the opening verses applied to the time of Christ's first advent, when He answered the Pharisees concerning the Kingdom He was proclaiming. Then followed the important message to His disciples respecting His second advent and the manner of His presence—unknown to all except His own people. The warning was particularly noted—"And they shall say to you, see here; or, see there; go not after them;" thus definitely indicating that the Lord would not come in human form that He could be located in any one place or city, etc. The following verse, 24 explained so clearly the glorious appearing of "the Son of Man in His day" as "the bright shining cometh out of the east and shineth even unto the west; so shall also the presence of the Son of Man be." (Matt. 24: 27)

Then the days of Noah and the days of Lot had their special lesson. Just as the ark in Noah's day and the mountain in Lot's day were the only places of safety, so in these days of the Son of Man our only refuge is in Christ—fleeing to the mountain (kingdom) of the Lord. It was noted also that Noah and his family would represent the faithful in Christ, whereas Lot may possibly picture some who are fearful of obeying the Lord fully (the Great Company; see Gen. 19: 17-22); and Lot's wife would symbolise those who look back wilfully, and suffer the second death.

The closing verses of this study impressed how the harvest work would progress — one here and there being taken from various walks of life to be gathered together as earnest and zealous Christians. "Wheresoever the body (food) is, thither will the eagles be gathered together"—feasting on the truths due throughout the time of harvest. "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."

On the last day of the Convention, the Bible Study in Rom. 11 : 25-33, brought out many beautiful thoughts on the wonderful plan of redemption. It was clearly seen that "the fulness of the Gentiles," along with the remnant of faithful Christian Jews would constitute the elect, or Bride of Christ, the spiritual seed, and when united with Christ; "all Israel shall be saved." The New Covenant would then be made with Israel and eventually "all the ends of the earth shall see the salvation of our God." "O the depth of the riches both of the wisdom and knowledge of God."

The addresses of the brethren added much to the helpfulness of the occasion, and the main thoughts from as many as possible will appear in this, and following issues of the "Peoples Paper." The speakers' topics were:—"In the footsteps of Christ," "Rebuilding," "The Life of Abraham," "The Life of Job," "Christian Experience," "The Life of Habakkuk," "In the Last Days," "Exhortation from Scripture," "The Knowledge, Understanding and Wisdom of God," "Faithful in Little," and "The Witness of Jesus."

The Fellowship Meetings—two on Praise and Testimony, the Question Meeting and the session, 'A hymn I like and why,' all provided further opportunities for the friends to converse respecting the Lord's loving kindness and their faith and confidence in all His rich promises through Christ. The messages of Christian love and Scripture texts received from the Classes and individual brethren, including one by telegram from Sydney, were very much appreciated and the Convention message chosen to be sent to all the friends, together with the warm Christian love from all assembled, is found in Phil. 1 : 2-6, 9, 10.

Then, with the parting Love Feast and Hymns, "Blest be the tie that binds," and "God be with you till we meet again," the Convention closed with a prayer of thankfulness and praise to the Giver of every good and perfect gift, and with the desire that the coming year may find all the Lord's people progressing in harmony with His will.

"The Lord be with you!" steals the benediction

With solemn splendor like a falling star;
In morns of joy and midnights of afflictions,
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!"

Passover Memorial, 1938.

The Memorial date for this year falls on Thursday evening, 14th April, this being the 14th of Nisan, according to the Jewish Calendar, and the anniversary of the institution of the Lord's Supper.

Swedish Brother Finished his Course.

WORD from Brother G. Sandblom, of Sweden, advises of the passing of Brother Wessman, with the request that this be made known to our brethren, some of whom have been corresponding with the departed Brother. The message states:—"Our dear Brother Charles E. Wessman died here at Goteborg, on 6th November. A dear Sister Pettersson took care of him the last days and nights with the most Christian love, and I gave him the help I could. The doctor said there was nothing to do, because the diabetes was so strong.

"Our dear Brother Wessman was a very good friend of mine for many years past, and he was a very good Christian, and followed in his Master's footsteps to the end, and I think he could say with Paul: 'I have, fought a good fight, I have finished my course, I have kept the faith.'"

We have happy memories of very helpful correspondence with Brother Wessman for some years past. While it was

evident that he suffered much at times, there was no complaint, but always that ready zeal and love that prompted to service at every opportunity. It is good to think of his faithfulness to the Lord and His truth, even unto death.

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

Re-Building.

(Convention Address).

“Except The Lord build the house, they labor in vain that build it • except the Lord keep the city, the watchman waketh but in vain.”—Psa. 127: 1.

ANYONE engaged in the building trade will have had varied experiences, and especially in the case of rebuilding will know all the awkward corners to be remedied. In some buildings that are pulled down we find some very superior workmanship, while others are quite the opposite in their construction, being out of date and must be rebuilt according to the advancing conditions prevailing. But before any rebuilding can be done, the old must be demolished, and what a work it is sometimes. One is apt to be nearly choked with the dust of years gone by. So with the advance of light in religion the old building must be first pulled down, and we realise how much dust and rubbish must be removed before we can make a clean start.

In these renovations we pick out that which is serviceable, and fit to be used again. So, in the Christian work of rebuilding, there are portions of the former building that we may retain, but much needs to be cast out. To begin with, we may find faulty places in the foundation. A sound concrete foundation will give good results for the future stability of the structure. To the Christian, his best foundation is a rock, as we sing in the good old hymn, “On Christ the solid rock I stand ; All other ground is sinking sand.” We also read in Isa. 28: 16, “Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation ; he that believeth on Him shall not make haste..” And the Apostle Paul informs us that “other foundation can no man lay than that is laid, which is Jesus Christ.”

Now we know in building, man can build with all sorts of foundations and on various kinds of ground: A wise and experienced person will take care that the ground chosen for a building site is solid, not too low lying, nor too slanting. Low lying land is apt to become inundated with heavy rains, and then a building erected upon slanting ground often cracks and must be bolted together to save it from falling, even though large stones may be used for a foundation.

Having good ground and a good foundation, the Apostle exhorts, “But let every man take heed how he buiideth thereon.” The materials a man uses to build on the proper foundation may be of inferior quality. Some stone is soft and will gradually fritter away with wet weather ; some bricks are of a brittle disposition and will crush with a certain amount of weight. These materials are fire-resisting, but laying weight upon them does much damage. So, with some Christians, they may have a good foundation, yet by not being- careful with the material they use become so weighted that they may be crushed altogether.

The Apostle Paul enumerates various materials when he says : “If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.” Here we notice some inflammable materials that would not last long in a fire; we know that wood, hay and stubble would soon be burned up—a good illustration of unstable characters and erroneous teachings which would not stand up in fiery trials but would soon be consumed. Then, on the other hand the metals of gold, silver and precious stones are good fire resistants, corresponding to the stability of divine things and those who build upon these.

The Christian’s faith is like a building, and must have foundation and superstructure. Every principle of truth or error that we adopt becomes a part of our faith building. A building of wood and its various by-products looks very nice and may be a good protection for a time, but will not endure like the more costly structure. The building of our faith is largely left with ourselves ; God furnishes a mine of truth and places the tools within our reach that we may dig into the hidden treasures. The wise man says (Prov. 2: 4) : “If thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou find.” This wisdom is defined by Webster, as true religion, a true system of faith and worship. In our building we must add faith to faith, virtue to virtue, and knowledge to greater knowledge. Thus the Lord would have us grow and build ourselves up in grace and knowledge and love.

The importance of the statement that Jesus is the foundation of all faith toward God is confirmed by the words : “There is none other name under heaven given among men whereby we must be saved.” No other basis of faith will do—“Other foundation can no man lay.” As written by another—“Those. who are building on this foundation rock are Christians, though they build thereupon with a poor faith. Even though they build entirely with the wood, hay and

stubble of men's traditions, yet as builders upon the Rock, they are Christians; though in this clay of the Lord, into which we have now entered their works shall suffer loss, yet they themselves shall be saved, so as by fire. That is, God has arranged that a fierce trial of faith is coming upon all who

profess to be on the Rock, Christ Jesus, which will burn up and destroy every vestige of error ; everything which is of man and not from God's Word. However, all who truly recognise the Rock and are built on it shall be saved."

Those who build on the Rock with gold, silver and precious stones of God's revelation, are enabled to overcome the world and carry out their consecration acceptably to God through Jesus Christ, by reason of this good and proper faith building. Whereas those who build with wood, hay and stubble of human traditions are those who do not overcome the world, but who are ensnared and bound by its spirit and hindered from carrying out their consecration.

If all Christians valued truth properly, they would buy it and sell it not, though it cost time, inconvenience and self-denial to get it, and reputation and sacrifice to hold it. Thus by symbols of building material, we see a distinction represented between the two classes—those who are saved by fire, and the overcomers, the royal Bride who shall reign with Christ in His throne. Therefore, may we all keep before our minds and seek the prize of our high calling, taking heed how and with what material we build our faith structure, even though on the sure foundation.

Some may build their hope on right doing as a basis that God will grant them eternal life. These do not build on the Rock, Christ Jesus, but upon their own works. Of this class were the Jews who sought to justify themselves, but the Apostle Paul assures us that they had not a good foundation, for "by the deeds of the Law shall no flesh be justified." Others build their hope of salvation on the love of God. Such feel sure that because God is very pitiful and of tender mercy, therefore He will ultimately save every one from death eternally. These would not be Christians if they build hope and faith on the love of God merely, and not on the only foundation, Christ Jesus. The love of God provided the foundation, but the love of God alone is not the foundation of Christian faith.

Others build on the justice of God and declare that He is bound by principles of justice to deliver all men out of Adamic death—that having placed man in his present condition of sin, misery and death, that in justice to His creatures God must restore them. Those who build their hopes of future life on this reasoning are building on a false foundation, because the Scriptures inform us that "by grace are ye saved." None of these theories are Scriptural, hence none of them is a proper foundation for faith, and any building raised thereon is sure to end in destruction. This is the foundation which God has laid in Zion, "a stone, a tried stone, a precious corner stone, a sure foundation"—Christ Jesus.

(To be continued.)

Correspondence.

N. S. Wales.

Dear Brother,

As we reach the end of the year again, it is time to renew my subscription to the "P.P." and "Dawn" Please find a postal note for and anything over will go to the Tract Fund.

I was very pleased to see the first article in the December "P.P.," as we have been having some extreme views on time prophecy drawn to our notice lately. One that the Millennium started long ago and our Lord has been reigning for about 60 years, and hinting that if we do not accept their teaching we would have no hope of being in the Kingdom. I don't know where they get their authority to judge and condemn their brethren.

Now we have others at the other extreme saying that our Lord's second advent has not taken place yet. I don't know from where we could get the harvest messages if the Lord of the harvest was not present. I have no doubt our heavenly Father is pleased to see us interested in any of His plans, but I do not believe that any one will be shut out of the Kingdom for a want of knowledge of time prophecy.

Wishing you and all the dear ones with you the compliments of the season, with Christian love,

Your Brother by the Lord's favor.

Victoria. Dear Brother and Sister,

It is with grateful hearts to the Giver of every good thing that we pen these few lines, remembering the many, many kindnesses we received. during our recent stay. . . . I have been going over the studies, and still hope to, to recall and impress the many helpful lessons of the passages, and in the main I expect we will get the addresses later on in the "P.P." After such a season of fellowship, everything in the way of study and daily experiences seem more meaningful and the little "Manna" readings seem deeper and richer than ever. Especially has each one from "Green Pastures" appealed to me; here is a sample: "God many times answers our prayers not by bringing down His will to ours, but by lifting us up to Himself. We grow strong, so as to need no longer to cry for relief. We can bear the heavy load without asking to have it lightened. We can keep the sorrow now and endure it. We can go on in quiet peace without the new blessing we thought so necessary. We have not been saved from the battle we shrank so from entering, but we have fought it through and have gained the victory. Is not victoriousness in conflict better than being freed from the conflict! Is not peace in the midst of the storm and the strife better than being lifted altogether over the strife." And so, as we were reminded, "goodness and mercy shall follow us all the days of our life," we enter the year before us knowing that it will have its joys and sorrows, failures and successes, just as other years have and will have. so long as we remain in this tabernacle, but with calm trust knowing all is well so long as daily, hourly and every moment our heart condition is, "Thy will, not mine, be done."

With our sincere Christian love,

Yours in Christian fellowship.

“God and Reason.”

These little books in pocket size are now available, and will be found very useful for general work in passing on the message. The price with postage is 5d. per copy; 9d. for two, and 4d. each per dozen.

“A Review of the Doctrines”

Those Classes or individual brethren who may desire copies of this book during the year ahead are asked to communicate with us. At present a quantity is to be bound, and it would be helpful to know how many may be required.

Question Box.

Question—There is one point in the article in December “P.P.,” that is not clear to me. It is the statement on page 90, second column—“These 70 sabbaths (2 Chron. 36: 21) are the same period as Daniel’s. 70 weeks, etc.” Do not the three score and ten years mean the same thing as the 70 years desolation which began 606 B.C. and ended 536 B.C.? Then how can this be the same period as Daniel’s 70 weeks, which began B.C.454?

Answer—The 70 years desolation began with the dethronement of Zedekiah about 587 B.C., not with the captivity of Jehoiakim in 606 B.C. That however does not affect the fulfilment of the prophecy which was to begin its counting of 70 sabbaths or 70 weeks “from the going forth of the commandment to restore and to build Jerusalem.”

Each of those years of the 70 years of desolation was to represent a land sabbath. Israel was even then being punished under “the time of the Gentiles,” and though Divine favor would not be entirely withdrawn from the nation until 490 years after the command to restore Jerusalem, the nation would not be able to properly observe the laws of the land sabbaths and jubilees. (Lev. 25: 3, 4.) So, it seems these 70 sabbath years were taken in advance as a prophecy, which Daniel’s prophecy makes clearer and supplies the date when the 490 years would begin to count, which was the 20th year of Artaxerxes, (Neh. 2: 1), or B.C. 454,

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 their’ 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, and 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. —Selected

Thoughts for the New Year.

If clouds of trouble gather near,
Sometime throughout this coming year,
And things we prize should disappear,
We’ll find no change in Jesus.

If foes surprise and lay us low,
And swell our hearts with pain and woe,
And friends, unheeding, onward go,
We’ll find no change in Jesus.

If fortune turns from us away,
And poverty should come to stay,
And friends their shallow hearts betray,
We’ll find no change in Jesus.

And so ‘twill be until the end,
We’ll always have a precious Friend,
Upon whose love we may depend:

We'll find no change in Jesus.

No change in Him, no change in Him:

All glory to His precious Name!

For us His love remains the same:

We'll find no change in Jesus.

—James Rowe.

Post Cards, etc.

A repeated order for post cards of various designs has been fulfilled and any friends not fully supplied over the Christmas season may procure some very fine cards with suitable texts and poems for use all the year round; some being especially suitable for the Memorial season.

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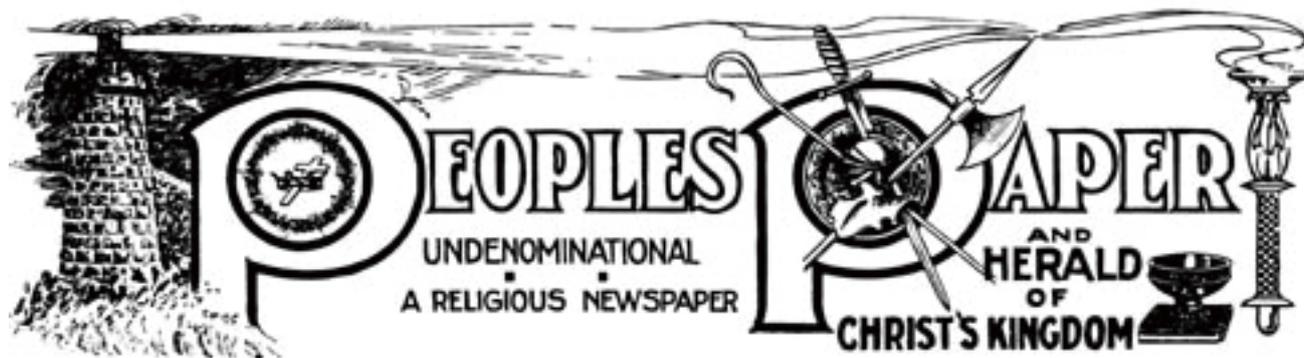
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Volume XXI. No. 1 MELBOURNE, 1st JANUARY, 1938.

Price—Twopence

Halfpenny Glad Tidings of Great Joy.

“For unto you is born this day in the city of David a Saviour which is Christ the Lord.”—Luke 2 :1-20.

THE message of the angels to the shepherds on Bethlehem's plains sounds more and more precious to each child of God in proportion as he grows in grace and knowledge. As his eyes and ears of understanding open more widely to the lengths and breadths of God's great plan of the ages, that prophetic message is the more highly esteemed as an epitome of the entire Gospel. Nor can our attention be too frequently called to the great event which lies at the foundation of that message—our Saviour's birth.

It matters not that December 25th is not the real anniversary of the Saviour's birth, but probably the anniversary of the annunciation by the angel Gabriel, the anniversary of the Virgin Mary's conception, our Lord being born nine months later on the calendar, or about October 1st. One so great, whose birth, death and resurrection_ from the dead means so much to the human family, may be remembered and celebrated any day, every day, by all who appreciate what he has done for our race. Since, then, the majority of Christian people have become habituated to the celebration of December 25th as our Lord's birthday, we need make no protest, but join with all in celebrating that day with rejoicing of heart, giving gifts and remembrances one to another, thus copying divine favor, which gave to mankind the Son of God as a gift of mercy and love for our redemption.

For four thousand years and more the promises of God, clothed in more or less of obscurity, had been given to mankind, intimating that ultimately the great curse of sin and death which had come upon the world through father Adam's disobedience in Eden would be rolled away, and instead of a curse, a blight, would come a blessing of the Lord with life-giving refreshment. In various types, figures and shadowy promises this lesson had come down through the ages to the time of our Lord's birth, especially amongst the Jews, who were the divinely favored and covenanted people. And since the Jews were of a commercial spirit, many of them were to be found in all parts of the civilized world ;and thus amongst every people the faith in the one God and the hope of Israel through a Messiah were more or less made known, so that at the time of our Lord's birth, we read, “All men were in expectation” of a soon-coming Messiah. Doubtless this expectation was built upon the interpretation of Daniel's prophecy, which we now see clearly marked the year of our Lord's majority, when he was thirty years of age and made His consecration to His work and received the begetting of the holy spirit, His anointing as the great antitypical High Priest and as the great antitypical King over Israel and the world.

From Bethlehem to Nazareth.

In olden times there were honorable cities and mean cities. Nazareth was generally recognised as one of the latter, while Bethlehem was distinctly one of the former—the City of David, Israel's beloved king. The Scriptures explain to us that Mary, our Lord's mother and Joseph, her husband, were both of the lineage of David, and that in a seemingly accidental manner the prophecy was fulfilled which foretold that Messiah would be born in Bethlehem.—Micah 5: 2.

The Roman Empire at that time bore rule over the whole world, the Jews being subject to it, but waiting expectantly, restlessly, for the coming Messiah, who would deliver them from being subject people and make of them the ruling caste in His kingdom, the dominion of the world. Rome's great Emperor, Caesar Augustus, was in power at this time, and had sent forth his decree for a polling or census of the whole world for the purposes of taxation, etc. Luke informs us that it was in response to this royal decree that Joseph and Mary went up to their native city to be enrolled, and that thus it was that Jesus was born in Bethlehem, and on account of the great concourse of people at the same time and for the same purpose, accommodations being scarce, the stable of the inn, or khan, was used by some as a lodging. Joseph and Mary, being of the latecomers, were forced to occupy these humble quarters, and thus it was that the King of glory, whose kingdom is by and by to rule the world, was in the time of His flesh born in a stable and cradled in a manger.

The Angels and the Shepherds.

Noble shepherds those must have been to whom the Almighty sent the angelic message respecting the birth of Jesus, the Messiah, which has rung down the ages and reached our ears—the message which thrills us the more in proportion

as we are able to grasp its meaning. First a single angel appeared to the shepherds and allayed their fears, saying, "Fear not ; behold I bring you good tidings." It would appear that fear is one of the dominating impulses of the human mind, especially in conjunction with any revelations from the Lord. Men realize—even the best of the race—that they are imperfect and that the Almighty and His laws are perfect. Instinctively the world seems to realize that a curse or condemnation of the Almighty rests upon it, and instinctively it fears a further curse and further condemnation, realizing its' continual and increasing sinfulness. The same is true to-day with all except the comparatively few who are well informed respecting the divine character and plan. Thus the subject of religion is generally obnoxious to the world in general—a subject which they prefer to avoid, because of a feeling of guilt and a dread of further knowledge and condemnation.

It is for the true children of God to-day, as it was for the angels at that time, to assure the world that God is better than all their fears—that God so loved the world as to redeem them from the just sentence of death, the curse that came upon all as inheritors of Adam's imperfections and sentence.

"Good tidings" is another translation of our word "gospel." How beautiful the thought that the Gospel is really and truly good tidings. Alas, for the misrepresentations of God's plan, under which so many of His professed people misrepresent His character and His Word, and apply the term "Gospel" to their various messages from the dark ages, teaching purgatory and eternal torment as the portion of the race. Let us get away from this false thought and get the truth that the Gospel is good tidings. The angel elaborated, saying that his message was good tidings of great joy, which should be unto all people. Ah, thank God, His plan is wider and deeper and higher and grander than anything we had ever conceived. The Gospel is not merely to be good tidings to the comparatively few that now have ears to hear and eyes to see its beauties, but in God's due time it is to be good tidings of great joy to all people.

As every member of Adam's race shared in his fall and in the curse of death which came upon him as a result, so every member of the race was included in the great redemptive sacrifice which our Lord Jesus offered and which was finished at Calvary. God's plan in Christ, as it is being worked out and shall ultimately be accomplished, will mean great joy for all people, and the tidings of this were given at the very moment of our Lord's birth, because He was the one through whom all the glorious things of the divine purpose and plan shall ultimately be accomplished.

The Cause, The Logic of the Message.

The message took cognisance of the fact that it was to reasonable people, who would want to know why the unchangeable God, who had once pronounced a curse, should at any time so amend and alter matters as to supplant the curse with a blessing. The messenger states the philosophy of the divine plan, "Unto you is born this day a Saviour, which is Christ (Messiah) the Lord." There we have the key to the entire Gospel statement of how God could be just and yet be the justifier of sinners who accept Jesus. The word "Saviour" here signifies life giver, and how beautiful is the thought that as death is the wage of sin, the curse upon the race, this Messiah who was born is to be the One who will rescue the race from the sentence by giving them life again. The explanation of how He would give life was not given, nor was it necessary at that time; but now, in the light of developments, and with the explanations furnished through the spirit in the New Testament we see how that our Lord's voluntary sacrifice of His life, dying the just for the unjust, settled the claims of divine justice against Adam and thus incidentally against all who shared his sentence.

Truly the more we see of the divine plan for our salvation, which began to take shape in the birth of Jesus, the more we feel like shouting with the angelic choir praises to the God of heaven, thankfulness for His mercy to the children of men. It mattered not that the babe born in Bethlehem was the Saviour only in prospect, that He could not even be anointed to do His work until He reached manhood's estate thirty years later ; it mattered not that even then it would be necessary for Him to lay down His life gradually through three and a half years of His earthly ministry, to be finished at Calvary ; it mattered not either that the resurrection was still three days after that, and His ascension forty days later, and that the blessing in general would be deferred for nearly nineteen centuries thereafter. As the angels could sing and rejoice at the first budding of the divine plan of salvation, so also can all who have faith in the ultimate outcome rejoice with joy unspeakable and give praise to God in the highest and to His Son our Lord.

Although nearly nineteen centuries have rolled away since that angelic message was delivered, it has not yet been fulfilled except in a limited measure by faith to those who have the eye of faith and, the ears of faith, in all a "little flock." But the tidings of great misery for nearly all people has been spread abroad in the name of Christ, much to the discredit of the divine plan and to the dishonor of the divine character. Instead of carrying joy the message has very generally carried grief and sorrow, especially to the kind-hearted and more generously disposed. Indeed we may say that no message of the Lord Jesus either true or false, has ever reached all people. Even to-day, after nineteen centuries of propaganda, only a comparatively small portion of the human family have ever heard of the only name given under heaven and amongst men whereby we must be saved—"nor is there salvation in any other."—Acts 4:12.

What, then, shall we say of the salvation which is come to those who have truly accepted Christ as their Saviour, and who are to-day rejoicing in Him as such, and who by faith are seeing the salvation of God begun in their own hearts and yet to be fully accomplished under the whole heavens? This the Apostle calls the salvation by hope. 14's words are, "We are saved by hope." (Romans 8: 24.) We are not saved actually ; we are still surrounded by sin, pain, sighing, crying and dying; the curse is not yet rolled away. All that the best of the Lord's people have received is salvation by hope, by faith. Yet this anticipation of the future salvation, of the resurrection from the dead, of a participation in the glory, honor and immortality of the divine nature promised to the faithful, is so strong, so clear, that those who possess it are enabled to rejoice with joy unspeakable and full of glory, even in the midst of trials and difficulties and weaknesses and unfavorable conditions incident to the curse upon the race.

A Prophecy of Good Things.

Yes, the angelic message was a prophecy of good things to be accomplished for the Church and also for the world during the Millennial Age. The Church is to have the first blessing. The first resurrection is to be composed only of the blessed and holy who shall live and reign with Christ during the Millennium, the thousand years in which Satan shall be bound, and when the good influences of truth and righteousness shall enlighten the whole earth. The declaration of the Scripture is that the deliverance of the Church will come first, as the prophet declares, "God will help her early in the morning."—Psa. 46: 5.

But much as we rejoice in the glorious hopes of the Gospel set before us who now see, who now believe, who now rejoice with joy unspeakable, we are glad that the divine mercy and love are of such lengths and breadths and heights and depths as to encompass the whole world of mankind, and to provide a blessing for every member of Adam's race through Him who loved us and bought us with His precious blood.

It will be during the Millennial Age that this prophecy of the angel will have its fulfilment, and the great Saviour who has already redeemed us by His sacrifice will stand forth as the King, the glorified Messiah, and establish His dominion of righteousness in the world for the blessing and uplifting of every member of the race. In harmony with the words of the Apostle, those will be times of restoration, "times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3. 20,21.) If the Lord had based the hope of the world upon some works of merit or righteousness of the world's doing, then indeed we might have feared—indeed the more we know of the world, the less hope we would have. But, on the contrary, the Lord has based the entire proposition for the future blessing not upon our worthiness, but upon the worthiness and sacrifice of His Son—to you is born a life-giver, which is Messiah the Lord.

How it adds to our enjoyment of the coming age blessings to know that the trials and difficulties of this present Gospel Age are subject to the divine supervision in the interest of the little flock that is now being gathered in advance from amongst men—the "elect," the Church. We see how the present trials and difficulties are the chiselings and polishing necessary to our development in the fruits and graces of the holy spirit in the character-likeness of God's dear Son, our Lord, our Hope, our Bridegroom. How joyful the thought that soon the elect number called from the world to be the Bride, the Lamb's wife, will be completed and enter into her glory. How precious the thought that then they shall be privileged with their Lord and Master to extend the divine favor of blessing and uplift to the world. -What higher honor or privilege or blessing could possibly come to any?

It was after the giving of the message of good tidings and great joy by the heavenly one that a host of angels appeared to the shepherds, saying, "Glory to God in the highest, and on earth peace, good will to men." This, too is a prophecy. It is not yet true; but will be fulfilled in every particular in God's due time, which we believe is now nigh, even at the door. Not yet does God receive glory in the highest, not yet is there peace amongst men. Quite to the contrary. God's name is blasphemed, not only by those who vulgarly and in ribald jest take the divine name in vain, and not merely by the heathen who worship devils and think they are gods, but even by Christian people, God's name is blasphemed every day. For be it known that blasphemy is any dishonorable misrepresentation of another. God be merciful to us, for at some time or other every one of us doubtless has blasphemed the holy name in this manner—by misrepresenting the divine character and divine plan, by picturing the God of love and mercy and justice and truth as the originator, the planner, the perpetuator of the eternal torment of the great mass of His creatures, born in sin and shapen in iniquity, born to sin as the sparks fly upwards.

But the Lord had mercy upon us because we did it ignorantly. And we also should have compassion upon others who still ignorantly misrepresent our God, and our energies should be continually bent to their assistance that the eyes of their understanding might open more widely to perceive the lengths and breadths and heights and depths and know the love of God which passeth understanding.

Noting that peace on earth and goodwill to men have not followed the Saviour's birth thus far, and discerning that this is a prophecy of what is to be accomplished during the Millennium, many have been inclined to change the translation of this verse so as to have it read, "On earth peace amongst men, in whom he is well pleased." However by thus changing it, the statement would not be true, for even the Lord's people have no peace on earth. Whatever peace they have is in their hearts, and based upon their faith in the Lord and in the glorious things which He was promised. Our Lord Himself and the apostles testified to this, assuring us that whosoever in this present time would live godly should suffer persecution, that a man's foes would be they of his own household, etc. (2 Tim. 3 : 12; Matt. 10: 26). Let us not confuse ourselves nor abridge the testimony of the Word, but with the eye of faith look forward to the day of Christ in which all these glorious things shall have their fulfilment, in which peace shall indeed fill the whole earth with the knowledge of the glory of the Lord, bringing divine favor and rolling away the curse from the entire groaning creation, as pointed out by the Apostle.—Rom. 8: 22.

Not even with the inauguration of the Millennium will this prophecy be fulfilled : not until its close, when the human family shall have been lifted by the kingdom regulations out of sin, sickness, pain, sorrow and death, up, up to all that was lost in Adam—not until then will there indeed be glory to God in the highest, not until then will there be peace amongst men. Nor are we to understand that the entire race will be appreciative of the divine love and favor even after they have fully seen the righteousness of God in Christ manifested. On the contrary the Scriptures seem to clearly teach that there will be a class who will then prove unfit for life eternal, unappreciative of the divine favor and it is with pleasure that we learn that all such shall be utterly destroyed from amongst the people in the second death. Thus eventually by the close of the Millennium, Satan and all wilful wrongdoers having been destroyed, the time will come as declared in the Scriptures when all voices in heaven and in earth and under the earth shall be heard praising God, Him that sitteth upon the throne, and the Lamb forever and ever. Hosanna! Glory to God in the highest

! Peace and goodwill to men, will be the final shout of a redeemed race when the great salvation shall have been fully outworked according to the divine plan set forth in the Scriptures.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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The New Year.

Stretching before us lies the coming year
As pure as snow,
Whereon no foot has seen fresh fallen from heaven
To earth below.
We tremble ere we tread on aught so fair
And so unknown!
And dare we, seeing not whereto it leads,
Set out alone.
Go thou before, great Guide and Counsellor ‘‘
' Saviour Divine;
So shall we make no footprints of our own
But tread in Thine.
—(F. M. N.)

THE opening of a new year is always an opportune time for the Christian to make a general survey of his position before the Lord; to take stock, so to speak, as to gains or losses incurred over the past year. Not that it is not advisable to make monthly, weekly or daily reckonings of one's progress and shortcomings but the close of a year gives more scope for "calling to mind the former days," so that the experiences both pleasant and difficult may be viewed more as a whole and in their true light as blessings and favours to assist us along the pilgrim way to the goal in view.

In considering one's own progress ; it must always be with a deep sense of unworthiness before the Lord ; that our standing, however far advanced, is only such because of the mantle of righteousness provided for us by our dear Lord and Head—"To the praise of the glory of God's grace, wherein He hath made us accepted in the beloved."

From this standpoint of true humility, we may then check up the little steps of progress with praise and thanksgiving to our heavenly Father, with benefit, realising that "we are His workmanship created in Christ Jesus," and that much love and patience has been extended to us, that we may be more and more "conformed to the image of His Son." How necessary it is to meditate on the words of our Lord, "Abide in Me, and I in you . . . for without Me ye can do nothing." Ah yes, and how beautiful and sweet are the lessons we learn as we sit at His feet, to learn of Him, receiving with meekness the engrafted Word. The lines of the poem express so truly this blessed privilege :-

"Christ never asks of us such heavy labour
As leaves no time for resting at His feet,
The prayerful attitude of expectation
He oft-times counts a service most complete.

"He sometimes wants our ear—our wrapt attention
That He some heavenly wisdom may impart;
'Tis always in the time of deepest stillness
That heart finds sweetest fellowship with heart."

•

No doubt we have found that this sweet fellowship and communion with our dear Lord has been at the very source of all spiritual gain; that to the extent of our dwelling with Him in His inner presence, so the degree of progress will be in evidence. And as we have been rightly actuated by the sweet moments rich in blessing, and have put into practice the desire for zealous service, such as exhibited by our Master on behalf of mankind, especially His faithful few, this has surely confirmed and increased our progress in becoming copies of God's dear Son. "It is more blessed to give than to receive"; "Freely ye have received, freely give," and so agree the lines from the poet:

"And yet he does love service—when 'tis 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."

On the other hand, in taking check of any evidence of loss in Christian growth, it may well be considered, from two viewpoints. First, from the standpoint of determining to bring about the corrections necessary, and secondly, with the object of guarding against discouragement.

Some of the Lord's people may need to give much attention to dealing more firmly with themselves, that the new mind may not be overruled to any degree by the human will or flesh, which are counted dead. The degree of faithfulness in keeping down the former aspirations, by the power from on high, given for this express purpose, will determine the worthiness or otherwise of those called ones to be of the chosen and faithful.

Then, respecting the other class who may be discouraged by their failures and be tempted to give up in the race, there is special need that they continually remember, "If we confess our sins, God is faithful and just to forgive us and to cleanse us from all unrighteousness," for "We have an Advocate with the Father, Jesus Christ the righteous." These must exercise more faith in the Lord—that what He has promised He will surely perform and bring them off more than conquerors if they trust fully and walk in His ways. The suggestion that the Christian way is too hard, too narrow, and that we might as well give up would emanate from the great Opposer, who is to be resisted steadfast in the faith. "Resist the devil and he will flee from you."

The following quotation seems so fitting in this connection :—"All wish frequently, no doubt, that the testings were all over and that we were accepted to a place amongst the overcomers. But patience and faith and trust are to do a refining work in our hearts, making us mellow, willing and obedient to the Lord. Let the good work go on. Let us rejoice if our trials have brought us lessons of any kind that are profitable to us; that have tended to make us stronger in character, more firm for truth and righteousness, more aware of our own weaknesses, and more; on guard against the same. Even those conflicts which have resulted in only partial victories have possibly been to our advantage. Even on points in which there may have been absolute failure, the result may be a strengthening of character, a crystallisation of determination for greater zeal in that direction again, and a humility of heart before the Lord in prayer."

So, dear friends, as the new year is entered upon, let us all give earnest heed to the words of the Apostle—"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." The wonderful inheritance is intended only for those who "count all things but loss and dross that they may win Christ and be, found in Him." Those who follow afar off, or who put other considerations, of home, or family, etc., however good, before the Lord and His people, cannot expect to receive the prize of the high-calling in the Kingdom. "He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (Matt. 10: 37-39)

Could we but approximate the condescending grace of God in thus granting the inestimable privilege of running so as to obtain the pearl of great price, then "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come ; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "I want that adorning divine.

Thou, only, my God, canst bestow!
I want in those beautiful garments to shine,
Which distinguish Thy household below.

"I want, oh, I want to attain
Some likeness, my Saviour, to Thee:
That longed-for resemblance once more to regain;
Thy comeliness put upon me.

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

"I want so in Thee to abide,
As to bring forth some fruit to Thy praise;
The branch that Thou prunest, though feeble and dried,
May languish, but never decays.

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

"I want by mine aspect serene,

Mine actions and words, to declare
That my treasure is placed in a country unseen,
That my heart and affections are there.

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

“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.”
—(From “Poems of Dawn.”)

Approved Unto God.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.”—2 Tim. 2 : 15.

THIS Text does not say, “Study the Scriptures,” but “Study to show thyself approved”—study to know what God would approve. And yet it means, first of all, to study the Revelation He has made. Then, after having come to some knowledge of the Scriptures, we must meditate upon them and consider how the Word is applicable to all of life’s affairs. Thus we would study the nature of everything that we come in contact with, as to whether it is good or evil. The word “study” here is used with very much the same thought as when the Apostle says, “Study to be quiet.”

Evidently the central thought of this expression is the approving of ourselves to God, not to men. It is proper enough that we should have the approval of all good men and good women. But our study, primarily, should not be along this line. First, we should study to please God—to be approved of God. We notice that there is a contemplative study, such as David speaks of when he says, “I meditate upon thy Law day and night”—to see how that Law would work out its height and depth, its length and breadth of influence upon himself. And so the Apostle’s thought here is that it should be our chief aim to please God.

“Rightly dividing the Word of Truth” would signify the proper application of the Word of Truth ; the understanding of how and when and where it should be applied and what was the purpose and thought. and Plan of the Divine Mind in the giving of this Word of Truth, the Word of God’s Message. Up to the advent of our Lord, God’s Message had been given chiefly through the Old Testament Scriptures. Then God’s Message was attested by Him who came from heaven. Additionally, our Lord left twelve chosen Apostles to be His special mouthpieces, to increase the Word of Truth, to increase the Word of knowledge, to increase the Word of explanation of the Divine Plan. Everything, therefore, that Timothy could recognise as being the Lord’s Message he was to give heed to. For instance, one part of God’s Message applies to the past, a part applies only to the Jews, still another part applies to Christians in the present life, • and yet another part to their future hopes.

And so, as we get the matter rightly divided before our minds, we get the true understanding, the special enlightenment needed in our day, and we are enabled to rightly divide the Word better than did our fathers, so that today we can see, as our fathers did not see, the teaching of God’s Word respecting the “high calling” and “restitution”—the spiritual portion of blessing for the Church and the human portion of blessing for the world. We also see something about the times and seasons—which apply to the Church and which to the blessing of the world.

Thus, in our Day, to rightly divide the Word of Truth necessitates the taking cognisance of everything that seems to be of the Lord and that throws any light upon the Word, and thus we may be able to “rightly divide” it. We must always bear in mind that in the Scriptures of the Old Testament “holy men of God spake as they were moved by the Holy Spirit,” and that the Lord also said of the Apostles : “Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in, heaven.”

We are not to forget that the Lord promised that He would guide His people in the way of the Truth and show them things to come. We are to “study” to show ourselves approved—study the doctrine and endeavour to have our course of conduct harmonise with it—study to perform faithfully the duties of a loyal soldier of the cross of Christ.

The Christian soldier must study to perform even the smallest duty in a manner creditable to his calling; he must not permit himself to become entangled with other things which do not relate to his duties as a soldier and thus be side-tracked, The Christian soldier who turns aside to seek some personal, temporal advantage to the detriment of his duties as a soldier is to that extent an unfaithful soldier and likely to be drawn out of the ranks entirely.

“Study to show thyself approved.” Study the Word ; study yourself, that you may become well acquainted with yourself ; that you may know your talents for service—in what direction they lie, and what are your weak points and how they may be guarded against—that you may know both your abilities and your shortcomings. Then study to avoid error and to shun all foolish questions and profane and vain babblings. Remember that only “the foundation of God standeth sure”; that all other foundations are worthless and that all other theories must come to naught. But

“The foundation of God standeth sure, having this seal, ‘The Lord knoweth them that are His.’ And let every one that nameth the name of Christ depart from iniquity.”-2 Tim. 2 : 19.

There is much significance in the word “study” and it is important to note that this Divine injunction is given to the Church, to those who are believers in Christ and who have consecrated their lives to His service. Having been reckonedly cleansed from sin, we are to give all diligence to the work of studying to make this reckoned cleansing, this imputed righteousness, an actual thing, to the extent of our ability. It is purely of Divine grace that we are reckoned righteous before we are actually so. Looking at our hearts and seeing in them not only our good and honest intentions, but also our desire for righteousness and our efforts to become righteous in the way He would approve God accepts the will for the deed. Accordingly, He counts us as righteous now and treats us as His children, since we have been redeemed from the curse and have accepted His gracious provision for reconciliation.

Let us, then, study our hearts to see that we are striving daily to cast out all the old leaven of sin ; to be sure that we are not content to allow it to remain in us and work in us; otherwise we prove by our course that our love for righteousness is growing weaker. Happy are those who find that they are not merely working down the leavened mass occasionally and allowing it again and again to ferment, but are casting it out, by constantly resisting sin, by cleansing their thoughts, words and deeds with the Truth and cultivating the blessed “fruits of the Spirit”—love, joy, peace, etc.

Only the studious find the way to Divine approval and acceptance. Let us study to see that our lives are an honor to the cause we have espoused; that we abstain from even the appearance of evil ; that we are circumspect in all our conversation, in our conduct—watching our thoughts, our lips, our lives. Let us study to be diligent in every duty, performing it with a ready mind and with joy and gladness of heart. Let us never lose sight of the fact that we are soldiers, and that as true soldiers we are to learn to “endure hardness.”

A soldier has many trivial duties to perform and he is as really doing his duty as a soldier when he is polishing his armor, foraging, cooking his meals, cleaning camp or building bridges for the army to pass over, as when he is fighting the enemy. Such things are incidental work, but are necessary and entirely consistent with his commission as a soldier and should not be regarded as entanglements and hindrances. These duties cannot be disregarded nor carelessly done without a measure of unfaithfulness.

So with the Christian soldier. The routine of life—housework, shop work, daily toil, anything, everything, incidental to a proper and honest provision of “things needful” for ourselves and those dependent upon us for support as well as for provision for the prosecution and care of the Lord’s work—all this is a proper part of our engagement as soldiers of the Lord.

The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin with which to pay his Master’s taxes and his own, as when proclaiming, on the day of Pentecost, the “raising up” and ascension of the Lord. The Apostle Paul was as truly a soldier of the cross and doing his proper work as such when making tents (rather than be chargeable to any) as when at Mars Hill he preached Jesus and the resurrection. Whatever is done with a view to the glory and honor of our Lord, the Captain of our salvation, or for the benefit of any of our fellow-soldiers, or for our own preparation for this warfare, or in the discharge of obligations which our Captain has recognised and approved, is proper work for us as soldiers and is not entanglement in the affairs of this life.

Correspondence.

To the Brethren of The Berean Bible Institute,
Melbourne, Australia.
Beloved of the Lord,

Greetings of love and peace in the precious name of our Beloved Redeemer and King, the Lord Jesus, our Head.

A copy of “Berean Bible Student” published in San Francisco, Calif., has just been given to me, and in that paper, I see the announcement that you brethren are going to publish a “Covenant Book” and are now taking orders for the same. I would like you to add my name to your list of orders, please.

I have been using this book, kindly loaned to me by a Sister of our Class; and it has been a great blessing to me, so would like a copy of my own. I have not been very long in the truth; just a little over two years, but the truth is very precious to me. You may understand what I mean when I tell you I was a minister in the nominal systems. But step by step I see the leading hand of a loving Father. First, I saw the error of eternal torment; this led me to the First Day Adventists, but when the truth was presented to me, as given us by that faithful servant, our Beloved Pastor Russell, I knew I had at last reached my heart’s desire, to know my Lord in all His fulness. And as the beauty of the Divine Plan of God was revealed to me I found out how little I knew of God’s love for mankind.

So to-day finds me in humble worship at the feet of my Blessed Redeemer, seeking to learn of Him who was meek and lowly of heart. Till, my lessons learnt in the School of Christ, I shall hear the call to come up higher, where I shall see my Saviour face to face.

May the Lord richly bless you brethren is my earnest prayer and with much Christian love, I am, by His divine favour.

Your Brother in Christ, M.E.P,
Dear Brother, Victoria

Will you please send me half a dozen cards of the best variety.

I have tread the two English friends views of Present Truth, and although very impressive, I agree with the presentation in the December “P.P.” To some it does seem an unreasonable time and nothing done, since the Second

Advent. But there has been a great harvest work done, and “the harvest is the end of the age.” Surely we are now “in the day of His preparation.” Nah. 2: 3.

Wilk brotherly love, I remain, yours in the one hope of our calling. P.K.D,

Bible Class Assemblies.

All interested friends will please note the addresses and times of meetings held in the various cities. These gatherings are unsectarian, and all able to attend will be very welcome.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall). First Floor, Room 7— Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—Liverpool Buildings, Flinders Street—Sundays, 3 p.m. and 6 30 p.m.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids’ Chambers 459 Hay Street East—Sundays, 3.45 p.m and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

The Great Salvation.

“How shall we escape if we neglect so great salvation?” Heb. 2: 3.

THIS question is addressed to Christians, and not to the unconverted, as is often supposed. This the context proves. The writer of the epistle addressed it to the church. It seems particularly adapted to converted Jews, who were familiar with the writings of the Old Testament. We have in this epistle some of the most earnest exhortations to be faithful to the Lord, and the very best reasons and motives given for our encouragement. The text and context are of this character and if we are Christians we will find such applicable to us. It is important that we should, in order to get the benefit of the exhortation, remember that it means us. “How shall we escape, if we neglect?” On account of certain facts referred to in the first chapter, the second opens with : “Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” This certainly must refer to Christians; and there is danger of losing what we have received, unless we do give heed.

The idea is suggested that neglect of the truths would cause them gradually to slip away from us. Backsliding is a gradual process, caused by neglect of truth and neglect of duty in obeying the truth. These are related to each other, and it seems that either may come as the cause of the other. The only safeguard against backsliding and consequent falling away, if persisted in, is to advance. Standing still seems to be impossible. In the sixth chapter the apostle seems to make falling away the alternative of going on to perfection. The Lord has arranged our life as a current against which we must row if we would go up, and He has placed the reward, the Great Salvation, at the head of the stream. If we would gain the prize, we must “run,” “strive,” “fight” or “overcome.” If we fold our arms, we shall glide downward. It is easy to go with the multitude, but is difficult to stem the flood, and we may be sure, “This vain world is not a friend to grace, to help us on to God.” What is worth having is worth striving for, and God has in both natural and spiritual things placed the valuable out of sight, or where it can be gained with difficulty. Our appreciation of the value of anything is shown by the earnestness with which we strive for it. We should be constantly seeking to know more of the truth of God for the purpose of obeying it. If we seek for truth merely as a theory to gratify our own curiosity, or for the purpose of showing our ability to cope with those who hold error, our intellect may be filled at the expense of our affections. Religion without love to both God and man, is as the body without the spirit—dead.

Charity or love is the crowning excellency of Christianity, and is necessary to fit for the Great Salvation. . “Add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness; and charity.” 2 Peter 1 : 5-7. Love is last and greatest. These additions secure the abundant entrance into the Kingdom of God. (Ver. 11.) Without the last all is vain. Though I speak with the tongues of men and angels and have not love I am become as sounding brass, or a tinkling cymbal. And 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. (Cor. 13: 1-2.) There is a kind of knowledge that cannot be gained from books, but comes by experience as a fruit of the indwelling of the spirit of God. “He that loveth not knoweth not God, for God is love.”

Love is an experience, and includes in it an earnest desire for the well-being of the object loved. Until we have sympathy and love for mankind, such as would prompt us to do all in our power for their salvation, we cannot know God. To know Him thus is to be in unison or fellowship with Him, and hence is eternal life.

Day by Day and Hour by Hour

God broke our years to hours and days
That hour by hour and day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future rife
With woe and struggle meet us face to face
At just one place
We could not go,
Our feet would stop; and so

God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Our pathway lie so threatening and so steep;
But we can go, if by God's power,
We only bear the burden of the hour.
—Anon.

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The Time of the End. Christ's Kingdom. The Days of the Son of Man.

THE following thoughts were called forth in response to a paper received from London :-- "While agreeing that it is absurd to claim, as some do, that Christ's Kingdom was set up and the millennial reign begun over 60 years ago, we must dissent from some of the conclusions which the writer of the paper expresses.

"Because of the expectations based upon some supposed time features, which were not supported by Scriptures, not eventuating, we must not go to an extreme and throw aside Scriptural Time prophecies, which have undoubtedly had fulfilment in this 'Time of the end,' nor the very evident facts of our Lord's 'parousia,' of the Harvest period and of the end of the Age.

"Regarding what Bro. Russell said about 'if 1915 passed and the world's affairs continued serenely to go on that it would prove the Chronology wrong and work irreparable wreck to the Parallel Dispensations, Israel's Double and the Jubilee calculations and "the Gentile Times" '; this has been unreasonably made an excuse for throwing aside all his works and teachings and starting other publications and going into various theories. The fact is that, aside from the Parallelisms, Jubilee Calculations and Chronology, his writings are just as beautiful and helpful as ever to Bible study and the development of Christian character. It is still true, we believe, that no other works in the world have thrown so much light upon the Bible and led to an intelligent understanding of the Divine purpose respecting our poor sin-cursed race.

"There were always man worshippers and those who looked upon Bro. Russell as infallible and inspired like the prophets of old, and so when some of our expectations did not come about, they either jumped to other extremes or settled their faith on some other leader, and some seem to fall back to views of writers 150-200 years ago when the light was dim, and some lost faith entirely and fell back into the world, fulfilling the parable of the drag net in respect of the fish not desired being thrown back into the sea.

"The facts are that the world's affairs did not go serenely on after 1915. Bro. Russell lived to see some expectations fulfilled, but not all. His expectations as to all that should happen at the completion of the Gentile Times (to happen immediately) were based on human reasoning rather than any clear Scriptures. They appeared reasonable in anticipation in conjunction with the supposed parallelisms, etc.

“The ‘Gentile Times’ is a period not of any divine favour or covenant with the nations ; it was simply the period of time during which God punished Israel, by not protecting them from the ‘beastly’ powers of Daniel’s prophecy. There is nothing to say that immediately that time was fulfilled Christ’s Kingdom would be in control of the world’s concerns. There is no statement in the Bible to say that all the Church would be glorified by that time, nor that the image of Gentile powers would be smitten by the stone and scattered to the four winds right away. All this seemed possible as we looked forward (nearly fifty years ago), but it was not a correct view. We are learning more and more that our thoughts are not always God’s thoughts, His ways are so much higher and greater than ours, and Peter (2 Pet. 3) seems to warn us against having too limited views, particularly in connection with dispensational truths and the ending of this Age. Our Lord said : ‘Jerusalem shall be trodden down of the Gentiles until the “Time of the Gentiles be fulfilled.”’ Jerusalem is now no longer trodden, but is being built up and protected by the nations and the land of Palestine is again flourishing under Israel. The fig tree is blossoming again. So the world did not go on serenely and all the expectations did not fail. In fact, all the time features of prophecy concerning the ‘time of the end’ of this Age have been fulfilled. The 1260 days ending in 1798-9, when the persecuting power of Rome was broken. The 1290 days ending 1828-9, when the Millerite movement announced the coming of Christ. The 2300 days ending 1846 with the cleansing of the sanctuary class, and the 1335 days brought us the promised blessing of the feast prepared by our present Lord, 1.874. (Luke 12 : 36, 37 ; Rev. 3 : 20.) These time features are not dependent upon any system of Bible Chronology. The ‘Gentile Times’ would seem to be the only time feature requiring secular ancient history and its fulfilment confirms Ptolemy’s Canon.

“As far as Chronology is concerned, we do not believe that we have yet reached the 6000 years since the creation of man. We think the period of the Kings is uncertain and accept 1 Kings 6: 1 as correct along with Tischendorf’s note from Sinaitic MSS. re Acts 13 : 20.

“We believe that Christ’s reign will begin when the Seventh thousand year period begins and that the Church must be all glorified and begin the reign with Him and that Satan will be bound during the same time. We do not know when the 6000 years will be reached, but are assured that it will be in the lifetime of this generation, for all the signs of the presence of the Son of Man and of the end of the Age, which Christ gave to His disciples, are before us to-day, and He said, “This generation shall not pass till all these things be fulfilled.” Matt. 24, etc.

“There can be no doubt but that Daniel’s prophecy about the ‘Time of the end’ refers to quite a lengthy period of time and that the ‘running to awl fro’ and the increase of knowledge had its beginning at the commencement of last century. Our Lord also clearly indicates a certain time of Harvest----‘The Harvest is at the end of the Age.’ He also spoke of the work of Harvest of the Jewish Age; in His own day. Then it was wheat being separated from chaff, the Harvest was followed by the burning up of the chaff ; now it is separating the wheat from the bundles of tares and the tares are to be burned. He surely spoke of being present again to conduct this Harvest work, for He said that the Lord of the Harvest will first say to the reapers, ‘Bind the tares in bundles,’ etc. This work has been proceeding all our lives. Indeed, it had its commencement with the Millerite movement, since when there has always been a separated class. Bro. Russell, in Volume III, recognises that a separation work began in Miller’s day The trouble has been that we expected everything to culminate too quickly. it would’ seem to have been his thoughts about the Parallelisms and Jubilee calculations that misled. Bro. Russell to conclude that the Harvest would be a period of forty years, and that the times of restitution and the setting up of the Kingdom would date from 1878. The Parallelisms are not intimated in the Bible nor the Jubilee cycle, and there is no mention of any seventy jubilees at all. It seems strange how we took the land Sabbath of 2 Chron. 34:21 to mean jubilees. These seventy Sabbaths are the same period as Daniel’s seventy weeks, and had fulfilment in our Lord’s day and three and a half years later.

“Instead of comparing, the ending of the present evil world with that of the Jewish Age, both our Lord and Peter refer to the ending of ‘the world that was before the flood’ and to Noah’s day as being comparable to the second presence of the Son of Man. When we consider the matter, does it not seem to be reasonable that there should be as long a period of probation or warning or preparation or of separating of the godly from the wicked at the end of this present evil world, before its final destruction, as there was in the days of Noah prior to the flood? When the Lord announced the end of that Age to Noah, he said that it would not be for 120 years—‘yet man’s days shall be 120 years.’ That Age was of comparative short duration and of meagre population compared with the present. It would seem that ‘the days of the Son of Man,’ the presence of Christ prior to the great time of trouble, searching out and dealing with His people and preparing for the establishment of His Kingdom, may correspond as in other respects to the time of probation. Also that the saints will be gathered home to be with Christ to commence the reign of blessing, just as Noah and his family entered the ark some days before the deluge came down.

“The question arises as to when ‘the days of the Son of Man’ began and there is the following suggestion :-

“In Daniel 12 we read of a period of 1290 days, but as the verses stand there is no mention as to what was to happen at the end of that time. When, however, the verses are placed in their proper sequence, it is seen that ‘at that time Michael shall stand up.’ Our Lord is represented as seated at the right hand of God, until the time comes to put down His enemies. This standing up seems to indicate a return and commencing a work of preparation for His Kingdom. That may then be the time when the ‘parousia’ had its beginning. One hundred and twenty years is not a long time in God’s sight with whom ‘one thousand years are but as yesterday.’ Nor is it long even from a human viewpoint as the ‘Day of Preparation,’ including the resurrection of the Church, first those who have fallen asleep in Christ and then those who remain alive are to be ‘changed in a moment at death’—‘caught away’ to be together with the Lord at the same time, ‘the time of the end,’ the Harvest time. After the Lord’s discourse in Matt. 24, respecting ‘the signs of His presence and the end of the Age,’ He gave three parables as illustrating the procedure at that time. The Ten Virgins

indicated the condition of the Church at His coming and the separation work to follow. Some who had sufficient light to be awakened in expectation, failed through lack of oil in their vessels (hearts). It also emphasised what He had said in His discourse—the necessity of watching, for some say, ‘The Lord delayeth His coming.’ 2 Pet. 3:4 also indicates a class who would say, ‘Where is the promise of His presence.’ This parable has been in course of fulfilment since the Millerite movement, as also the next parable of the Talents. The sleeping saints were to be raised and receive rewards; according to the use of their talents they would be given responsibilities in the coming Kingdom. No doubt they are being instructed respecting their relative positions, etc., while at the same time those alive and remaining are being dealt with in the same way as they are ‘caught away to be with the Lord in the air.’ There is also another parable that speaks of the inspection of the guests by the King, and some may be found who have taken off the ‘Wedding Garment.’ These go out of the light of truth and it seems evident that this parable is also in operation. Then when the ‘Harvest is ended and the summer is past,’ when the Church is complete and with her Lord, the winter time of trouble will prepare poor humanity for the Age of blessing and the Parable of the Sheep and Goats will proceed and take 1000 years to accomplish.

“Though we have seen matters in this way for many years, it all seems to grow clearer as the days go by. They seem to be working out that way. There has been no attempt to force these views nor any thought that all must see alike on such outworkings of prophecy; at the same time one could not feel the free happy fellowship with those who once rejoiced in the ‘parousia’ truths and now deny them—the fellowship was broken between the wise and the foolish virgins, and it appears just like that.

“The blessedness at the end of the 1335 days (1874-5) was the feast of present truth then provided by our Lord who had then been present quite a time, engaged regarding the cleansing of the ‘sanctuary, etc., but by this time He had girded Himself and prepared the promised blessing of truth, that gladdened all our hearts.

“It is clearly evident that a Harvest work has been proceeding—the sound of the trumpet called us from the four winds of Heaven (Matt. 24:31) from all sects and the bundles of tares have become more and more bound up in errors. Harvest ‘siftings have been frequent, many have fallen out, lost the light of present Truth. Some, like the Fish, returned to the Sea, some like the one talented man gone into outer darkness, some like the foolish virgins who failed to enter the Marriage Chamber, and some like the man that took off the wedding garment denying the necessity and efficacy of the Cross, the Ransom for all, by adopting theories such as Universal Reconciliation, etc. The false prophets are many (Matt. 24:23,25). The testings such as might, if it were possible, deceive the elect, must be along the lines of teachings, and what we see about us confirms our faith that we are living ‘in the days of the Son of Man,’ (His parousia) and that ere long all the saints will have been glorified and the Kingdom will be inaugurated for which we have so long prayed and still do, ‘Thy Kingdom Come, Thy will’ be done on earth as in heaven.’

“It may just be added that the correct order of the verses in Daniel’s 12th chapter is to begin with what in our Bibles is verse 5 read on to verse 11, then read verse 1, then verse 12, then 4, 3, and 2, then verse 13. There are many instances of verses, also of chapters not being in proper sequence in the Scriptures. For instance Matt. 24:28 ought to come after verse 41, as can be seen by comparing Luke 17:34 to 37. Daniel’s prophecy had to be sealed unto the time of the end and may be this mixture of the verses was for that purpose.

“The message to the church of Philadelphia was ‘Hold fast that which thou hast that no man take thy crown.’ The intimation appears to be that a time was approaching when the particular danger would be to let slip the things that had been received, which had stirred so much joy and zeal in the service of Christ. The prevailing spirit and temptation of the day would be lukewarmness—a compromising of truth and principle—doctrine as well as practice. This spirit is quite evident to-day among those who did rejoice in present truth and must be overcome by those who are to be granted the wonderful reward. Rev. 3:14-21.”

Melbourne Convention.

Arrangements are now well in hand for the forthcoming gatherings to be held (D.V.) over the four days 25th to the 28th December, inclusive.

The Melbourne friends are looking forward to this Convention, together with brethren from other parts, whose presence will add greatly to the helpfulness of this season of refreshing by the Lord’s overruling providence. A warm welcome will await all able to participate in these meetings.

The address for the Convention gatherings is Clyde House (First Floor, Rooms 5 and 7), 182 Collins Street, Melbourne, and the sessions will be continuous from 2,30 p.m. each day.

Programmes will be available shortly, and accommodation can be secured as desired for visiting brethren.

The Bible Teachings on the Covenants, Mediator, Ransom, Sin-Offering, Atonement,

This book in duplicated form was completed last month, and copies have been despatched to all who have ordered. Most of our readers will know that this work is a reprint of the helpful matter published years ago on these important truths.

In its present form the book contains 265 pages, made up of 222 pages of closely printed articles, a Topical Index of 38 pages, and an Index of Scripture Citations. The binding is in dark imitation leather with the title gold stamped.

A careful study of this book is recommended for all who delight to become more and more at one with the Lord—sanctified by His truth. The price is 2/9 (65 cents) per copy, post paid. It will also be gladly loaned to those desiring, who are unable to purchase.

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

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

At the Feet of Christ.

One of the most helpful records given in the Scripture in connection with the birth of our Lord is that concerning the wise men of the East, who came seeking the new-born Jesus, the King of the Jews, with presents of myrrh, frankincense and gold, and we should be able to gather from this incident some valuable suggestions respecting our obligations to the great Messiah, and the propriety of renewing these and increasing them now as we approach the opening of another year.

The wise men—according to tradition, three in number—arrived in Jerusalem and began making inquiries respecting the newly-born Jewish King. The news soon spread, and the holy city was in commotion because, according to the prophets, Messiah, promised for centuries, was due to appear about that time; and we read again, "All men were in expectation of Him." This expectancy naturally would be heightened by the coming of the wise men or magi from a far country—supposedly Persia—to show homage to Messiah. Furthermore, there were Jews scattered abroad throughout that country who still more or less kept alive the thought of Israel's hope for the great Messiah so long promised of God, prophesied of as the bringer of blessings not only to Israel but through them to all the families of the earth.

God chose as messengers of His good tidings not only wise men but reverential men, men of faith; and His choice of these messengers from the east to arouse the people of Judea and Jerusalem and to be heralds of the great King was not an exception to the rule. Although heathen men, in the sense of not being of the nation with which God had thus far dealt and to whom He had thus far confined His gracious promises, they were, nevertheless, good men, reverential men, who delighted to know of the coming blessing of peace on earth and good will amongst men through whatever channel or nationality the Lord should be pleased to find His representative and messenger.

In one respect many of Christendom could learn numerous important lessons from these wise Gentiles. No false patriotism stood in their way to hinder their appreciation of any manifestation of divine favour to the children of men. And when they found the Saviour they were nothing daunted by the fact that His home surroundings were of the humbler sort. They worshipped Him in three senses of the word:—(1) They fell before Him, prostrated themselves, thus physically expressing their reverence. (2) They worshipped Him in their hearts and with the tongue gave expression to their rejoicing and confidence. (3) They opened their treasure-box and presented to Him three gifts appropriate to royalty: the myrrh representing submission, frankincense representing praise, gold representing obedience.

The reverent spirit of these noble heathen men who had so little light, so little knowledge respecting the great Messiah and His work, will bring to our cheeks the blush of shame as we reflect that, favoured with still brighter light to guide us to the Lamb of God, having seen His star in a still better and truer sense, having been guided to Him by the prophecies, having found Him not only a babe, but one that in prospect would bear our sorrows and carry our griefs and make His soul an offering for sin, that we by His stripes might be healed, what manner of oblation should we pour at the feet of Him who loved us and bought us with His precious blood? With what deep reverence have we bowed the knee, prostrated ourselves, given outward evidence through our bodies of full submission to our great King, of whom we not only know but of whose gracious provisions for us and for the world of mankind we have heard, not uncertainly, but with the voice of Him who speaketh from heaven? Have we offered our myrrh? Have we shown a willingness for service even to the extent of bitterness, a joy to honour the King to the extent of suffering with Him? Have we worshipped Him in heart, not with an outward form of godliness without the power—in other words, have we offered Him the frankincense of heart, adoration, appreciation and gratitude?

Have we laid at His feet our earthly substance—our gold? Have we realised that all that we have and all that we are are offerings far too small to be worthy of acceptance by the great King Emmanuel? Is this our present attitude? And will it be our attitude through coming days even until the end of the present pilgrimage?

The Apostle's words, "Present your bodies living sacrifices, holy and acceptable unto God, your reasonable service," apply not only to the primary consecration of our hearts to the Lord, but are, as the Scriptures express it, a covenant of sacrifice, an agreement to die daily to self and to be alive daily more and more in the Lord's service to glorify Him in our bodies and spirits which are His. If this has not been our attitude in the past, shall it not be our future course? Shall we not in any event continue to grow in knowledge, to grow in love, in service, in worship and in the privilege of having our little all at the feet of Him who is our gracious heavenly King, whose kingdom is so soon to be established, and who has invited us to sit with Him in His throne, to share His glory, to be participants as spiritual Israel in the great work of pouring out blessings upon the world of mankind, every kindred, people, nation and tongue?

When we give our hearts it includes all that we have and are in the highest and noblest and fullest sense—that which was illustrated by the three gifts of the wise men is all represented in the brief statement, "My son, give me thine heart." Whoever gives his heart to the Lord fully and unreservedly, gives his body, gives his worship and reverence and praise, and gives his earthly treasure, time, talents, influence, money—all—to be used in joyful service for the glory of the King.

To those who have never taken this step a prompt acceptance is urged upon them, irrespective of the gracious hope we have of a transcendent reward of glory, honour and immortality. As the Apostle declares, it is our reasonable service. Reasonable people ought to be glad of the knowledge that God is willing to accept our service, and of the

opportunity to present themselves under the covering of the merit of the dear Redeemer's robe of righteousness.

To those who have already accepted the Lord's favour, who have already presented their bodies living sacrifices, who have already given the Lord their hearts, we urge a remembrance of the fact that the sacrifice once put upon the altar must remain there, and that the longer it remains the more joyful should be the service, the more appreciated every opportunity for sacrifice, the more thankful should be the heart and the more rich should be the experience in the peace of God which passeth all understanding, ruling in our hearts and preparing us more and more through the graces of the Spirit for the glorious things which God hath in reservation for them that so love Him and so reverence His Son.

“What shall I render unto Thee
What praise sufficient could there be
For all Thy benefits toward me,
O Thou Most Holy?”

“I'll drink Salvation's cup to-day
Which Thou hast poured. Be Thou my stay!
Assist me as Thy saint to pay
My vows to Thee.

“Remembering Thy Heavenly call,
I'll strive to be sincere to all.
I pray for grace lest I, should fall
From Thine own way.

“In thought, in word, in all my ways
Thy holy standard I would raise,
Nor please nor honor self, but praise
My Worthy King.

“Today in matters small or great,
I'll serve with faithfulness and wait
For further joys. Oh, blessed state,
Thus serving Thee!

“I'll strive to `choose things that excel`
; All anxious cares I'll seek to quell,
And all discouragements repel,
And be content.

“I'll neither murmur nor repine!
I'll trust my heart to care Divine
To make of it a sacred shrine
Where Thou canst dwell.”

VNS

The Miracle Book.

The following article on The Bible has been received from one of our brethren. The writer is unknown to us, but many of the thoughts will no doubt be appreciated by our readers.

I WANT to speak to you to-night on the Bible—a miracle of diversity in unity. The Bible is its own greatest evidence to its Divine origin and authority and we cannot consider these two great facts without being tremendously impressed with the fact of the diversity of Holy Scripture and the fact of its unity.

Thinking of the diversity of the Bible I would remind you that there is diversity of language. The Old Testament was written in Hebrew, and portion of it in Chaldean. The New Testament was written in Greek. There is a diversity of authorship. These Scriptures were not written by any one man, neither by a company of men collaborating with one another. Men with greatly diversified mental calibre and training and occupation were employed in writing the Bible. Moses was a shepherd, Joshua was a soldier, Samuel was a seer, David was a King, Solomon was a philosopher, Amos a herdsman, Daniel a statesman, Ezra a scribe, Matthew was a tax gatherer, Luke a doctor, John a fisherman, Paul was a scholar. Men of such diverse temperaments and training were employed in the writing of these sacred Books. But there is a further diversity of place in which these Scriptures were produced. They have come to us from the desert of Sinai, from the wilderness of Judea, from the banks of Chebar, from the city of Zion, from the public prison of Rome, from the Isle of Patmos. There is no literary phenomenon in the world to be compared with it; not only so, but there

is diversity of form. In Genesis there are stories, in Leviticus there is ritual, in Deuteronomy there is oratory, in Ruth there is romance, in Samuel and Kings there is national history, in Job there is drama, the Psalms are sacred hymns, in Proverbs we have ethics, in Ecclesiastics we have philosophy, in the Canticles we have a love song, in Joel and Habakkuk we have rhapsody, in Isaiah and Jeremiah we have prophecy, in the Gospels we have biography, in Acts we have church history, in the Epistles we have doctrines, in Revelation we have the Apocalypse. These and other literature have place in this great spiritual classic. But not only here have we diversity of language, of authorship, of place, of forms, and of writing, but also of subject matter. Is there any other book in the world to be, compared with it from this standpoint? In the Bible we read of God, men, of angels and demons, of Jews and Gentiles, of Christians and pagans, of saints and sinners, of the church and the world, of peace and war, of friends and foes, of blessings and curses, of holiness and sin, of honour and shame, of faith and unbelief, of time and eternity, of life and death, of love and rage, of heaven and hades. These and countless other subjects are brought to our notice within the covers of this extraordinary volume.

But we are not impressed with any sense of incongruity. There is an eminent fitness in the revelation of these Tremendous Themes to one another. Nor were these writings produced at any one time; they do not belong to any one age; they have come to us as the growth of some 1,500 to 1,600 years. Is there any other book in the world that can be compared with this as to its diversity? Were the number of subjects treated or their equivalent brought together in any other book no publisher would take the risk of publishing it and no purchaser would ever buy it and yet the Bible is the most widely circulated book in all the world. Other books have a season, they have a run and then we hear of them no more. But this book lives on through the ages, and outlives all other literature and is the Queen of all literature. But I think our astonishment is infinitely greater when we come to realise that notwithstanding all this diversity the Bible is nevertheless A Sublime Unity. We take the fact of this unity, then its nature. There are laws that govern organic unity. There are two kinds of unity which we may speak of as mechanic and organic, Mechanic unity is the unity of a building and is lifeless. Organic unity is the unity of a body and is alive, Scripture in its unity is not mechanic, it is organic. 'What are these laws? I only know of three. First, each and every part is essential to the whole. A famous Hebrew scholar once heard a sermon and criticised it, and said that the sermon was twice too long, it should be cut in half, it does not matter which half. It is quite evident that sermon was not a unity. It cannot be said of the Bible that it is twice too long; that we could well do without one half and it does not matter which half. The Bible is a whole in order to the perfection of the body. Every member is necessary. It does not follow that every member is vital.

If you gave me the choice of having the top of my finger cut off or my heart taken out, I should not take long to decide, but when the top of my finger is cut off the body is no longer perfect. We are not going to claim' that every part of Holy Scripture is of equal value, but we claim that every part is essential to the whole, and that it all originates in the will and revelation of God. The two Testaments are essential to one another. They brood over the mercy seat as the cherubim of gold did of old, each answering to the other. "The New is in the, Old contained, the Old is in the New Explained." Genesis and Revelation are essential to one another. Genesis is the book of commencement, Revelation the book of consummation. There can be nothing before the commencement, there can be nothing after the consummation and so Genesis anticipates Revelation and Revelation consummates Genesis. Each and every part is essential to the whole. The second law that governs organic unity is this, that each part is related to and corresponds with every other part, Genesis with Matthew, the two great beginnings. The books that introduce the two covenants, Leviticus and Hebrews—Leviticus giving all that is essential to Judaism and Hebrews all that is essential to Christianity. Exodus with Acts—Exodus telling of the nationalisation of the people of God and Acts of the beginning of the Christian Church and the first generation of her history. Joshua with Ephesians of the Inheritance of the heavenly people. Daniel the Old Testament Apocalypse with Revelation the New Testament Apocalypse, pointing beyond the rise and fall of the world's empires to the coming of Him who is King of kings and Lord of lords. Each other is related to every other part, corresponds with every other part.

There is an extraordinary illustration of such correspondence. You take the first three chapters of Genesis and the last three of Revelation and you will find that each of these three chapters of Genesis and last three of Revelation treats of the same subjects but in the reverse order. In Genesis we have the first Heaven and Earth, in Revelation 22 the last heaven and earth. in Genesis 2 we have husband and wife, in Revelation 21 the Lamb and the Bride. In Genesis 3 the sentence is pronounced upon Satan, and in Revelation 20, the sentence is executed. It is little wonder that the devil attempts to get us to believe that the one book is all myth and the other all mystery. We claim that where there is organic unity every part is pervaded with the spirit of life. Hebrews speaks of the Word of God being alive and Peter speaks of the Word of God which liveth and abideth for ever. The Word of God is not a dead letter. We can no more leave the Bible alone or leave it out of our reckoning than we can leave Christ alone. Christ does not derive His value from the Bible ; the Bible derives its value from Christ. Only through the Bible can we get to Christ ; our eternal knowledge of Christ comes through the Bible.

There can be no question as to the fact of organic unity in the Scripture. The nature of that unity—structural unity : The Bible is built up in an extraordinary way not to be accounted for by accident or chance and in both Testaments we find some sequence. For instance in the Old Testament from Genesis to Esther we have history and further back we cannot go. But begin that first verse of the first of Genesis and interest is aroused, we are led on through all these Books right to the sublime end in the Apocalypse of John. We are impressed as we read with the amazing diversity of which we have spoken. The thing unfolding presents-itself as a sublime story. All these stories are one story, all these revelations are one revelation and all these records are one record. Across the whole of the Old Testament you may write the word expectation and across the whole of the New you may write the word realisation. In Genesis there are Origins, in the Revelation there are issues and all the way between from Exodus to Jude there are processes

leading from those origins to those issues. The revelation of God to man has been made in history and everywhere in Holy Scripture there is historical continuity and “sequence. There is historical unity everywhere in Scripture ; there is further Prophetic Unity. Here there is opportunity for the wildest confusion and multiplied contradiction, as witness modern prophecies. But although there was not and could not have been any collusion among the writers of Holy Scripture there is no contradiction.

There are four great themes of prophecies—the Messiah, the Jews the Gentiles and the Church. Some treat of one and some of another and not a few touch upon them all. But there is an amazing harmony everywhere, there is no contradiction among the voices. In the Old Testament there are predictions, in the New there are fulfillments. In the Old we get types, in the New anti-types. The whole of the Old is leading up to the First Advent and the whole of the New is leading up to the Second Advent. There is prophetic unity as well as structural unity, and historical unity everywhere in Scripture. Let me remind you further that we have here doctrinal unity. Now, were men left to themselves how utterly impossible it would be to have synthesis of doctrine and harmony of teaching. But these many writers across the Ages were not left to themselves. It is a wonderful Book and if it is not inspired it is much more wonderful !

Everywhere in Scripture Jehovah is God. To take one doctrine, we are told in some quarters that Jehovah was the tribal Deity of the Hebrews placing Him much on a level with Ashtoreth of the Old Testament and in the New declared that Jehovah was the God of all the earth, the creator of the universe and its sustainer. The Jehovah of the Hebrews is no tribal Deity, He is the God of all men. God so loved—not the Hebrews, nor the Church—but the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

Everywhere in Scripture man is a sinner. The Old Testament does not present man as half a beast on his way up to morality and the New as a man made like God ; both Testaments agree in saying that man has sinned and come short of the Glory of God. There is perfect harmony of doctrine. Both Testaments teach that Christ is the One and only Redeemer and His Cross our only hope. Redemption in the Old Testament anticipated, is in the New accomplished and it is from the Act to the Apocalypse applied. It is the One Great Theme which runs through all the Scriptures. It is the note that dominates in this Orchestra from start to finish.

We also have spiritual unity. Think of the level of thought in the Bible. Think of its range, of its vision. Think of the sublimity of its themes. Think of the loftiness of its ideals. Think of the power of its appeals. The horizons of the Bible are infinitudes and immensities. The current coin of this realm is Faith, Love and Hope. Think what the Bible has done for the individual. Think of the countless millions who, were they with us still would say, “this and thing I know—that whereas I was blind now I see.” No man ever came to say that by studying philosophy or science, but many have through an acquaintance with the Word of God. Think of what the Bible has done for society. Think what it has done for the Church of God throughout the world and in all ages and for national life especially for our own and for the whole wide world and where the Word of God goes it is accepted and believed. There is emancipation, there is deliverance from the degradation and from cruelty. The Bible has brought release and relief to men and women and safe guarding of children. It has turned the demons out of cruel hearts and made men sober and kind. If the Bible is to be judged by what it has accomplished then verily it is the Book of Books and the Word of God: It could have no other origin than God Himself. And if of Divine origin then it is of Divine authority. It does not need our apology or our special pleading. Give it a chance, it will demonstrate its own character and its own Power.

This is the staff upon which multitudes of Pilgrims have found their way to the shining home far away up among the delectable mountains. This is the star that has guided mariners on the storm tossed oceans through the ages. This is the weapon with which Christian soldiers have fought their battles to glorious victory. This the compass that has guided men in darkness and distress. This is the Book on which your sainted: mother and father laid down their heads as upon a pillow in the last moments of life and passed away crooning some Old Testament Psalm such as “The Lord is my Shepherd I shall not want” etc. This is the Book of all ages and they who build upon it are as eternal as God.

“A Review of the Doctrines.”

A supply of the above book in unbound form has been kindly sent to us by the author, Bro. H. J. Shearn, of England, and sufficient will be bound from time to time to meet the requirements of our readers.

This little book of 92 pages makes an ideal textbook for Class study; it is being used in this way at present by the Melbourne Class. We would be pleased to hear of other Classes or individual brethren desiring copies. The price will be low—just to cover the binding and postage.

That I May Know Him.

(Phil. 3: 8-10.)

“Lord, let me talk with Thee of all I do,
All that I care for, all I wish for, too.
Lord, let me prove Thy sympathy, Thy power,
Thy loving oversight from hour to hour!
When I need counsel, let me ask of Thee:
Whatever my perplexity may be,
It cannot be too trivial to bring
To One who marks the sparrow’s drooping wing,

Nor too terrestrial since Thou hast said
The very hairs are numbered on our head.
'Tis through such loop-holes that the foe takes aim,
And sparks, unheeded, burst into flame.
Do money troubles press? Thou canst resolve
The doubts and dangers such concerns involve,
Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear.
Before the mysteries of Thy Word or will,
Thy voice can gently bid my heart be still,
Since all that now is hard to understand
Shall be unravelled in yon heavenly land.
Or do I mourn the oft-besetting sin,
The tempter's wiles, that mar the peace within?
Present Thyself, Lord, as the absolving priest,
To whom confessing, I go forth released.
Do weakness, weariness, disease, invade
This earthly house, which Thou, Thyself, hast made?
Thou, only Lord, canst touch the hidden spring
Of mischief and attune the jarring string.
Would I be taught what Thou wouldst have me give,
The needs of those less favored to relieve?
Thou canst so guide my hand that it shall be
A liberal 'cheerful giver,' Lord, like Thee,
Of my life's mission do I stand in doubt,
Thou knowst and canst clearly point it out.
Whither I go, do Thou Thyself decide
And choose the friends and servants at my side.
The books I read, I would submit to Thee,
Let them refresh, instruct and solace me.
I would converse with Thee from day to day
With heart intent on what Thou hast to say;
And through my pilgrim walk, whate'er befall,
Consult with Thee, O Lord, about it all.
Since Thou art willing thus to condescend
To be my intimate familiar friend,
Oh, let me to the great occasion rise,
And count Thy friendship life's most glorious prize."
—Selected.

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The Power to Overcome.

(Continued from last issue.)

LET us consider some of the good results that may be expected after receiving the Lord’s spirit, so that we may mark any good progress in our lives and in the lives of others, and thus be encouraged to seek more and more to be armed with the mind of Christ.

In proportion, as the Lord’s people are filled with His holy spirit or influence, and are expanded and enlarged by it, they have less of the spirit of fear which is at the present time filling the hearts of men. ‘The spirit of fear in a Christian is a spirit of doubt, and marks a lack of faith, a lack of the holy spirit. The spirit of fear is a fruitful source of evil in spiritual matters, in every feature of the Christian growth, individually, and as a Church. The child of God who is filled with the holy spirit, is a giant in comparison with his own natural self; because his fears are quelled, his heart is established, his faith is rooted and grounded, and his soul is anchored sure and steadfast within the veil. Thus he is held from being driven on to the rocks of disaster, when the ‘stormy winds of trouble prevail. The holy spirit is thus a power to those who possess it which has often caused amazement to their enemies.

This spirit of God in the Christian is not only a spirit of power, but a spirit of love, says the Apostle. The love here mentioned is not that natural love possessed to some extent by all mankind and even by the brute creation — in large measure a spirit of selfishness. In those who receive the holy spirit of love, this natural love should become intensified, broadened, deepened, and should more and more lose its selfish characteristics, and become a generous love, a self-sacrificing love, based not upon selfishness, but upon principles of righteousness, truth, goodness, and the possession in general of the spirit, disposition of God. And this spirit of love should continue, increasing and abounding until that

which is perfect is come, that which is in part having passed away.-1 Cor. 13: 10.

There is no more wonderful manifestation of the holy spirit in the Lord's people than that which the Apostle denominates, "The spirit of a sound mind." The Lord's people, by nature, are not more sound of mind than are the world's people; quite the contrary. The tendency of the Gospel is to attract the more imperfect who realise their own weakness, and their need of grace and strength from on high, rather than to influence those who are of stronger and sounder minds, who, comparing themselves with others, have a self-satisfied, self-righteous spirit or mind. But wherever the Truth is received into good and honest hearts and brings forth its legitimate fruitage, the Lord's people become partakers of His holy spirit; whether naturally strong or weak they thereby obtain "the spirit of a sound mind,"—their judgments are clearer, truer, more trustworthy than before. This is because they have before their minds, first of all, the explicit directions of the Lord's Word in respect of what they should do, and what they should not do—directions which cover almost every feature and aim of life. Those who have accepted the Lord as their Instructor and Teacher, who have His spirit in their hearts are thus preserved from the snares and' difficulties which befall those who have not the guidance and direction of superhuman wisdom.

The question arises, how or wherein does the impartation of the holy spirit to the Christian serve to repair his judgment and become to him the spirit of a sound mind? The Divine mind is perfect, "sound," and consequently to whatever extent Christians are able to set aside their own minds or judgments on any or all matters, and to accept instead the Divine mind, will, judgment, for the control of their lives, to that extent they will have the spirit or disposition of a sound mind—God's mind. It is not implied by this that the brains of Christians undergo a change or a reversal of the order of nature in their operation, but that under the guidance of the holy spirit such learn gradually to rectify the errors of their own judgments in respect of all the various questions and affairs of life.

When we measure our judgments with the per. feet standard, we find that we are either too fast or too slow, too weak or too strong in our mental and physical emotions. And while we are quite unable to alter our methods of thought and action so as to have them perfect and in full accord with those of our Lord Jesus—being armed perfectly with His mind—nevertheless, we are enabled to regulate our thoughts, our judgment, according to the standard which is before our minds, in a way and to a degree which those who have not this perfect standard, or who are not seeking to be regulated by it, will neither appreciate nor be able to copy. To those who thus seek to place themselves completely under the control of the Lord, and have Him come in and sup with them, receiving richly of His power there is the feeling of being well armed to withstand the tests and difficulties of the narrow way.

There is no doubt much of satisfaction in, the joy and peace received under such conditions, under the smile of the Lord's countenance, when we have realised His blessing; but probably we have felt that our joys and rejoicings in the spirit of to-day, have often faded into a measure of disappointment on the morrow, and seeking to know the reason, we have no doubt found that something has come into our minds and hearts, and, these being not as fully submitted to the Lord as previously, He has not been able to fill us with the same measure of His spirit.

Why is it that this condition comes about, so that we lose some of the spiritual blessings we might have had and which we desire to have? The natural, earthly disposition is for the mind to be drawn to material things, for which the fleshy body appeals; and although the human will is reckoned dead when we gave ourselves to the Lord, it will not be actually dead until our earthly course is finished, when that which is in part shall merge into that which will be perfect. So, to keep the mind from wandering on those things beyond what is necessary, we need to feed it with good spiritual food and have it set in the right direction.

We want to get so fenced off from the world that we will no longer desire those things, but as the Apostle says, "Set your affections on things above, not on things of the earth." This word "set" is one that indicates continual setting. We want to keep setting; set the mind to-day and to-morrow set it early, and if it slips off early set it back again, and if it slips off set it' back again. By 'and by we will find that there, is less inclination for the mind to think on the unprofitable things and we will thus be gaining the victory over the Old nature. If we could always keep in mind that we 'are following Christ all our days and all our hours, desiring to have His mind dwell in us continually, what a help it would be in the moments of temptation.

Regarding our days and hours, our consecrated time, the following is quoted from the writings of one on this subject—"In things spiritual, the greater does not always include the less, but the less more often includes the greater. So, in this case, time is entrusted to us to be traded with, for our Lord. But we cannot grasp it as a whole. We instinctively break it up ere we can deal with it for any purpose. So, when a New Year comes round we commit it with special earnestness to the Lord. But as we do so, are we not conscious of a feeling that a year is too much for us to deal with?

"And does not this feeling that we are dealing with a larger thing than we can grasp take away from the sense of reality? Thus we are brought to a more manageable measure, and as the Sunday mornings or the Monday mornings come around, we thankfully commit the opening week to Him, and the sense of help and rest is renewed and strengthened. But not even the six or seven days are close enough to our hand; even to-morrow exceeds our tiny grasp, and even to-morrow's grace is therefore not given to us. So we find the need of considering our lives as a matter of day by day, and that any more general committal and consecration of our time does not meet the case so truly. Here we have found much comfort and help, and if results have not been entirely satisfactory, they have been more so than before we reached this point of subdivision.

"But if we have found help and blessing by going a certain distance in one direction, is it not probable we shall find more if we go further in the same? And so, if we may commit the days to our Lord, why not the hours, and why not the moments? And may we not expect a fresh and special blessing in so doing?

"Maybe we do not always realise the importance of moments. Only let us consider those two sayings about them,

“In a moment shall they (lie,” and “We shall all be changed in a moment,” and we shall think less lightly of them. Eternal issues may hang upon any one of them,, but it has come and gone before we can even think about it. Nothing seems less within the possibility of our own keeping, yet nothing is more inclusive of all other keeping. Therefore let us ask Him to keep them for us.

“Are they not the tiny joints in the harness through which the darts of temptation pierce us? Only give us time, we think, and we shall not be overcome. Only give us time, and we could pray and resist, and the devil would flee from us! But he comes all in a moment, and if it is an unguarded, unkept one, we utter the hasty or exaggerated word, or think the un-Christ-like thought, or feel the unChrist-like impatience or resentment.”

How clearly, then, in moments like these we have demonstrated to us our own weakness, and that without the keeping, guarding and guiding of the Lord in the heart and mind there can be no overcoming at all. And since the Lord has called us by His divine power, adopted us as sons into His household and given us all things that pertain unto life and godliness, it then rests with us as to whether we are making full use of the privileges and opportunities thus provided for us through Christ.

How encouraging is the exhortation of the Apostle, “Let this mind be in you which was also in Christ Jesus,” As though he would say, “the Lord is just waiting to fill us with His spirit, if we are only in the fit condition to receive. it :”—the mind or disposition displayed as He willingly made Himself of no reputation, taking the form of a servant, being found in fashion as a man, humbling Himself and becoming obedient unto death, even the death of the cross. Here we see in Christ, humility in perfection ; one of the most beautiful and admirable characteristics that adorned His life and death. How truly were His own words exemplified throughout His ministry—”Take my yoke upon you and learn of Me, for I am meek and lowly in heart.”

How appealing were His actions and words, when His disciples were found disputing who would be the greatest in the Kingdom, by calling a little child and thus indicating the necessity of such humility, innocence and purity in the hearts of all who would hope to enter into His Kingdom. And could there be a more suggestive lesson than that which He gave as He and His disciples gathered to partake of the last Passover supper and the institution of the Memorial of His death — the washing of their feet, the meanest duty that had been overlooked. “Let this mind be in you which was also in Christ Jesus.”

The servant is not greater than his Lord, and as we seek to do the humblest service for our Lord, in our own upbuilding or assisting each other in the Christian way, we must realise that it is “not by might nor by power,” from which any good results may be obtained, but “by My spirit, saith the Lord.”

Realising, then, the rich provision that the Lord has made available to all His faithful people, who, like their Master, have set their faces Zionwards, going forth to Him without the camp, hearing His reproach, having no continuing city here, let us with the Psalmist of old declare—”One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple. For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide Inc; He shall set me up upon a rock. Though his host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. When thou snidest, ‘Seek ye my face,’ my heart said unto Thee, ‘Thy face, Lord, will T seek.’ I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord : be of good courage and He shall strengthen thine heart: wait, I say on the Lord.” (Psa. 27:4, 5, 3, 8, 13, 14.)

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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

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

Gathered as Christian citizens

SPEAKING at the Intercessory Services for World Peace, recently held in Melbourne Town Hall, the Archbishop is reported to have said :—

“Those present had gathered as Christian citizens realising that God had attempted to redeem the world,” and that “they realised that God was love and that He advocated peace on earth and with one another.”

The inference seemed to be that God was unable to deliver mankind from all the oppression of wicked men, unable to accomplish His purpose of peace and good will on earth.

How the words of the Lord through the prophet Isaiah contrast with such a conception of Divine power. Isa. 55: 8-11,—” . . . So shall my word be that goeth out of my mouth ; it shall not return unto me void, but it shall accomplish that which I please; it shall prosper in the thing whereunto I sent it.” Isa. 43 : 13,—”I will work and who shall hinder it,” and again Isa. 14: 24,27,—”The Lord of Hosts bath sworn saying, Surely as I have thought so shall it come to pass and as I have purposed so shall it stand ... for the Lord of Hosts has purposed and who shall disannul it and His hand is stretched out and who shall turn back.”

It is very true that God has purposed that in due time righteousness, peace and good will shall abound on earth, but it would be quite untrue to say that He has attempted to establish such conditions among men. God does not “attempt”

and fail as man so generally does; what God desires He simply does and none can hinder. The difficulty which presents itself in the present permission of evil arises from the lack of understanding of the Bible and the great Divine Plan of the Ages. (Eph. 3: 9-11, Diaglott.)

The usual thought, that God has been trying to convert the world all down the ages, is quite unscriptural. Each age in the past has had its purpose which has been accomplished and step by step the Divine Plan progresses. In the meantime mankind generally is having experience of the consequences of disobedience to Divine arrangements, of learning how utterly hopeless is the prospect of even the best efforts of men ever being able to bring in the Golden Age and that there can be no happy lasting condition of peace and good will, health and life on earth until God shall establish His Kingdom and put judgment to the line and righteousness to the plummet. That is why we are taught to pray, "Thy Kingdom come, thy will be done on earth as it is in heaven." "Give the King (Christ) Thy judgment O God, and Thy righteousness unto the King's son. He shall judge Thy people with righteousness and Thy poor with judgment. The mountains shall bring peace to the people and the little hills by righteousness. He shall judge the poor of the people and shall save the children of the needy, and shall break in pieces the oppressor . . . In His days shall the righteous flourish ; and abundance of peace so long as the moon endureth etc." (Psalm 72.)

The present distressing conditions so evident throughout the world, causing men to fear as to "what is coming on the earth" (Luke '21 : 26), are such as have been so abundantly prophesied concerning our day and will result in a general breaking down of the unrighteous elements of society and nations, thus preparing for Messiah's reign—the new age so soon to dawn. "The morning promised long when truth and right and holy might shall overthrow the wrong."

My Jewels

"Shall I hold them back—my jewels
Time has travelled many a day
Since I laid them by forever,
Safely locking them away;
And I thought them yielded wholly,
When I dared no longer wear
Gems contrasting, oh, so sadly!
With the adorning I would bear.

"Shall I keep them still—my jewels?
Shall I, can I, yet withhold
From that living, loving Saviour,
Aught of silver or of gold?
Gold so needed that His gospel
May resound from sea to sea;
Can I know Christ's service lacketh
Yet forget His 'Unto Me.'!

"No; I lay them down—my jewels,
Truly on the altar now.
Stay I see a vision passing
Of a gem-encircled brow
Heavenly treasure won by Jesus,
Souls won through Thy gift outpoured;
Freely, gladly, I will offer
Jewels thus to crown my Lord!"—Selected.

Christmas Convention.

The brethren of the Melbourne Class extend a hearty invitation to all friends able to attend with them at the forthcoming Annual Convention, to be held over the Christmas season in Melbourne. It is expected to be a very profitable time with Bible Studies, Addresses and Fellowship before the Lord.

The gatherings will be held (D. V.) in the usual meeting room in Clyde House, 182 Collins Street, Melbourne, and it would assist with the program if all visitors expecting to attend would kindly so advise as soon as possible.

Further particulars will appear in next issue. A Baptism Service will be held should any friends desire to symbolise their consecration to the Lord.

Correspondence

Canada. Berean Bible Institute.
Dear Brethren,

It is quite a long time since we had any correspondence, but we think of you continually, and remember all our brethren even though we do not know all by name. Enclosed please find Money Order for —, for which please send ten V.P. leather “Mannar,” (I presume the price is the same as the last shipment). We would be very pleased to receive them as soon as possible, and may the Lord bless your efforts to Him and His.

Yours in His service,
B.C.H.

Dear Brother, U.S.A. Your letter just arrived; thanks for credit.

Glad you sent the sample pages of the book you are getting out on the Covenants, etc. I have been advertising now for several months for these books, and no replies. Have about given up ever securing any, so I am placing an order with you for two of your books as soon as you are ready to send them.

With Christian love and best wishes for your work in His name,
Sincerely yours,

Queensland.

Dear Friends,

Enclosed is 2/6 for another year’s “People’s Paper,” also 1/9 for “Daily Heavenly Manna,” and “Zionism in Prophecy” 1/-. I am enclosing also for postage.

I am greatly interested in the events in Palestine, and if it will not inconvenience you, I would be so pleased to know what you think of things there.

With all good wishes for the Institute,
Yours faithfully, C.R.A.

Tasmania. Dear Brother,

Thank you for letters, also tracts. I was delighted to get so many; they will keep us busy for some time. Thank you also for help on the booklet, “The Gentile Times Now Ending”; I feel sure you are right, and I do not want any thing I cannot pass on to others, so please do not send for them. Please send me instead “Zionism in Prophecy” (one copy), “Foregleams of the Golden Age,” and “A Review of the Doctrines.”

I would like to take “Watchers of the Morning.” The “People’s Papers” are a great help to me; I love to have them to give to others.. Just at present there are a few others enjoying reading them; I pray they may be helped, too.

With Christian love to Sister and yourself,
Your Sister by His grace,
F.K.M.

Tasmania. Dear Bro. in Christ,

Please find enclosed P.N. for my subscription to “People’s Paper.”

I must say how helpful I find the messages in them from time to time; one truly gets food for thought, and many helpful thoughts along the truth of Christian doctrine.

I would be pleased, dear Brother, if you could let me have a copy of the book you are now printing “What P.R. Taught.” I intended ordering one before this, but neglected to do so.

Christian love from your Brother in Christ, M.C.E.
B.L.R.

The Tabernacle.

(Continued from last Issue.) The Consecration of the Priesthood.

IN the previous article we considered the construction of the Tabernacle and some of the matters connected with Christian experiences, conditions and hopes so beautifully foreshadowed in symbol and type. How strengthening to faith in the inspiration of God’s Word it is, to see these things foretold so definitely some fifteen centuries prior to the beginning of their fulfilment. There can be no reasonable solution of this fact other than that a supernatural mind was directing the writers, as Peter expresses it,—“Holy men of old spake as they were moved by the holy spirit.” We can understand too the Divine injunction to Moses referred to by Paul (Heb. 8: 5,) “See thou make all things according to the pattern shown to thee in the mount.”

When all the structure and furnishings of the Tabernacle were complete as recorded in the last chapters of Exodus, the priest and underpriests had to be consecrated before the service for the people could be inaugurated.

In the first seven chapters of Leviticus we find general instructions respecting the ceremonies, the offerings etc., and in the eighth chapter comes the consecration of Aaron and his sons. As this foreshadowed the consecration of Jesus, “the High Priest of our profession,” and those whom, “He is not ashamed to call His brethren,” as underpriests —“Ye are a chosen generation, a royal priesthood” (1 Pet. 2: 9,)—the verses 14-36 of this chapter of Leviticus are of very special interest to us.

We will remember how the firstborns of Israel were saved on that dark night in Egypt when the Passover was kept

prior to the deliverance of all Israel on the following day. These firstborns—the first fruits of the deliverance—were taken to be particularly the Lord’s but later the Tribe of Levi was accepted by the Lord as instead of the firstborns in all the land. The Levites then were not given any portion in the land but were the Lord’s people to serve in regard to the Tabernacle. They could serve in the Court and so represented those justified by faith in the cross of Christ. Aaron’s house was chosen for the priesthood, out of the house of Levi, and just so the “Royal Priesthood,” members in the Body of Christ, are chosen from believers during this Gospel Age.

In this consecration ceremony of Aaron and his sons, typifying Jesus the High Priest and the members in Christ as the underpriests, we have a beautiful picture of how intimately the Lord has associated the Church with Christ. The bullock for the sin-offering was first brought and Aaron and his sons put their hands on it, thus indicating that the bullock represented themselves—their humanity—the perfect humanity of Jesus and the reckoned perfect humanity (justified) of the members in Christ, the Church. It was then slain, showing that if we are to be of the Royal Priesthood, made like our great High Priest, the human nature must be yielded up as a sin-offering. The Apostle exhorts, “I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God.”

The blood (the life) of the bullock was put about the horns of the altar by the finger of Moses, and then poured at the foot of the altar in the Court, “to make reconciliation upon it.” The vitals and the fat were burned upon the altar as a sweet savour unto the Lord and the carcass, etc., was taken outside the Camp and burned. This all so clearly indicates how in the Divine purpose and working out of the great plan of redemption, the Lord has been pleased to associate the Church with Christ in the sin-offering. “If we suffer with Him we shall reign with Him” “If we be dead with Him, we shall also live with Him.” “Know ye not that as many as are baptised into Christ are baptised into His death.”

As the animal represents the humanity of the priests, so the priests entering under the first veil represent the new creatures in Christ. The animal must be slain. It is when this sacrifice of earthly good things, earthly hopes, prospects, desires and aims are surrendered in entire consecration to the will of God—”To tread and bruise beneath the feet • the world entire ; its prides, ambitions, hopes desires, and having thus behind him thrown. what seemed so good and fair, must lowly kneeling this prayer pray, Thy will be done howe’er it cross my own”—that the holy spirit is given and the new creatures have their beginning and we are, as it were, in the Holy of the Tabernacle.

The fact that the vital parts of the bullock along with the fat were burned upon the altar “a sweet savour unto the Lord” indicates how as new creatures with much “fat” (love for the Lord), our best abilities, energies, will be used in joyful service. “He that raised up Christ from the dead shall quicken your mortal bodies by His spirit that dwelleth in you.” Rom. 8 : 11.. The more “fat,” the more flame, the more joyfulness in the sacrificial service while seeking to learn the necessary lessons in the school of Christ, in the study and application of the truth and by experiences and afflictions.

The Ram of Burnt Offering was then brought and again Aaron and his sons put their hands upon it, indicating that it represented Christ the Head and the Church, His Body. The ram was then cut into pieces, the head being placed first on the altar and then piece by piece (member by member of the Body) was laid to it and burned on the altar, showing the Divine acceptance of their sacrifice. So, in the fulfilment, Jesus, the Head was first laid on the altar, and the Church, member by member, has been following His steps. (1 Pet. 2: 21.) “Planted in the likeness of His death,”—”suffering with Him.” “Filling up that which is left over of the afflictions of Christ for His Body’s sake,” (to complete the Body). (Col. 1 : 24.) “As it is written, for thy sake we are killed all the day long (the Gospel Age), we are accounted as sheep for the slaughter.” (Rom. 8: 36.)

Then the Ram of Consecration was brought and again Aaron and his sons laid their hands upon it, representing also both Christ, the Head, and the Church, His Body. It was -slain, thus indicating that the consecration of the Church is unto death, the human body and its abilities to be spent unto the Lord. The blood was put upon the right ear, the right thumb and the right toe of priest and underpriests. This seemed like vowing unto the lord, and signing the contract with one’s own blood; that as new creatures in Christ we would be quick and diligent to hearken to and obey the Lord’s Word, to learn of His Will, by the hearing of faith. “O speak and I will hear, command and I obey.” Doing all things as unto the Lord,—to the glory of God. To do as nearly as we can like our Master who could say, “I do always those things that please Him.” “Walking in the light as children of the light ;” “walking in newness of life, not as other Gentiles walk.” “Walk by faith”; “walk in Him” (Christ).

If we are walking in the Tabernacle as priests in the Holy, in the light of the golden candlestick, feeding upon the shewbread, and sending up joyful praises and prayers upon the golden altar of incense, until the narrow way is run, we may pass under the second veil and join the great “High priest” of our profession.”

For every joy of faith,
And every high design
For all of good my soul can know
The glory, Lord, be Thine.
O! speak, and I will hear;
Command and I obey;
My willing feet with joy shall haste
To run Thy righteous way.”

The Wave Offering.

The wave offering placed on the hands of Aaron and his sons seems to mean that our consecration is unto the Lord

for ever. We present ourselves a living sacrifice to spend all our lives now and always unto the Lord. This is also shown in that Aaron and his sons had to remain in the Tabernacle for seven days. The same thing is indicated in the Passover Feast after the lamb was slain. No leaven, which always typifies sin, corruption, confusion, adulteration, or impurity, was to be eaten nor found in their houses for seven days. It was the feast of unleavened bread and means that when we have been redeemed by the Lamb of God that taketh away the sin of the world, our endeavour must be to live lives of holiness unto the Lord all our days ---for ever.

The fat, rump and vitals of the Ram of Consecration were placed on the hands of Aaron and his sons together with three cakes :— (1) An unleavened cake which would seem to represent the actual purity of Jesus and the imputed purity of the members in Christ as men, as attested by the Law of Moses—justification. “The righteousness of the Law is fulfilled in us who walk not after the flesh but after the spirit.” (Rom. 8: 4.) (2) An unleavened cake mingled with oil, which refers to the sanctification of the spirit. “If the spirit of Him that raiseth up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you.” (Rom. 8:11.) (3) The wafer (usually made with honey) would indicate our hope and faith in the exceeding great and precious promises.

The whole wave offering was then waved before the Lord; it was not laid down by Aaron nor his sons, but Moses took it and placing it for the Lord’s acceptance upon the altar it was burned by fire. “They were consecrations for a sweet savour ; an offering- made by fire unto the Lord.” (Lev. 8: 28.) Then Aaron and his sons were sprinkled with the blood and oil showing the contract complete; consecrations accepted, they were now constituted priests of God.

Thus is shown that our consecration to the Lord means the using of all our strength and best powers in His service, even unto death. It is only during this Gospel Age that the antitypical priesthood is being chosen. Jesus the great High Priest was anointed at Jordan and the underpriests have been in course of selection since Pentecost. No one prior to this, had the wonderful opportunity of so running as to gain this prize of the “high calling of God” and once the full number is complete, the Gospel Age will close—this door will be shut and no others can enter.

It is good to know, however, that this priesthood is being chosen so as to bring a blessing on all the remainder of mankind in the ‘Kingdom Age, which will soon open up. During this Age it has been a “narrow way” of salvation ; few have found it, for it has meant trials and difficulties, going against the stream and a sacrificing of natural privileges and blessings. But in the coming Age another door will open, an easier way—a highway—on which the wayfaring man though simple need not err. The truth of God’s great plan revealed’ in His Word will be made so plain—there will be no stumbling through ignorance. Righteousness and goodness will be rewarded by health, joy and life, and wickedness will receive corrective punishments, but the incorrigible, wilful sinner will go into second death. “All the wicked will God destroy.” The willing and obedient shall eat the good of the land; and “Nothing shall hurt nor destroy in all My holy mountain (Kingdom).” (Isa. 11 : 9; 65: 25.) “When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness.” (Isa. 26:9.)

The Harvest Time.

(Matt. 1.3: 39.)

WHEN the Lord tells us that the “harvest” is the end of the world, He does not mean the destruction of the earth. Many Scriptures clearly show that the physical earth will never come to an end, and that, when rightly understood, our Lord was referring to the close of this age, resulting in a change of dispensation.—Eccl. 1 : 4; Matt. 24: 3.

Nor is the thought of a “harvest” associated only with the Gospel Age : the end of the Jewish Age is also described by our Lord as a harvest time, while He Himself, with His disciples, were the active reapers in that harvest.—John 4 : 35-38. We have reason to believe too that the close of the next age --the Millennium—will be marked by an experience which will correspond in many respects with that of a “harvest.”—Rev. 20: 7-10.

The fact, then, that our Lord has chosen the familiar figure of the natural harvest to illustrate the experiences and activities of His people in the close of this age and that none of God’s people can escape these experiences are ample reasons why we should give earnest heed to the consideration of this important subject.

Time of Harvest.

In considering this feature we must not only seek to harmonise all scriptural references bearing on the point, but also to have in mind the various aspects of the figure itself. The Lord undoubtedly intended us to look for their correspondencies in the harvest of this age. It has been suggested that the entire Gospel Age has been a harvest time, and that all the saints of God who lived and died since our Lord’s day have been active reapers in the Lord’s harvest. Now, while it is true that there have been faithful saints all down the age, doing the master’s will to the extent of their knowledge and ability yet nothing could be farther from His thought than that this was a harvest work. Besides, such a suggestion is quite out of harmony with the thought which our Lord intended us to gather from the figure of the natural harvest. Our Lord did not say that the harvest occupied the entire age, nor that the harvest was the beginning of the age, but He did most clearly state that the harvest was the end of the age. (Matt. 13 : 29.) Everyone knows, too, that in the natural order of things the harvest always comes at the end of the season.

As further emphasising the above thought our Lord points out that the beginning of this age was a sowing time, when He Himself and His followers scattered the good seed of the kingdom. (Matt. 13: 37.) Again, He said: “Let both (wheat and tares) grow together till the harvest time”; clearly indicating that the work and activities of the harvest would be quite distinct from any previous part of the age. (Matt. 13: 30.)

The time of harvest, then, we suggest, is a definite period at the end of this age during which all the saints (living

and dead) will be gathered and receive their rewards in the kingdom. (Psa. 50: 5.)

Work of Harvest.

The chief thought in harvesting is that of gathering in or bringing home to safety the fruitage of the age. From this it will be noted that the work of harvesting is altogether different from that of sowing. This thought is indicated in the parable of the wheat and tares. There was a time of sowing and developing during which both wheat and tares must be left to grow together, but when the harvest time arrives, a complete separation and clearing of the field would be accomplished. (Matt. 13: 30- 42.)

The parable of the "net" also illustrates the same thought. The net representing the message contained in the Gospel was cast into the sea (amongst humanity), gathering fish of every kind. When at the end of the age—harvest—the net is full, it is drawn to shore and the work of separating the good fish from the bad begins. Our Lord explains that this illustrates the harvest work in its relation to the previous work of the age. (Matt. 13: 47-49.)

Harvesting in the natural order of things is a result of the direct intervention of the Husbandman. Were it not that he actively intervenes at the appropriate moment in order to secure the result of his season's efforts, all his labours would be lost; the winter's storms quickly follow, and very soon all the unreaped and exposed wheat would be lost.

Similarly, the harvest of this age is a result of the direct intervention of Jehovah at the appropriate time in the Divine plan. Our Lord as the Father's representative during His Parousia is the one who directs the work and sends forth His messengers to reap and gather the elect. (Matt. 13 : 30, Matt. 24:31; Rev. 14:14; Psa. 50 : 5.)

Reaping is only one aspect of harvesting. After reaping, the wheat requires much attention in order to be properly winnowed and made ready for the barn. It is so also in respect of the harvest of this age; not only is it necessary for the harvesters to cast in the sickle of truth in order to liberate the wheat class from bondage and error, etc., but after being thus liberated, further severe testings are necessary in order to prove their loyalty to the Lord and the principles of righteousness. The harvest work will thus continue so long as there are, any of the wheat class still this side the veil.

The Sickle.

Harvesting is impossible without a sickle. The sickle in this harvest is the truth—truth along certain lines. The sickle is not the general truths of salvation as proclaimed all down the age, but a dispensational truth.

This truth concerns the Lord's presence, the end of the age, and the immediate deliverance of the saints." (Rev. 11 : 15.) It is this message which separates the wheat from the tares—the mere professors from those who are earnestly looking for the kingdom of God.

Our Lord illustrates the effect of this sickle in Luke 17: 34-37. "Two shall be in the field; the one shall be taken near (literal Greek), and the other left." And they answered, where Lord? "Where the body (food) is, thither will the eagles be gathered together."

"Though coming out of Babylon is one step and a long one in the direction of complete overcoming, it is by no means the last one; and we should be careful to guard against a disposition to rest after every advance step of the way." (Vol. 3., 188, S.S.) "The true teacher's place and the true Bible student's place is outside of all human bondage, free to examine and feed upon all portions of the good word of God, and untrammelled to follow the Lamb whithersoever he leads." (Vol. 3., 145, S.S.)

Many view-points of the harvest message or "present truth" are given us in the Scriptures, as, for instance, Rev. 14 : 14; Rev. 10 : 1-10; Rev. 7:23; Rev. 11:1.5. -

Sowing or Harvesting.

It will be seen from the foregoing that the will of God for His people in this day is to co-operate with the Chief Reaper in gathering His saints—"I will say to the reapers . . . gather the wheat into My barn." (Matt. 13: 30; Psa. 50: 5.) The "barn" of safety into which our Lord is gathering them is not any sect or party or under any human leader; but first of all into full liberty and fellowship with the Lord through the truth, and, having thus the opportunity of putting on the "whole Armour of God," they will be fitted eventually to be gathered unto the Lord Himself beyond the veil. 2 Thess. 2 : 1.

In view of this, then, a very important question suggests itself to every professing child of God; are we using the sickle of "present truth," or are we ignoring the voice of the Chief Reaper when he says to us through His word "the net is drawn to shore"; the time for separation has begun. Matt. 13 : 48. If our consecration is wholly to the Lord, then we will delight to do the will of God and find inestimable joy in so doing, and we will let no other consideration hinder us from following the Lamb whithersoever He goeth. Rev. 14: 4.

The harvest work is clearly on behalf of the wheat class—the Christian Church; but when the sickle of present truth is applied it makes manifest that the bulk of the professing Church of Christ are tares. The true wheat class rejoice in the knowledge of the Bridegroom's presence, and prepare themselves for the marriage, now so near at hand; but the same message has a different effect upon the tare element; their indifference or opposition to it binds them closer in their sectarian bundles preparatory to being consumed by the great fire of trouble just at hand. Matt. 13:42

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The Tabernacle.

THAT the, Tabernacle of Israel, its construction and its ceremonies were Divinely intended to fore-shadow better sacrifices and heavenly or spiritual things is clearly stated in the New Testament. Many passages could be quoted in this respect but two or three will suffice. First, in Rev. 12: 1, we see a woman used to symbolise the Church of Christ, being selected during this Gospel Age, from Pentecost until the end of this dispensation, when the marriage of the Lamb takes place. She is clothed with the Sun, and has the Moon under her feet. The Sun represents "the light of the glorious Gospel of Christ," and the promise to the members in Christ is, that they shall shine forth as the Sun in the Kingdom. As Isaiah sings, "He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness." (Isa. 61:10.) See also Psa. 132: 9, 10. The Moon represents the Law which was but a reflection of the Sun--the good things to come. The Law was just and none could gain its righteousness, but Christ kept the Law and gained its reward which He passed on to the Church, so "The righteousness of the Law is fulfilled in us." (Rom. 8: 4.) Thus the Church is seen with the Moon under her feet.

This is in harmony with Heb. 10: 1,—"The Law having a shadow of good things to come . . . not the very image." Also Col. 2: 16,17,—"Let no man judge you in meat or in drink or in respect of an holyday . . . or of the sabbath : which are a shadow of things to come, but the body (the substance, the reality) is of Christ."

Seeing then that those matters were really prophecies in figures and types fore-telling what was to take place, we can understand how necessary it was that the Divine instructions be accurately carried out respecting the building of the Tabernacle. See Heb. 8: 5.—"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle : for, See, saith he, that thou make all things according to the pattern shown to thee in the mount."

There are many different pictures in God's dealing with Israel, which must be kept separate from each other and not confused together. Sometimes the whole nation refers to God's people. For instance, when the deliverance from Egypt occurred during the night of the Passover, the first-borns were saved from death, showing how, during this Gospel Age, prior to the deliverance of the whole world from bondage to Satan, sin and death, the Church of the First-born would be saved—selected—a "first-fruits unto God." Then will follow the deliverance of "the whole groaning creation." Rom. 8: 19-22.

In the view we purpose taking at this time the Camp of Israel would represent the world of mankind under the curse of sin and needing atonement. The tribe of Levi represents those who are justified by faith and at peace with God. The high priest (Aaron) represents Christ, "the High Priest of our profession," and the under-priests pictured the consecrated in Christ. 1 Pet. 2: 9.

The Structure of the Tabernacle.

Let us imagine ourselves about 3500 years ago—in Moses' day—crossing the wilderness and approaching the nation of Israel encamped there. We wind our way through numerous tents and come in view of the white linen wall

7 feet or more high, so one cannot see over it. It is just a blank wall. There is, however, a particular order of tribes encamped around the Tabernacle. On the eastern end or opposite the gate of the Court, the tents of Moses and of Aaron and his sons were pitched. On the northern side was the Levitical house of Merari. On the western end, the Gershonites also of the tribe of Levi and on the southern side we find the Kohathites, also Levites. Outside of this inner circle were the twelve tribes, three on each side, so that the Tabernacle was completely encircled by the Camp of Israel.

The white linen wall enclosed the Court, which is 100 cubits long by 50 cubits wide. There is only one entrance which is on the eastern end; it is called the Gate, while all around the walls are just white linen held up by wooden posts on the inside.

The Gate is decorated being white linen interwoven with blue, purple and scarlet. Inside the Gate stands the Brazen Altar and a little farther on there is the Brazen Laver, at which the priests washed before entering the Tabernacle. Then we come to the Tabernacle. It is 30 cubits long by 10 cubits wide. It is divided into two compartments.—20 cubits by 10 cubits, and 10 cubits by 10 cubits. The first or larger compartment is called “The Holy” and the second, the inner one, is called “The Most Holy.”

The sides and western end, of the building are composed of golden boards, i.e., wooden boards overlaid with gold. Each board was 10 cubits high and 14- cubits broad ; that would be at least 15 feet by 2 feet 3 inches. These large, beautiful, golden boards stood on end, 20 boards on each side, (north and south) and for the west end there were six boards and two corner boards. Five bars overlaid with gold held these boards together, the middle bar passing right through the boards from end to end, so that the boards must have been a good thickness and quite heavy.

The two compartments were divided by a Veil of blue, purple and scarlet of fine twined linen and cherubim with cunning work, supported by four golden posts set in sockets of silver. The entrance or “door” of the Tabernacle was also by passing under a veil of blue, purple and scarlet of fine twined linen, but no cherubim. This veil was supported by five golden posts which were set in sockets of copper.

There were four coverings to the Tabernacle.

(1) Ten curtains of fine twined linen, worked in blue, purple and scarlet and cherubim. Five were coupled together and the other five coupled together sideways ; then, when placed over the Tabernacle these two immense curtains were also coupled by loops of blue and taches of gold. Each separate curtain was 28 cubits by 4 cubits, so that the ten joined together, had a covering of 28 cubits by 40 cubits, thus allowing 10 cubits to hang over the front as a veil or “door” of the Tabernacle,

(2) Eleven curtains of goat’s hair each 30 cubits by 4 cubits. Six were coupled and then five were coupled and the two portions then joined together, forming a complete covering. (3) There was a covering over this of rams skins dyed red. (4) A covering of seal skins.

All outside the white wall would represent the world needing redemption. That white wall prevented any .view of the things of God. It was like a wall of unbelief. The world lies in sin and condemnation ; please note Rom. 5 : 12 ; Eph. 2 : 1-3; and Rom. 3: 19-23.

To Approach God.

There was but one entrance into the Court and when once entry is made the white linen wall becomes .a protection—a wall of faith. John 14: 6,—”I am the way, the truth and the life; no man cometh unto the Father but by me.” John 11: 25,—”I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live.” See also John 10 : 7.:9; 5 : 24,25 ; Rom. 3 : 24,25 ; and John 6: 40,51,—”My flesh, which I will give for the life of the world.”

This is clearly shown at the Gate, for there stands the Brazen Altar that speaks of the great sacrifice for our sins. “Christ died for our sins according to the scriptures.” I Tim. 2: 6,—”Who gave himself a ransom for all.” Mark 10: 45,—”The Son of Man came . . . to give His life a ransom for many.” See also 1 Cor. 15: 21,22. But we must go on, for we are invited to follow Christ into the antitypical Holy. Isa. 53: 6,7,—”The Lord has laid on him the iniquity of -us all .

He was led as a lamb to the slaughter.” 1 Pet. 2: 21, .—”Hereunto were ye called because Christ also suffered for us, and gave us an example that we should follow His steps.” Rev. 14: 4, speaks of those who follow the Lamb whithersoever He goeth —redeemed from among men, a first-fruits unto God and unto the Lamb. In Heb. 13: 14, Paul reminds us that in this Court condition—justification —we have “no abiding city.” We must go forward ; “follow the Lamb.”

Jesus was always perfect ; He was never outside this Court condition, being holy, harmless, spotless, undefiled, separate from sinners, as “a lamb without out blemish.” He needed not to take the step of repentance or to be justified by faith, but when by grace we have been brought so far, it is then that we are invited to “follow His steps.” “Being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access into this grace and rejoice in the hope of the glory of God.” (Rom. 5: 1,2.)

The white linen wall which surrounded the Court represented righteousness ;—”white linen which is the righteousness of the saints.” (Rev. 7.9: 8.) We are justified, made right by the merit of the cross of Christ, which is represented by the Brazen Altar at the Gate of the Court. Those who have come thus far are invited to draw nearer and pass under the veil and enter the “Holy” of the Tabernacle.

However, we first come to the Laver of water, at which all must wash before entering the Holy. So it is that having a desire to please God—to love righteousness—we study His Word and realise its cleansing power. “Wherewithal

shall a young man cleanse his ways, by taking heed thereto according to thy Word.” (Psa. 119: 9.) And this process of sanctification continues throughout our “Tabernacle,” or earthly sojourn. “Sanctify them through Thy truth, Thy Word is truth.”

It is here that God recognises us as His children, and invites us to draw nearer in consecration—to become “priests and kings,” as “joint-heirs with Christ,” as members in Him, the great High Priest in glory. “My son give me thine heart.” “That ye should walk worthy of God who hath called (invited) you unto His kingdom and glory.” “God who hath saved us and called us with a holy calling . . .” “No man taketh this honor unto himself, but he that is called of God as was Aaron.” “Blessed is the man whom thou chooseth and causeth to approach unto thee, that he may dwell in thy courts.” (1 Thes. 2: 12; 2 Tim. 1: 9; Heb. 5: 4; Psa. 65: 4.).

What Does It Mean to Pass Under the Veil.

This veil under which all must pass to enter the Tabernacle represents death to the human will—human hopes, desires and aims. The Court is the condition of perfect humanity, and human mindedness is to be left behind as we pass into the Holy or spiritual condition and receive the spiritual mind. As we stand at this entrance veil, we come to take our first step in the footsteps of Jesus. It was there He stood when He was baptised in Jordan, when He said, “Lo, I come to do thy will, O my God.” “If any man will come after me let him deny himself and take up his cross and follow me.”

When we came into the Court, (justification) “at peace with God,” we became alive towards God, so that we could learn something of the heavenly hope and understand something of the Divine will for us and the invitation to consecrate ourselves to Him. It is here that we are told by our Lord to count the cost, take full account of what is to be given up and also of the wonderful hope, the prize of the high-calling of God in Christ Jesus.

If we appreciate this wonderful grace of God and gladly yield ourselves, our purchased lives to Him, unreservedly, He will accept us as living sacrifices, and grant us His holy spirit, which is the begetting to the new nature, the spiritual life. We become “new creatures in Christ Jesus.” Our hopes are no longer earthly but heavenly, and we find our desires, aims, joys and ambitions no longer of the earth, earthly, but spiritual and heavenly. The changed aspect is indicated in this Holy of the Tabernacle, where all of earth is shut out.

If having come to be at peace with God as indicated in the Court, we count the cost of going further too great, we cannot just stay there. Justification is granted only during this age to provide the opportunity of consecration, and if this further step is not taken, we would be of those who “receive the grace of God in vain”; we would lose that standing—Luke 9: 23,24, “If any man will come after me, let him deny himself and take up his cross and follow me, for whosoever will save his life shall lose it, and whosoever will lose his life for my sake, the same shall save it.” (Also Rom. 9: 12 : 1,2.)

Thus we come into the Tabernacle. There is only one entrance. We hear again “I am, the way and the life, no man cometh unto the Father but by me.” Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say his flesh . . .” (Heb. 10: 19-23.) Having taken this step and entered the Holy (state of consecration) what a different aspect everything takes. Such privileges are ours—There is the golden Table of Shew-Bread on our right hand, the north side; and on our left is the golden Candlestick made out of a talent of gold, which would be about a hundredweight, all beaten out in one piece. Then right in front we see the golden Altar of Incense, which is just in front of the Mercy Seat and Ark of the Covenant which stands in the Most Holy, beyond the second veil.

There is no natural light in the Holy, there being no windows: the only light is from the Candlestick which represents Christ the Head, the real Candlestick and the Church is represented by the branches. The oil represents the holy spirit of which each member; receives a measure, “but God gave not the spirit by measure unto him (Christ).” How beautifully the light shines on all the golden walls and golden furnishings. So our Lord let His light shine, reflecting the glory of the Father—“manifesting the Father.” we are also exhorted to let our light shine, that others may glorify our Father which is in heaven. Jesus said, “I am the light of the world,” and also speaking to the Church said, “Ye are the light of the world.” “Let your light so shine.” It must have been beautiful in the Holy with the light shining on all the gold around and showing the fine white twined linen and blue and purple and scarlet, and cherubim of cunning work. It is indeed beautiful to dwell with the truly consecrated Christians who have the holy spirit in such measure and whose works glorify their Father in heaven.

It is the light of the holy spirit that reveals the exceeding great and precious promises (the shewbread on the golden Table) illuminating the Word of God and so gives grace and strength to run the narrow way. It is by this light from the Candlestick that we have the privilege of the golden Altar, there to present our prayers, thanksgiving and praises to our Father who hath called us to glory and virtue.

This compartment represents our condition as Christians, running for “the prize of the high calling of God.” The prize is not gained until the race is finished. The prize is immortality. Some people think that they have this already—that they are born with immortal souls. If that were true, there would be no need to “so run as to obtain” it. If we run the race successfully, the promise is “an abundant entrance into the Kingdom,” represented by the Most Holy, within the second veil.

In the first “Holy” are represented the condition and privileges of those “begotten to a lively hope through the Gospel; 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.” 1 Pet. 1: 4,5. The birth on to the spirit plane will be when we pass beyond the second veil (death,—the consecration to death, of all that is human, being finished) and awake in the first resurrection in the likeness of our Lord. 1 John 3: 1-3. This may be signified in the fact that figures of cherubim are

worked on this second veil, while at the door of the Tabernacle and at the Gate of the Court there were blue and purple and scarlet, but no cherubim.

We, then, are at present in the school of Christ. Like the Captain of our salvation we must learn obedience (even unto death) by the things which we suffer—be perfected through sufferings. The priest (the new creature) must put the animal—the natural mind, the human nature—to death and “while the outward man perish, the inner (new) man is renewed day by day.”

The Steps of Approach.

The steps of approach as. Christians are indicated by the posts and their sockets, in the Court, in the Holy and in the Most Holy. The posts holding up the white linen around the Court were wooden, set in copper sockets. The wooden posts indicate imperfect humanity, but set in copper (which represents perfect humanity) shows that they have a standing of perfection, being “justified by faith.”

In the Holy the five posts holding up the veil are wooden but overlaid with gold, showing that a change of nature has taken place—“begotten to the Divine nature.” As copper represents perfect human nature, gold represents the Divine nature. Though now begotten as new creatures, we have this treasure in earthen vessels, so these posts are also standing in copper sockets.

In the Most Holy there are four posts of wood overlaid with gold and they stand in sockets of silver. Silver represents verity—reality—so this indicates the actual birth as spiritual beings in the Divine presence, heaven itself. (To be continued.)

Power Us-ward.

“That ye may know . . . what is the exceeding greatness of His power to us-ward who believe according to the working of His mighty power.” (Eph. 1: 18, 19.)

There is no condition, or circumstance, or opposition, or experience in your life which cannot be rectified and brought into conformity with the will of God, and which may not be strengthened by His might. No habit, nor custom, nor besetting sin, can successfully challenge the mastery of the spirit.

We may despair of victory; we may have a past which is a record of failure following upon failure. Yet it is gloriously possible to learn the secret which will enable us to go forth in the power of God. The realisation of Divine power is the privilege of all the children of God, no matter what present or past history theirs may have been.

W. W. MARTIN, M.A.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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Christ’s Spirit of Comfort and 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 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 receiveth 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, 17; 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 be 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 Hood,” in the “clays 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 harmonious and God-like, in the manner of our Lord’s return as viewed in the light of ‘God’s Word.

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 His 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 conic, 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 have 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 in 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.

Bible Class Assemblies.

All interested friends will please note the addresses and times of meetings held in the various cities. These gatherings are unsectarian, and all able to attend will be very welcome.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—Liverpool Buildings, Flinders Street—Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids’ Chambers 459 Hay Street East—Sundays, 3.45 p.m and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

The Power to Overcome.

“I have set the Lord always before me; because He is at my right hand I shall not be moved.” Psa. 16: 8.

IN these words of the Psalmist spoken prophetically of our Lord, we have at once a clear indication of the secret of His success in overcoming the world—His faithfulness in yielding up His perfect humanity a willing- sacrifice against all the opposing forces of the Adversary. And further in the fulfilment of these words in the life of our Lord is revealed the intimate relationship, the oneness of mind, that existed between Himself and the Heavenly Father.

At our Lord’s consecration and baptism at Jordan it is clearly shown that He was begotten of God’s holy spirit. He had the new mind—the disposition of God—implanted in His perfect human body to such an extent, that He could say, “I and my Father are one.” “For Jesus, when He was baptised, went up straightway out of the water, and the

heavens were opened unto Him and the spirit of God, descending like a dove, lighted upon Him, and a voice from heaven said, "This is My beloved Son in whom I am well pleased." (Matt. 3: 16, 17).

Can we not realise the influence that had taken hold upon our Lord as He saw as never before the heavenly treasures of the Father's plan concerning Himself, the redemption of the Church, the Body, and also of all the obedient of fallen humanity in due time—to be accomplished through Himself, and now revealed to His newly received spiritual mind?

Following His baptism and begetting of the spirit, He hastened into the wilderness, away from friends and acquaintances, and every distracting thing, that he might make use of the power of the holy spirit that had come upon Him—that He might use the new sight. The eyes of His understanding had been opened to comprehend the lengths and breadths and heights and depths of the Divine love and plan which He was to fulfil. He must not confer with flesh and blood respecting His future course, even if there had been anyone perfect like Himself with whom He might have conferred. He must confer with the Father. He must take the Father's words through the prophecies, 'and the lessons through the types and must hear and see in these the great work mapped out for Him. He must look at everything from the new standpoint of the spirit. No wonder He wished to be alone with God, and with the Word of God, which he had treasured up in His heart from infancy, and which, having a perfect mind, He no doubt had before Him as plainly as though He had the printed book.

The season was a precious one and undoubtedly the close of the forty day period saw the Lord well equipped in an understanding of the Divine arrangement respecting the necessity for His death. He understood that the payment of the ransom price for the world was pre-requisite to His coming reign of glory.

But just at that juncture came the Adversary's chief besetments. Satan no doubt realised that the most favorable time for an attack upon Jesus would be when He was weak from His long fast and vigilance, and hence it was at the close of the forty days that the temptations mentioned in Matt. 4: 1-11, were set before the Lord. His replies to the three great trials can be summed up in the words of our text; "I have set the Lord always before me, because He is at my right hand I shall not be moved." "Get thee hence, Satan."

Jesus had covenanted to serve the Father only, ".Lo I come, to do Thy will, O my God," and here His first great victory against the opposer had been accomplished through the power of God's holy spirit, which had enabled Him to discern and keep in mind the Father's will for Him. And Satan left Him, and angels came and ministered unto Him—a comforting assurance of the Father's pleasure and He could therefore say in response, "My heart is glad and my glory rejoiceth: Thou hast shown me the path of life; in Thy presence is fulness of joy." Throughout our Lord's ministry He had this evidence of the Father's pleasure as shown by His prayer.—"Father thank thee that thou hast heard me, and I know that thou hearest me always." "For Thou wilt not leave my soul in the grave at Thy right hand there are pleasures for evermore."

Also in the closing hours of our Lord's earthly life, in His Gethsemane experiences, during the most trying hours, when of His disciples there were none with Him—none to be a comfort and assistance when it would have meant so much—He had set the Father before Him. When offering up prayers and supplications, with strong crying and tears unto Him who was able to save Him from death He was heard in that He feared. He feared not the hardness of His experiences—"The cup which the Father hath poured for Me shall I not drink it," were His words. Yes, indeed; His delight was to do all the will of His heavenly Father, but He feared in that He may in some way have come short. But no, "He was heard in that He feared," and the assurance of the Father's pleasure in Him was again manifested by a ministering angel — "Thou maintainest my lot," — after which He set His face like a flint, His disciples being scattered every man to his own and our Lord was alone, yet not alone, because the Father was with Him. "Thou wilt show me the path of life." "Thou preparest a table before me, in the presence of mine enemies."

Herein we see the unity of spirit, the oneness of mind that existed between the Father and our Lord after His begetting at Jordan. He received the spirit from above in full measure continually, because He "had set the Lord always before Him." We see the faithfulness of our great High Priest, who endured the cross, despising the shame, and is set down at the right hand of the throne of God; He who was the first and last of the creation of God, who was (dead and is alive, having set us an example that we should follow His steps. And the assurance is, that if the spirit of God that kept our Lord Jesus throughout His ministry and raised Him up from the dead, dwell in us, He that raised up Christ from the dead shall also quicken our mortal bodies by His spirit that dwelleth in us.

The Apostle Peter declares that Christ was put to death in the flesh' but made alive by the spirit, and is gone into heaven, to the right hand of God. "Therefore," he says, seeing this is so, "Arm yourselves likewise with the same mind," (1 Peter 3 : 18, 22; 4: 1.)—the mind that Jesus possessed, the power that the Father bestowed upon Him and which enabled Him to faithfully endure the cross. Can this be the Apostle's thought? If so, how may we accomplish this?

In the Father's gracious plan, in which He has purposed to "take out a people for His name," to become the Bride of Christ, He has arranged a means whereby these, though imperfect, may also receive of His spirit, through exercising faith in the ransom sacrifice of Christ, their faith justifying them before God under the robe of Christ's righteousness. "That he might be just and the justifier of him which believeth in Jesus." By the further step of consecration to God, a solemn covenant to be dead with Christ, baptised into His death, (Rom. 12 : 1), we come under the same anointing of the spirit as our Lord and Head. For it became Him (God) of whom are all things and by whom are all things, to bring many sons unto glory, through the Captain of our salvation; "For both He that sanctifieth and they who are sanctified are all of one."

Herein is revealed the grace and love of God toward us,— that he that sanctifieth (Jesus) and they that are sanctified (the Bride, the "little flock") may be one; one in mind, one in spirit; "for which cause He is not ashamed to call them

brethren.” (Heb. 2: 10,11.) Here is a unity between Christ and His followers, through the spirit, that the Father has provided which only the Lord’s true people can realise. “Of Him are ye in Christ Jesus.”

Continuing, the Apostle in 1 Cor. 1: 30, seems to elaborate the means whereby we may become armed with the mind of Christ,—“Who of God is made unto us wisdom, and righteousness (justification) and sanctification and deliverance.” Christ is our wisdom. Wisdom is here given the first and in that sense the most important place amongst the steps of salvation. The wise man’s testimony agrees with this, saying, “Wisdom is the principal thing ... with all thy getting get understanding.” However well disposed we may be, however weak or strong, wisdom is the prime essential to our taking the proper course. Our Heavenly Father, in calling us to the membership in the New Creation, foresaw all our needs : that our own wisdom would not be sufficient for us,• and that the wisdom of the Adversary and his deluded followers would be exercised to our injury ; hence the provision that Christ should be our wisdom.

Before ever we come to God, before ever we receive the merit of the atonement or through it reach the relationship of sons, we need help, guidance, wisdom, the opening of the eyes of our understanding, that we may discern the supply which God has provided in Christ.

In order to have a hearing ear for the wisdom that cometh from above, an earnest condition of heart is necessary. We must possess a measure of humility, else we will think of ourselves more highly than we ought to think, and will fail to discern our weaknesses, blemishes, unworthiness, from the Divine standpoint. We need also to have a certain amount of honesty or candour—to be willing to admit, to acknowledge, the defects seen by the humble, mind. Looking from this standpoint, those who long for righteousness and harmony with God are pointed by the Lord’s providences to Jesus as the Saviour. However imperfectly at first any may understand -the philosophy of the atonement accomplished for us, they must at least grasp the fact that they “were by nature children of wrath even as others,” that Christ’s sacrifice was a righteous one, and that God provided and accepted it on our behalf ; that through His stripes we may be healed ; through His obedience we may be accepted of the. Father, our sins being reckoned as laid upon Him and borne by Him, and His’ righteousness and merit as applicable to us for a robe of righteousness.

We must see this—Christ must thus be made unto us wisdom—before we can act upon the knowledge, and by hearty acceptance of His merit, be justified before the Father, and accepted in consecration become sanctified, more and more armed with the mind of Christ and by and by delivered and. glorified. But Christ does not cease to be our wisdom when the next step is taken and He becomes our justification. No! we still need Him as our Wisdom, our wise Counsellor. Under His guidance we need to see the wisdom of making a full consecration and the wisdom of following up that consecration in a life of sanctification, to the doing of the Father’s will. In every step that we take, wisdom is the principal thing; and all through this new life, at every step of the journey to the heavenly city we need the wisdom that cometh from above, which the Apostle describes in James 3: 17.

As the wisdom or knowledge of God came to us as a result of our Lord Jesus’ sacrifice on our behalf and as justification then came through His merit when we accepted atonement and turned from sin to. righteousness so also is our sanctification through Him. No man can sanctify himself it the sense of causing himself to be accepted and adopted into God’s family of the _New Creation, begotten by His spirit. As the merit of Christ was necessary to our justification, so His acceptance of us as members of His body, the Royal Priesthood, and His continued aid are indispensable to the making of our calling and election sure.

The Apostle condemns some for “not holding the Head,” and we perceive that such a recognition of Christ, as not only the Redeemer from sin, but as the Head, Representative, Guide, Instructor and Preserver of the Body (the Church). is essential to each member of it. Our Lord points out this necessity of our, continuance under His care, saying repeatedly, “Abide in me ... as the branch cannot bear fruit of itself, except it abide in the vine; ‘no- more can ye, except ye abide-in-me.”

And this is the thought of the Apostle in the words, “Arm yourselves with the mind’ of Christ,” --receiving His spirit into good and honest hearts, setting the Lord always before us, in the mind, in the heart, in the affections. It is because we see it is a reasonable service, and one so small in comparison with what the Lord has done for us that we desire to give ourselves entirely to Him.— “When thou saidst, ‘Seek ye my face,’ my heart said unto thee, ‘Thy face, Lord, will I seek.’ “ The love of Christ constrains us, calls forth in response our heart’s affections. “If a man love me,” said Jesus, “he will keep my words, and my Father will love him and we will come unto him and make our abode with Him.”

(To be continued.)

The Carpenter’s Shop.

In carpenter’s shop the tools are overheard to discuss in a critical spirit the greater or less importance of the tasks for which they are .respectively fitted. Dr. Gimlet a philosopher of a penetrative mind, had been speaking in terms of depreciation of the work of Brother Plane. He continued: I know he is very active, even fussy, and to look at the shavings flying about you really would think that he was doing great things, but I notice his work is all on the surface, whereupon the Rev. Heavy Hammer reminded Dr. Gimlet that although his powers of penetration were indisputably great his influence was confined to a very narrow circle. ‘This remark provoked- a quick retort from a sharp pointed nail, who said that Mr. Hammer’s preaching was far too controversial; he is never happy unless he is having a knock at somebody. Brother Chisel was roused by this criticism of his friend, and declared that only those who Were closely associated with Brother Hammer could duly appreciate his strength and perseverance. He and I have been colleagues more than once, and to his powerful influence I ascribe whatever good I have been able to do. Then a horseshoe that happened to be lying on the workshop floor said, I should have derived little benefit from all Mr. Hammer’s vigorous

preaching had it not been for the zealous labours of another of his colleagues, I refer to Brother Bellows. It was, as I listened to him, that the fire began to glow in my heart; it seems to me that warmth is the great essential.

As the discussion proceeded, Professor Whetstone, who was busily engaged in sharpening young axes, had been observed to pause in his work. His voice was now heard, "Do not be offended when, in spite of all the confident statements first made, I maintain that neither energy nor fire, nor both together, are sufficient, the tool must have a fine polish and a keen edge if it is to do efficient service." This was too much for Brother Screw who spoke with a strong provincial accent, which betrayed his want of culture. I know that I have precious little polish and I also know that I should object to any of old Whetstone's grinding; my motto is: Lay hold whenever you have a chance, and when once you lay hold never let go. Two close friends are heard conversing in an undertone. Their names are Rule and Square. The latter now ventured to remark that in their estimation all who had previously spoken had the capacity for doing excellent service, if only they would submit to Method and Span. Brother Rule and I have observed with regret that harm is continually being done by those people who will not work within regular lines. Why, replied Brother Hammer, the only rule that I ever had is "Hit hard," and I've driven many a nail home. But he forgot that even he was guided by a Higher hand.

At this moment the carpenter's son entered the workshop. In his presence all sounds of strife are hushed. He is making the model of a Temple; skillfully he takes hold of now, Hammer, then Plane or Gimlet or Screw, the one giving place to the other as the progress of the work required and each finding his special reward as the building grew in beauty and in strength.

Parable adapted from the German by Professor Tasker.

Alone with Christ.

Alone with Christ! Alone with Him
In sweet communion blest,
O happiness beyond compare,
In which the soul finds rest.

Alone with Christ! How sweet the thought
To listen at His feet
And hear His tender, gracious words,
His loving smite to greet.

Alone with Christ! How blest to know
In all our griefs and fears
He hears the harsh reproachful words
That cause such bitter tears.

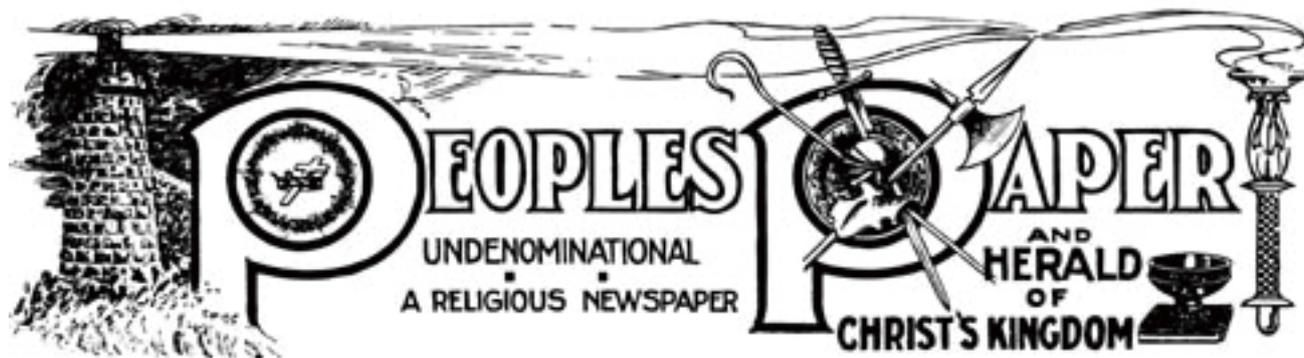
Alone with Christ, Who knows so well
The depth of human pain
In hearts that yearn for sympathy,
Alas, so oft in vain.

Alone with Christ! Alone with Him,
In dark Gethsemane's hour
When hearts lie crushed beneath their load
He lifts them by His power.

Alone with Christ! O portion sweet,
When earthly friends forsake
To share with Him the fellowship
Of which His saints partake.

Alone with Christ! Oh joy divine ! Alone with Him each day
To breathe out from our inmost heart What tongue can never say.
Alone with Christ! O joy complete! O richest, fullest store,
To be with Jesus here 'tis bliss, And life for evermore.

MW



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Beheaded for the Witness of Jesus.

“And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God And they lived and reigned with Christ a thousand years.”—Rev.20:4

REVELATION is a beautiful, symbolic Book picturing truth. The chapter from which this text is taken contains in itself several pictures in few words covering the entire Messianic Age. Satan’s binding at the beginning of the Age is first shown ; then the judgment of those who are sitting upon the thrones of the earth ; then the exaltation of the true Church to reign with Christ. The governments, of the world, while capable perhaps of giving some blessing, are not satisfactory, and must soon give place to the new Government under God’s dear Son, which will bring blessing to all the families of the earth.

A brief mention is made respecting what shall occur at the close of the thousand years of Christ’s Reign. After men have been made perfect, they must be tested, while Satan shall be “loosed for a little season,” prior to his destruction. Then the Revelator depicts the Great White Throne, before which all the world, the living and the dead, are to be brought for judgment, for trial, having received the wonderful opportunities of the glorious Kingdom of Christ.

How These Souls Are “Beheaded.”

But our subject relates to a part of verse 4. The word soul signifies person. Through erroneous doctrines this word has come to have attached to it a wrong meaning, as being something that people possess rather than something that they are. St. John the Revelator was given a vision of the persons who would be beheaded for the witness of Jesus, and for the Word of God. He was given a foreview of what would be their portion—first of suffering, then of glory and reward. Their reward would be to live and reign with Christ. These were a special class, who had been beheaded for a certain reason. The word “beheaded” here is symbolic. . All the true Church were to be beheaded. We know that Christ and the majority of the Apostles were not literally beheaded. And but few of Jesus’s followers have been beheaded literally.

The Bible shows that God has appointed that those who come into Christ shall renounce their own headship, their own will, and receive instead the Will of Him whom God has chosen to be their Head--Jesus. Christ. They are to be members of Christ’s Body. “God hath given Him (Jesus) to be the Head over the Church, which is His Body.” (Col. 1:18; Eph. 1: 22, 23; 1 Cor. 12:27.) Jesus is the great Mediator for the world. During this Gospel Age, God has been preparing a Church class, who are to be the members. of His .Body, and to be associated with Him in His great future work for mankind. The first members of this Body were the Apostles. These freely gave up their lives in the cause of Christ. They gave up their wills, submitting themselves to the will of God — they were beheaded.

Down through this present Age, members have been added to Christ, first from the Jews, then from the Gentiles—from every nation, kindred, and tongue. The only way that anyone can become a member of this anointed Body of Christ is to present himself a sacrifice to God, first trusting in the sacrificial merit of Jesus. He is our great Substitute, who .has redeemed us from the death penalty resting upon Adam’s race. Accepting Him thus, and presenting ourselves to God through Christ, His merit is imputed to us, and we are accepted as joint sacrificers with Jesus, who then becomes our Head. We are thus beheaded. Our own will is dead. So during this Age there has been, a little company of people who have taken a. course different from that of the remainder of the world, different from that of the apostate systems. These become sons of God. They are dead with Jesus as human beings, and are begotten to a new, a spiritual nature.—Col. 3: 3.

What This Beheading Signifies.

It is important that all those who make a consecration of themselves to God, understand clearly that they are thus renouncing all the hopes and ambitions of the world for the far grander and heavenly hopes now held out to those who become disciples of Christ, who deny themselves to take up their cross and follow Him. The question for each one who has made this choice is: Am I faithfully following in the footsteps of Jesus? Jesus gave up His will wholly to the Father. He said, “I came not to do Mine own will, but the will of Him that sent Me.” We are to follow His example, to walk in His steps. We are to lay down our lives for the brethren, as He laid down His life.

The losing of our heads, our wills, does not mean that, we actually have no will; but that our wills are fully submitted to God's will. Whatever we see to be contrary to His will for us is to be wholly relinquished. We may be sure that our Saviour, when on earth, being a perfect man, had a will, a strong will; but that will was entirely submitted to the will of His Heavenly Father. "Not My will, but Thine, be done," was His expression. "The cup which My Father hath poured for Me, shall I not drink it?" He said.

Because our Lord Jesus fully gave up His will to God, and was obedient even unto the ignominious death of the cross, the Father highly exalted Him, giving Him a name "far above angels, principalities and powers, and every name that is named." (Eph. 1: 20-23.) And we, His Church, if faithful to our heavenly calling, are to be exalted with Him and under Him as our Head. The Bible presents a beautiful picture: God, the Father of all; our Lord Jesus Christ next to the Father; the Church, the Body, or Bride of Christ next; then the lower spiritual orders of being; lastly, will be the restored world, when God's great Plan is complete. How wonderful it seems! How much more wonderful than anything we could possibly have conceived of ourselves! What a great and good God we have!

God's Character, Long Traduced, Now Understood.

How great has been the misconceptions of God's character, which have for so many centuries beclouded men's minds. These nations calling themselves Christian have made God out as worse even than heathen nations represent their gods. While we declared, "God is Love," we pictured Him in our creeds as the veriest Demon—taking pleasure in carrying out a programme which would mean an eternity of torture 'to thousands of millions of our race. "But while we were long blinded by the Adversary to thus think of our gracious God, we have great cause for thankfulness that our eyes are now opening more and more widely, and we can something of the lengths, and breadths, and heights, and depths of God's love.

When we see how the Father has exalted our Saviour for His faithfulness, we who are following in Jesus' footsteps have sure grounds for faith that will also exalt us with Him. Otherwise we might be inclined to say, "Oh, it is too wonderful! The thought—that we have been invited to be sons of God and to share the Divine Nature with Jesus seems too marvellous for belief." But when we see how the Father fulfilled His promises to our Lord and Head, and realise that we have been called to share His glory and throne as His bride, surely we can believe. Jesus verifies the Father's promise to us, saying, "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame and am, set down with My Father in His Throne."—Rev. 3: '21.

Door To High Calling Still Open.

There is still opportunity for some to gain this "High Calling." The "door" to this great favour is not yet closed, There is, a little time remaining. If any could gain the whole world and yet lose this great prize, they would be losing much—oh, so much! Nothing that earth can offer can compare with it. All the wealth of a multi-millionaire would be as nothing.

When we give up our wills to the Lord this is not all. We are then to take up our cross and follow Jesus. We are to carry out our consecration vows. Our time, our influence, our money, our property, our all, now belong to God. The Lord does not mislead us into thinking, that fulfilling our consecration is something easy. It does not mean merely going to church. It means living as Christ lived. It means walking the way of the cross even unto death. The world will consider such a course very foolish. They will say, "Don't do it! Have some pleasure in life. Don't give up your will to anybody!" This would be sound advice if our will were to be given up to any other than God Himself. The Adversary would like to make us think that giving our will to God is a most foolish thing, and then he will endeavour to entrap us so that we are completely in bondage to his will, which is a wholly evil will.

Satan also seeks to ensnare and destroy the individual will through hypnotism, mesmerism, etc. These are dangerous things. Were it not that God has implanted a strong will in mankind, we cannot doubt that Satan and his evil angels would long ago have led the entire world into complete captivity to sin. He puts light for darkness and darkness for light. We are to be on guard against the machinations of these evil spirits through spiritism. All these are methods by which he Adversary seeks to seize and capture the will. When our will is given to the Lord, however, it means the turning of it in, a direction that bring our own highest blessing and welfare. Our will is not captured, but guided and strengthened in the right way. We have found by experience how unsatisfactory has been the result of trying to guide ourselves, of following our own will, without the leading of the Lord. Our very best endeavours, unaided by Divine Grace, are very defective, and the results disappointing. How glad we are, then, to have the Lord, take charge of us, and guide our wills and our efforts. We know that thus we are safe.

If anyone is afraid to trust the Lord for fear that He will require something that would be harmful, he must wait until he comes to see how fully we can trust the Almighty. If He were the God we once supposed Him to be we might well be afraid to place ourselves in His hands. But since we have learned of His love for us; of His wonderful provision for us notwithstanding our fallen condition; of His provision of Restitution for the world, and of the High Calling for the Church, we can well acclaim: "Oh this is the very personification of Justice and Love!" We rejoice in this great loving God, and are so glad to give ourselves to Him and call Him our Father.

That is a very beautiful hymn of consecration by Frances Ridley Havergal: "Take my life and let it be, Lord, acceptable to Thee." Yes, we are acceptable to God through Christ. Thus only can we come. We give Him our whole life. "Take my hands and let them move at the impulse of Thy love." Yes, but our hands are imperfect, and it is only through Jesus that our work is acceptable to God, that our hands may glorify Him. "Take my feet, and let them be swift on errands, Lord, for Thee." Yes, we wish Him to use our feet in His dear service. Gladly will we hasten on errands of love for Him. "Take My voice, and let it bring honour always to my King." Yes, we wish Him to take our

voice. But our words are very imperfect. Our brain and our tongue are faulty. But the Father says, "I will cover you with the merit of Jesus. He was perfect, and I will credit His perfection to you. Your voice may have sometimes been used to slander another; the tongue has great power for evil as well as good. But now you have submitted that voice, that tongue, to Me, I will make it a power for good."

"Take my lips, and let them be moved with messages from Thee." Yes, that is the thought. Let the blessed message of salvation and grace overflow our lips to God's praise, and to the blessing of others. "Take my silver and my gold; nothing, Lord, would I withhold." The Lord answers, "Yes dear child, I will take this which you give to Me. I do not need your gold and silver; for 'all the silver and gold are Mine, and the cattle upon a thousand hills.' But I will receive it as a mark of your love, as an indication of your devotion to Me."

"Take my moments and my days, let them flow in ceaseless praise." We often fear that our moments may not always praise the Lord as they ought, and our days are not always just what we would like them to be. But our Lord lovingly answers our troubled hearts and says, "I know even better than you do how imperfect you are in word and deed. But through Christ I receive you, and accept your imperfect works and endeavours. He will make up for your unavoidable deficiencies." So we take courage and strive that our days and hours and moments May indeed bring glory to our King who so loves us and whom we so love. His arrangement for us in Christ is so wonderful.

"Take my will and make it Thine." Ah, yes! That is the very first thing to be done. "It shall be no longer mine." We wish our will to be the Lord's and His alone. If we have any self-will God cannot use us. "Take my heart, it is Thine own." Yes, we have consecrated our heart with all its impulses and affections to the Lord. "Thus in me Thyself enthroned." Our heart shall be His royal throne for evermore.

"Take my love, my God, I pour

At Thy feet its treasure-store.

Take myself—I wish to be

Ever only, all for Thee!"

This is indeed our sentiment. The doing of all this is a life-work. While our consecration was the work of a moment, yet the fulfilling of it is the work of our entire lives. "Be thou faithful unto' death, and I will give thee a crowd of life." So while in one sense Our beheading, mitt' decapitation, is an instantaneous matter, yet we must continue to keep ourselves beheaded even unto death. Then we shall live and reign with Christ a thousand years; and be His associates in all His glory and honour for evermore. Glory, honour, immortality! Wonderful, wonderful! If such a prize cities not appeal to our hearts, what would? When' we see the loyalty and courage manifested by the soldiers of the nations, how they are willing to go down to death for their nations, often not knowing even for what they are fighting, how loyal should we be to our heavenly King—we who have hopes so glorious held out to us, who have a King so infinitely worthy of our zeal and loyalty? Our King does not say, "Go," He says, "Come." Gladly will we be beheaded for the witness of Jesus, and for the Word of God.

Divine Guidance.

"In the mysteries of my life
Where the threads all twist and twine,
'Mid the shadow and the strife,
Sadly missing His design,
With its gracious, loving pleading,
Breaks the tender Voice divine—
'Let Me take the threads in My hands,
Child, before they pass through Thine.'

"Lo, a beauteous pattern growing
On a deep'ning ground of love,
Tints all blending, shining glowing
Mirror fairer things above;
And the quiet hands rest sweetly
In that strong, sure clasp of Thine,
All the threads now pass through
Thy hands, Dear Lord, e'er they come to mine."
—Selected.

PEOPLES PAPER.

Published by the Denim Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.
(Monthly) 2/6 (60 cents) 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 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.

The World and the Gospel.

UNDER the above heading and bearing a picture of the world, with the words, "The whole world for Jesus Now," also the quotation from Matt. 28: 19, the following appears in a church paper, sent in by one of our brethren recently:—

-Less than 150 years ago it was estimated that 481 Millions did not have an intelligent knowledge of Jesus Christ. Four years ago, it was estimated that the population of the world was 1958 millions, and that of these no less than 1370 millions were unreached by the Gospel. Thus in under 150 years the heathen world had increased almost three-fold.

"Church of Christ, arise! Our Master's command still holds; the need of the world is immense; we have the means of meeting the need."

When it is realised that the increasing number of heathen quoted above has come about during practically the same time as that recorded in Daniel—"The time of the end; (when) many shall run to and fro, and knowledge shall be increased" (Dan. 12 : 4)—a time of enlightenment which from the natural standpoint should have been the most favourable for extending the Gospel message to every human being, does not the truth of this matter indicate that the time for winning "the whole world for Jesus" is not yet? Surely it does, and there is abundant Scriptural testimony to this effect for all 'who in spirit and truth seek to "rightly divide the word of truth." (2 Tim. 2 : 15.)

In John 18: 36 we have the words of Jesus, "My kingdom is not of this world." How strange, then, it would be if His words in Matt. 28 : 19 were intended to convey a contrary meaning, as though His disciples should, during this Gospel Age, teach all people of all nations and so bring about the conversion of the world. The margin reading of this verse states, "Make disciples, or Christians of all nations," and this is in accord with Matt. 24 : 15, "... This gospel of the kingdom shall be preached in all the world for witness unto all nations." There is a great difference between the gospel being preached as a witness, to make disciples of, or from all nations, and striving to gain "the whole world for Jesus now."

How important it is that all who have come to know of the salvation in Christ Jesus should also seek to understand how the Lord is pleased to work out the various features of His great plan for the redemption of mankind, that they may thus work in harmony with His designs and not be following ideas of their own.

As the Scriptures indicate, the Lord is "taking out a people for His name," during this Gospel Age, prior to the work of the Millennial Age—of "building again the tabernacle of David . . . that the residue of men might seek after the Lord." (Acts 15 : 14-18.) So, the great increase in the number of the heathen is only to be expected, inasmuch as the conversion of these multitudes is not yet intended of the Lord. Further, the Apostle indicates that the so-called Christian nations in these very days would be manifest as ungodly, largely, being "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof," (2 Tim. 3 : 1-5,) and this, after the gospel has been preached in their midst for hundreds of years. Even if every individual of the heathen could be reached with the Gospel at present, if the effect was no better than what has taken place in those countries claiming to be Christian, they would still need to be converted and brought to a knowledge of the truth, when "the times of restitution" are operating for the blessing of all, at our Lord's second advent. (1 Tim. 2 : 4-6 ; Acts 3 : 20, 21.)

While, then, the need of the world may seem immense, and surely is, yet the Church, the Body of Christ must first be completed before any effective work takes place for the deliverance of the masses of mankind from sin and death. In the new age, when the "new heavens" (Christ and His saints) are reigning over the world, all shall know the Lord from the least unto the greatest, and the blessings then flowing out will bring peace and everlasting life to all the willing and obedient, 'upon the restored earth. (Eph. 4 : 11., 12; Rev. 21 : 1-5.)

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

QUESTION BOX.

Question.--"Tabernacle Shadows," page 97, last sentence. Is it right to refer to the broken body of the Christ as a ransom?

Answer.—Although all the ransom price for the sins of the world was provided by the Head, "The Lamb of God that taketh away the sins of the world," yet it has pleased God that those who "follow the Lamb whithersoever he goeth" (Rev. 14:4) should be very closely associated with Christ. Paul uses language in Rom. 8 : 36 (quoted from Psa. 44:22) similar to that referring to Christ in Isaiah 53, "For thy sake we are killed all the (Gospel) day long, we are accounted as sheep for the slaughter."

The picture in the "Tabernacle Shadows" is a very beautiful one. The Head was first to suffer and to be laid on the altar, then member by member throughout this Gospel Age has "suffered with Him," been "baptised into His death," being partakers of the sufferings of Christ, "planted in the likeness of His death"—a sacrificial death—thus "filling up that which is behind (left over) of the afflictions of Christ for His Body's sake." "Till we all come . . . unto the measure of the stature of the fullness of Christ"—a perfect man. Thus the afflictions of Christ will be complete when all the members have been laid on the altar with the Head.

Possibly this sentence referred to could be better stated, that when the world of mankind in the next age come to an understanding of the working out of the Divine Plan of the ages, they will recognise God's love and wisdom as manifested in the broken body of the Christ, by which means the ransom or redemption of all was accomplished, although "Jesus paid it all." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing—" (Rev. 5: 12.)

A Little at a Time

"As thy days, so shall thy strength be."—Dent. 33:25.

A mother once said to her little girl who was sewing: "If you look the whole length of your seam you will get disheartened, for it seems so long: look only on the little bit between your thumb and finger."

Our life is mercifully cut up into "littles." God knows that if its "whole" were presented at once, it would crush us down. Let us live to-day and ask for grace to set about doing cheerfully the "littles" of to-morrow.

The Divine Plan of the Ages.

THIS article is a reprint of the closing chapter of the book, "Divine Plan of the Ages," and is presented as a most profitable summary of this helpful work. Those who have studied this book can testify to its great value in assisting to a clear understanding of God's Word and it is highly recommended to all truth seekers. Various editions available will be noted at the close of this chapter.

Our Duty toward the Truth—Its Cost, Its Value, Its Profit.

IN the preceding chapters we have seen that both the light of nature and that of revelation clearly demonstrate the fact that an intelligent, wise, almighty and righteous God is the Creator of all things and that He is the supreme and rightful Lord of all ; that all things animate and inanimate are subject to His control; and that the Bible is the revelation of His character and plans so far as He is pleased to disclose them to men. From it we have learned that though evil now predominates among some of His creatures, it exists for only a limited time and to a limited extent, and, by His permission, for wise ends which He has in view. We have also learned that though darkness now covers the earth, and gross darkness the people, yet God's light will in due time dispel all the darkness, and the whole earth will be filled with His glory.

We have seen that His great plan is one that has required ages for its accomplishment thus far, and that yet another age will be required to complete it; and that during all the dark ages of the past, when God seemed to have almost forgotten His creatures, His plan for their future blessing has been silently but grandly working out, though during all those ages the mysteries of His plan have been wisely hidden from men. We have also seen that the day or age which is now about to dawn upon the world is to be the day of the world's judgment or trial, and that all previous preparation has been for the purpose of giving mankind in general as favourable an opportunity as possible, when, as individuals, they will be placed on trial for eternal life. The long period of six thousand years has greatly multiplied the race, and their buffetings and sufferings under the dominion of evil have given them an experience which will be greatly to their advantage when they are brought to judgment. And though the race as a whole has been permitted thus to suffer for six thousand years, yet as individuals they have run their course in a few brief years.

We have seen that, while the race was undergoing this necessary discipline, in due time God sent His Son to redeem them ; and that while the mass of mankind did not recognise the Redeemer in His humiliation, and would not believe that the Lord's Anointed would thus come to their rescue, yet from among those whose hearts were toward God, and who believed His promises, God has been, during these ages past, selecting two companies to receive the honours of His kingdom—the honours of sharing in the execution of the divine plan. These two select companies, we have seen, are to constitute the two phases of the Kingdom of God. And from the prophets we learn that this kingdom is soon to be established in the earth; that under its wise and just administration all the families of the earth will be blessed with a most favourable opportunity to prove themselves worthy of everlasting life; that, as the result of their redemption by the precious blood of Christ, a grand highway of holiness will be cast up; that the ransomed of the Lord (all mankind—Heb. 2: 9) may walk in it; that it will be a public thoroughfare made comparatively easy for all who earnestly desire to become pure, holy ; and that all the stumbling-stones will be gathered out, and all the snares, allurements and

pitfalls removed, and blessed will all those be who go up thereon to perfection and everlasting life.

It is manifest that this judgment, or rulership, cannot begin until Christ, whom Jehovah hath appointed to be the Judge or Ruler of the world, has come again—not again in humiliation, but in power and great glory ; not again to redeem the world, but to judge (rule) the world in righteousness. A trial can in no case proceed until the judge is on the bench and the court in session at the appointed time, though before that time there may be a great preparatory work. Then shall the King sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall judge them during that age by their works, opening to them the books of the Scriptures and filling the earth with the knowledge of the Lord. And by their conduct under all that favour and assistance, He shall decide who of them are worthy of life everlasting in the ages of glory and joy to follow.--Matt. 25: 31; Rev. 20:11-13.

Thus we have seen that the second advent of Messiah, to set up His kingdom in the earth, is an event in which all classes of men may have hope, an event which, when fully understood, will bring joy and gladness to all hearts. It is the day when the Lord's "little flock" of consecrated saints has the greatest cause for rejoicing. It is the glad day when the espoused virgin Church with joy becomes the Bride, the Lamb's wife; when she comes up out of the wilderness leaning upon the arm of her Beloved, and enters into His glorious inheritance. It is the day when the true Church glorified with its Head, will be endued with divine authority and power, and will begin the great work for the world, the result of which will be the complete restitution of all things. And it will be a glad day for the world when the great Adversary is bound, when the fetters that have held the race for six thousand years are broken, and when the knowledge of the Lord fills the whole earth as the waters cover the sea.

A knowledge of these things, and the evidences that they are nigh, even at the door, should have a powerful influence upon all, but especially upon the consecrated children of God, who are seeking the prize of the divine nature. We urge such, while they lift up their heads and rejoice, knowing that their redemption draweth nigh, to lay aside every weight and hindrance, and to run patiently the race in which they have started. Look away from self and its unavoidable weaknesses and imperfections, knowing that all such weaknesses are covered fully by the merits of the ransom given by Christ Jesus our Lord, and that your sacrifices and self-denials are acceptable to God through our Redeemer and Lord—and thus only. Let us remember that the strength sufficient which God has promised us, and by use of which we can be "overcomers," is provided in His Word. It is a strength derived from a knowledge of His character and plans, and of the conditions upon which we may share in them. Thus Peter expresses it, saying, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him who hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature."—2 Pet. 1: 2-4.

But to obtain this knowledge and this strength, which God thus proposes to supply to each runner for the heavenly prize, will surely test the sincerity of your consecration vows. You have consecrated all your time, all your talents, to the Lord; now the question is, How much of it are you giving? Are you still willing, according to your covenant of consecration, to give up all—to give up your own plans and methods, and the theories of yourselves and others, to accept of God's plan and way and time of doing His great work? Are you willing to do this at the cost of earthly friendships and social ties? And are you willing to give up time from other things for the investigation of these glorious themes so heart-cheering to the truly consecrated; with the certain knowledge that it will cost you this self-denial? If all is not consecrated, or if you only half meant it when you gave all to the Lord, then you will begrudge the time and effort needful to search His Word as for hid treasure, to obtain thus the strength needful for all the trials of faith incident to the present, above other times.

But think not that the giving will end with the giving of the needful time and energy to this study : it will not. The sincerity of your sacrifice of self will be tested in full, and will prove you either worthy or unworthy of membership in that "little flock," the overcoming Church, which will receive the honours of the kingdom— If you give diligence to the Word of God, and receive its truths into a good, honest, consecrated heart, it will beget in you such a love for God and His plan, and such a desire to tell the good tidings, to preach the gospel, that it will become the all-absorbing theme of life thereafter ; and this will not only separate you from the world and from many nominal Christians, in spirit, but it will lead to separation from such entirely. They will think you peculiar and separate you from their company, and you will be despised and counted a fool for Christ's sake; because they know us not, even as they knew not the Lord.—2 Cor. 4: 8-10 ; Luke 6 : 22 ; John 3 : 1; 1 Cor. 3 : 18.

Are you willing to follow on to know the Lord through evil and through good report? Are you willing to forsake all, to follow as He may lead you by His Word ?—to ignore the wishes of friends, as well as your own desires? It is hoped that many of the consecrated who read this volume may by it be so quickened to fresh zeal and fervency of spirit, through a clearer apprehension of the divine plan, that they will be able to say, "By the grace of God, I will follow on to know and to serve the Lord, whatever may be the sacrifice involved." Like the noble Bereans (Acts 17 : 11), let such studiously set themselves to prove what has been presented in the foregoing pages. Prove it, not by the conflicting traditions and creeds of men, but by the only correct and divinely authorised standard —God's own Word. It is to facilitate such investigation that we have cited so many scriptures.

It will be useless to attempt to harmonise the divine plan herein set forth with many of the ideas previously held and supposed to be Scriptural, yet not proved so. It will be observed that the divine plan is complete and harmonious with itself in every part, and that it is in perfect harmony with the character which the Scriptures ascribe to its great Author. It is a marvellous display of wisdom, justice, love and power. It carries with it its own evidence of superhuman design, being beyond the power of human invention, and almost beyond the power of human comprehension,

Doubtless questions will arise on various points inquiring for solution according to the plan herein presented. Careful, thoughtful Bible study will settle many of these at once; and to all we can confidently say, "No question which you raise need go without a sufficient answer, fully in harmony with the views herein presented." Succeeding volumes elaborate the various branches of this one plan, disclosing at every step that matchless harmony of which the truth alone can boast. And be it known that no other system of theology even claims, or has ever attempted, to harmonise in itself every statement of the Bible ; yet- nothing short of this can we claim for these views. This harmony not only with the Bible, but with the divine character and with sanctified common sense, must have arrested the attention of the conscientious reader already, and filled him with awe, as well as with hope and confidence. It is marvellous indeed, yet just what we should expect of the TRUTH, and of God's infinitely wise and beneficent plan.

And while the Bible is thus opening up from this standpoint, and disclosing wondrous, things (Psa. 11.9: 1.8), the light of the present day upon the various creeds and traditions of men is affecting them in an opposite manner. They are being recognised even by their worshippers as imperfect and deformed, and hence they are being measurably ignored ; and though still subscribed to, they are seldom elaborated, for very shame. And the shame attaching to these human creeds and traditions is spreading to the Bible, which is supposed to uphold these deformities of thought as of divine origin. Hence the freedom with which the various advanced thinkers, so-called, are beginning to deny various parts of the Bible not congenial to their views. How striking, then, the providence of God, which at this very time opens before His children this truly glorious and harmonious plan—a plan that reject: not one, but harmonises every part and item of His Word. Truth, when due, becomes meat for the household of faith, that they may grow thereby. Matt. 24 : 45.) Whoever comes in contact with truth, realising its character, has thereby a responsibility with reference to it. It must be either received and acted upon, or rejected and despised. To ignore it does not release from responsibility. If we accept it ourselves, we have a responsibility toward it also, because it is for all the household of faith ; and each one receiving it becomes its debtor, and, if a faithful steward, must dispense it to the other members of the family of God. Let your light shine ! if it again become darkness, how great will be the darkness. Lift up the light! Lift up a standard for the people!

“The Divine Plan of the Ages”

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Partaking of the Fruits and Laboring.

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

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

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

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

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

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

We shall not make a detailed study of the ninefold fruit of the spirit, for at this time we are concerned only as to how we can be partakers of it. There is but one way of receiving this fruit of the spirit and that is by Him who said, “I am the way, the truth, and the life, no man cometh unto the Father but by me.” Some even dare to think they can partake

of the fruits otherwise. They realize that to be patient, humble, unselfish, kind, pure, etc., are good and right but they trust in their own strength to obtain or partake of them.. As one writer has put it—"Some are ready to doff the cap to Christ but unwilling to bow the knee." We find that the Apostle is warning against such in this same passage—in the preceding verse—"If a man strive for masteries, yet is he not crowned except he strive lawfully."

In the realm of sport, etc., we see men striving • for masteries, striving it is true for a corruptible crown, but even such a crown is not won unless the competitors strive lawfully. There are rules and regulations always to be observed. If these are not adhered to, the race or game ends not in a crown but disqualification. It behoves us each one to see then, that striving for the crown, "incorruptible and that fadeth not away," we do not presume to stand before our God without the wedding garment of our Lord's imputed righteousness, and without taking His yoke upon us and learning of His meekness and lowliness of heart. It is in this way that we become partakers of the fruits of the spirit, the fruits which we must partake of first. before we can hope to be used of the Lord in. imparting them to others. The laboring husband-men need the testimony of the Samaritans (John '4 : 39.-42). We believe, not because of another's saying, but we have heard Him ourselves. We are partakers of the fruit of His Gospel, and we know that this is indeed the Christ, the Saviour of the World.

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(A Booklet replacing August Issue)

Berean Series Bible Studies

"Times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ." - Acts. 3 19,20.

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"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you."—Acts 3: 19, 20.

IN taking up this 3rd chapter of Acts there are various points to be considered if we would gain a clear understanding of the important truths contained therein. The Lord has given us His Word for our instruction and guidance but has so arranged the lessons that there must be desire and effort on our part if we are to reach a correct understanding of His will and purpose.

Rightly Dividing the Word of Truth.

The first things to settle in our minds in connection with any Scripture are, to determine at what time it was spoken, and to whom were the words intended ; were they spoken mainly for the benefit of the hearers then or have they special reference to future times—has this or that passage of the Lord's Word been fulfilled, has it been partially-fulfilled, or does it apply to a-still future. period of time.

The settling of such questions in our minds Would be following the advice of: the Apostle Paul when he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2: 15) We note that he does not say it is quite right to allow others to study for us, and then we shall be thoroughly furnished by accepting their findings. No, this has been the trouble with a great number of Christians throughout the age. Many have thought, if the highly educated of our fellows are not able to understand God's Word correctly, it is little use our trying to do so. They make the mistake of thinking that the treasures of God's Word are to be found as a result of worldly knowledge. On this point let us note the words in Acts 4 :13—"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled and took knowledge of them that they had been with Jesus." This is surely one of the finest testimonies to be found in the Scriptures.

Both the Apostles Paul and James give similar quotations for our instruction. The former in writing to the Corinthians says : "For ye see your calling, brethren, how that not many mighty, not many noble are called, but God hath chosen the foolish things of the world." (1 Cor. 1: 26, 27) and James adds : "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him." (James 2: 5.).

Therefore, we find that the question is not, how much education have we,—what college have we been through to enable us to learn of the Lord and understand His Word—but rather, how much desire is there in our hearts to know Him, how much time are we prepared to give to search His Word as for hidden treasure? Our Lord's words are : "Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." (Matt. 7: 7, 8). This is necessary not only at the beginning of the Christian way but right through to the end.

A Teacher Chosen of the Lord.

So, we have in this 3rd chapter of Acts a teacher, who, though "unlearned" had to be acknowledged as having been with Jesus and learned of Him, and we believe he has given in these verses some of the most beautiful and precious truths to be found in God's Word.

In the first place, we believe that the Apostle's preaching as recorded in this chapter was intended to convey truths that had special reference to both the Gospel and Millennial Ages and it is our purpose to survey these periods of time and also the prior ages so that the plan of God for the salvation of mankind may be seen to be a connected whole and all revealed in the sure Word of the Lord.

Ages and Dispensations.

The world's history is divided into three great periods of time, and these are clearly shown to have extended; (1) from the creation of man to the Flood ; (2) from the Flood to the second Coming of Christ, and (3) from the second Coming of Christ onward. The first period is called in the Scriptures, "the world that was"; the second, "this present evil world" ; and the third "the world to come wherein dwelleth righteousness." (2 Pet. 3: 6; Gal. 1 :4; Heb. 2:5, and 2 Pet. 3 :13).

From the account in Genesis we learn of the fall of man so soon after his creation and how sin so overtook the race that God found it necessary to send the great flood of waters to destroy those who had become corrupted, saving only righteous Noah and his family to start the second great period of the world's history. So greatly had men fallen just prior to the flood that God took them away as He saw good. The result of disobedience on the part of our first parents was surely a sad picture even at that time. (Gen 6:5).

During the second great period of time—from the Flood to the second coming of Christ—we find three ages distinctly marked out in the Scriptures, each being a step onward in God's plan that He had prearranged even before the foundation of the world.

The first age within this second dispensation is designated the Patriarchal Age, because during that time God dealt with certain individuals such as Noah, Abraham, Isaac and Jacob for a special purpose. It was to faithful Abraham that God gave His wonderful covenant, from which the promise comes down to us to-day and is really the Gospel in a nutshell. This promise was : "In thy seed shall all the families of the earth be blessed." (Gen. 22:18).

With the death of Jacob the Patriarchal Age ended, and the Jewish Age began because God no longer dealt with individual patriarchs, but with the twelve tribes of Israel as a whole. This is confirmed in 1 Chron. 16:15-17, which please note. Jacob's name was changed to Israel, and his twelve sons were the heads of the families that were afterwards known as the twelve tribes of Israel. What of these children of Israel? Did God's promise of blessing to all come through them? No, indeed, for after seventeen hundred years of experience they not only did not bless the world but they were not ready to be blessed themselves, for though Christ came to bless them "His own received Him not." (John 1:11).

The True Seed.

However, God had all this in mind at the beginning. The Apostle says that these things were an allegory. Sarah was the representative of the Covenant made with Abraham and when Isaac was promised God was speaking of a greater seed than Isaac “which seed is Christ.” God meant Christ all the time; Isaac was a type of Christ.

When Christ came to Israel at His first advent, the Jewish Age was brought to a close and another opened up which is termed the Gospel Age. Of that time it is written: “The law and the prophets were until John (John the Baptist), since then the kingdom of heaven is preached.” John the Baptist introduced our Lord Jesus with the message: “Repent ye, for the kingdom of heaven is at hand”, and Jesus Himself used the same words in opening His ministry.

Did God mean that when Christ should come all the families of the earth should be blessed? We look about us and ask, Have all nations been blessed? We are obliged to answer, No. It is over 1900 years since Christ came and yet millions have not even heard of Him. Where, then, is the mistake? What did the promise mean?

The Church, the Body of Christ.

When God, through the Apostle, said “Christ”, He meant not only the Lord Jesus, but the Christ complete—the Lord Jesus as Head, and the Church as His Body. So the Apostle declares: “He is Head over all things to the Church which is His Body.” He says: “which seed is Christ,” (Gal. 3: 16) and after reading on to verse 29, we find it plainly stated: “If ye be Christ’s then are ye Abraham’s seed and heirs according to the promise”. So, then, we see that “Christ” means the entire spiritual Seed, Christ Jesus as the Head and the true Church as His Body.

So, we find that the whole of this Gospel Age, in the close of which we are now living, has been set apart in God’s plan for the selection and perfecting of this spiritual Seed of Abraham, the Christ, Head and Body. This is the reason that the blessing has not yet reached the world. However, before any member of the Lord’s Body could be accepted and approved as such by the Heavenly Father, our Lord’s own life had to be laid down. The ransom, or corresponding price had to be paid into the hands of justice on our account, as our Lord explained to the two disciples on the way to Emmaus: “Ought not Christ to have suffered these things and to enter into His glory.”

How clearly, then, the Scriptures portray that the great plan of redemption on behalf of the human race is based upon the ransom sacrifice of God’s clear Son. There could have been no hope held out for salvation, either to the Church or the world, except, as the Apostle says, “Christ died for our sins according to the Scriptures, and that He was buried and rose again the third day according to the Scriptures.” “Who was delivered for our offences and raised again for our justification.” (1 Cor. 15:3, 4; Rom. 4:25)

What a wonderful provision God has made whereby through our exercising faith in the sacrificial death of His Son, our Lord Jesus, we may be justified in His sight. “For all have sinned and come short of the glory of God; Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God: To declare, I say, at this time His righteousness; that He might be just and the justifier of him that believeth in Jesus.” (Rom. 3: 23-26).

“Silver and Gold Have I None.”

We now come to the words of our chapter, and note the particular time when the Apostle Peter gave out that wonderful message of truth shortly after the death and resurrection of His Master. The thought is not to dwell at length on the actual healing of the lame man, wonderful though it was, but rather to draw the lessons from Peter’s discourse that was given after the healing of the man had opened the way.

There is, however, one point in these opening verses of the chapter worthy of special note, as we read concerning this lame man: “Who seeing Peter and John about to go into the temple asked an alms . . . Then Peter said: “Silver and gold have I none: but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.” “Silver and gold have I none”. No, indeed, the Apostle had cast in his lot with the Lord some 3 years previously; he had come to see things in their true value and so was content, yes, he rejoiced to count “all things but loss that he may win Christ and be found in Him.”

Let us just briefly recall the time when our Lord commenced His ministry and appealed to Peter and John, also two other disciples to “follow Him”, as recorded in Matt. 4. It is stated that when hearing the Lord. “they straightway left their nets and followed Him.” The same is also recorded of the other two disciples, “they immediately left the ship and their father and followed Him.”

That was undoubtedly a wonderful test of their obedience, but because they were sure that they had “found Him of whom Moses in the law and the prophets did write”, they were content, yes, and rejoiced to throw in their lot with Him and follow whithersoever He would lead. So, then, by the words, “Silver and gold have I none”, we find the Apostle Peter to be of the same mind after following His Lord for 31, years and undoubtedly his example of true discipleship could not have been better expressed.

True Discipleship.

We learn, then, from the Apostle Peter, as well as from all the other Apostles and the Lord Himself, the true requirements of Christian discipleship: “He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than me is not worthy of Me. And he that taketh not his cross and followeth after Me is not worthy of Me. He that findeth his life shall lose it: and he that loveth his life for My sake shall find it.” (Matt. 10:37-39).

However, the Apostle’s words, “Silver and gold have I none”, are not to be taken as indicating that all followers of Christ should not have some silver or gold, but rather, that while all the Lord’s people are expected to live justly in the

sight of all men, to pay their debts, etc., they will not be accumulating the earthly treasures, but on the other hand will be faithfully using any of these they possess in the service of their Master, and so would have little of these to pass on to others. What they have got, however, and which is of greater value than all the treasures of earth, is the gospel message of truth, and this they are to dispense freely to all who have ears to hear. "Freely ye have received, freely give."

Christ and Him Crucified.

It was these precious things that the Apostle was able to tell out, as a result of the healing of the lame man in our lesson. Let us hear St. Peter again: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk: The God of Abraham, and of Isaac, and of Jacob, (note that the Apostle recognises the Patriarchs of that former time to which reference was made previously) the God of our fathers hath glorified His Son Jesus; whom ye delivered up and denied in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And His name through faith in His name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all". Here, then, we have revealed the true import of Peter's words. He was preaching Christ and Him crucified, and bravely declared that it was at the hands of his hearers that the Lord had suffered the cruel death of the cross. The healing of the lame man was a means to that end, special power having been given to the early Christians to perform such miracles, and even to the raising of the dead, for the purpose of establishing the Church in its infancy. These gifts of miracles, however, passed away, for none but the twelve Apostles were able to pass on such power to others. Others could receive the gifts but could not pass them on.

The Apostle, then, had a wonderful opportunity of presenting the truth on this occasion and he used it to the utmost. After declaring that it was by wicked hands that they had killed the Prince of Life, he says, "And now, brethren, I wot that through ignorance ye did it as did also your rulers." In this we see some hope for those who were instrumental in bringing about the death of Christ; they had done this terrible thing under a measure of ignorance and so were not culpable to the fullest extent. The Apostle Paul also confirms this viewpoint when he says: "For had they known it they would not have crucified the Lord of glory." (1 Cor. 2:8)

"But those things which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." (Verse 18). So, in that cruel act of crucifying the Lord of glory, we find the wrath of man being used to the praise of God, for behold, "God hath raised Him from the dead, whereof we are witnesses", says the Apostle, and henceforth the risen Saviour is He who is "able to save to the uttermost them that come unto God by Him." (Heb. 7: 25). Our Lord also declared in the Revelation to John, after His resurrection: "I am He that liveth and was dead, and behold, I am alive for evermore, Amen; and have the keys of the grave and of death". (Rev. 1:18). What a wonderful truth this is, that Jesus having paid the death penalty for the whole human race, has the authority and power to restore to life "all that are in their graves", in due time, for, "all shall hear His voice and come forth," but more on this point later.

Spiritual Refreshing.

Just here we are interested in those to whom Peter was speaking. He had quite rightly accused them of their terrible act, but had admitted that it was committed largely through ignorance, and now let us note his words of counsel and advice to these people. Verse 19 reads,—"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord" (Revised Version). What did the Apostle mean by these words? Could it be that if his hearers could be brought to a condition of repentance, a desire to seek forgiveness of God for their terrible act of crucifying the Lord, and if this attitude was supported by a complete "turning again"—by exercising faith in the blood of Christ—they may expect their sins to be covered, and to receive such seasons of refreshing from the holy presence of God as would enable them to become His true people? Yes, we believe that is just what the Apostle meant; there and then those who had slain the Son of God could, upon the conditions stated, be forgiven and receive of the Lord such blessings that they could be translated from the Kingdom of darkness (under Satan) into the Kingdom of God's dear Son. This was and is, indeed, a wonderful provision and how it truly manifests and magnifies all the gracious attributes of our God—His justice, wisdom, love and power—in the eyes of all right-thinking people, who seek to worship and glorify His holy name.

A thought from the writings of one on the phrase "from the presence of the Lord;" will be of interest;—"The word here rendered 'presence' is not 'parousia', but 'prosopon' and 'apo prosopon,' rendered 'from the presence,' does not signify 'as a result of presence,' but rather, 'out from the face of'. The thought is common to us and was much more common in eastern countries long ago. To show the face was a mark of favor, while to turn the back was a mark of disfavor. Thus of our Lord at His first advent it was written. 'We hid as it were our faces from Him' that is, we were ashamed of and would not acknowledge Him. Thus it is that Jehovah 'would not look upon sin,' and hid His face from sinners. Now, however, since the ransom has been given, Jehovah waits to be gracious."

God no longer disregards men and treats them as sinners by turning His back upon them, when they come to Him in the appointed way, but sends them refreshment from His face, his favor, and will also send Jesus for the great future work as well, His Agent in the restitution of all things. We have the same thought in our hymns,----"Show Thy reconciled face," and "Show Thy face and all is bright."

The Blessing of the Lord maketh rich.

So, the Apostle Peter had a wonderful message at that time for all who could receive it, and act upon it in spirit

and in truth, for, while there is to be a general refreshing for mankind of an earthly nature throughout the times of restitution over the whole world (to which we shall yet make reference) the refreshing of which Peter desired his hearers to partake is of the spiritual kind, the fulness of which cannot be approximated except by those who have tasted thereof. And can it be that we, now, may also receive of that spiritual refreshing from God's presence of which the Apostle spoke at the early period of the Gospel Age? Yes, indeed, until the full number of God's elect has been selected and developed to become joint-heirs with our risen Lord, the same spiritual refreshment is flowing out to those who hunger and thirst for it. Surely, "the blessing of the Lord it maketh rich." (Prov. 10: 22).

Refreshing not of the future, but present.

If in the past we have not experienced the Lord's refreshing that can relieve the burdened heart and give gladness and rest to the weary soul, which all so much desire, let us come to God's Word with open hearts, and by obedience thereto come into such harmony with Him through Christ that we shall never want any other way. We realise that there never has been a time of such world-wide trouble as to-day, which is in fulfilment of the words of Jesus,—”Upon the earth distress of nations with perplexity ; Men's hearts failing them for fear, and for looking after those things which are coming on the earth.” (Luke 21 26). But the Lord is sufficient for these things and surely we shall not doubt 1-Es ability to cope with every circumstance and condition, and to give us the desire of peace and happiness, if we take Him at His word.

Further, if we have experienced a measure of refreshing but lack that fulness that will enable us to rejoice in the Lord always, we may be sure that we are living below our privileges. Could we ever think of the Lord's storehouse of blessing being exhausted or even reduced by our calls upon it? Surely not, but, then, the Lord does not pour out His refreshing indiscriminately—He waits to be gracious, to see how much we desire His choicest gifts. “Prove Me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven. and pour you out a blessing that there shall not be room enough to receive it” (Mal. 3: 10).

Let us ever keep in mind that this promise is to those “even as many as the Lord our God shall call.” When we hear the call, let us respond promptly, praising God for it, and like the Apostle Paul, say, “Lord, what wilt thou have me to do.” There is no time to be wasted; soon this Gospel Age will close and with it all opportunity of ever entering upon the “high-calling of God in Christ Jesus.” It is written respecting this “so great salvation, which at the first began to be spoken by the Lord,” “Behold now is the accepted time; behold now is the day of salvation.” (Heb. 2: 3; 2 Cor, 6: 2).

What about the masses of mankind?

While many are so glad that the Lord has purposed the exaltation of the elect Class, the Body of Christ, at the close of this Gospel Age, what is to be the provision for the remainder of mankind? Of the saintly class our Lord said,—”Fear not, little flock, it is your Father's good pleasure to give you the kingdom.” These are the overcomers who shall sit with Christ in His throne, having obtained “so great salvation.” But what about those who are not of this “little flock?” Are they forever lost when death takes hold upon them, and they go down into the cold grave? Can it be that God, who so loved the world as to give His only begotten Son to taste death for every man, should fail to give all the opportunity to hear of the saving power through faith in Jesus' death? No doubt we will all admit that millions of mankind have lived and died without even hearing of the name of Jesus, and since none can be saved by ignorance, “as there is none other name (than Jesus') under heaven given among men whereby we must be saved,” and as the Apostle Paul tells us, “God will have all men to be saved and to come unto the knowledge of the truth,” (Acts 4: 12; 1 Tim. 2: 4) should we not look further into God's Word with respect to the future destiny of so many of the human family.

Before doing so, just let us briefly review the ages that are past, and see if we can approximate the number of godly persons in comparison with those who were not. During the First Dispensation, how many righteous people were there? At the time of the Flood there were only eight,—Noah and his family. Then, in the Patriarchal Age, there were only a few righteous persons with whom God held communion, such as Noah, Abraham, Isaac and Jacob. Further, during the Jewish Age, there were not many for when Christ came only a “remnant” received Him. All the rest were still a stiffnecked and perverse generation. And how has it been during this Gospel Age? There have not been many saints—only a “little flock,” as noted previously. The vast majority have not known God, nor desired to know Him.

The question then is, What is to become of the others? What is to be the future for all who have not come into harmony with God by faith in His promises and obedience thereto? What plan has God for the blessing of the others, for we must remember that the promise away back in Abraham's day, was not that a few should be blessed, but that “all the families of the earth should be blessed?” But how? How can the blessing be accomplished ?

Times of Restitution.

Let us note again in our chapter, verses 20 and 21, which please read. “He shall send Jesus Christ.” The Apostle was not here speaking about the first coming of Christ. As seen previously, he spoke the words of this chapter following on the day of Pentecost, after the holy spirit had been poured out upon the waiting disciples and ten days previous he with others had seen Christ ascend to heaven. He was speaking of Jesus' second advent. “God will send Jesus Christ.”

Our Lord Himself had promised that He would come a second time saying, “If I go away, I will come again.” The doctrine of our Lord's return is made very prominent in the Scriptures, and also in all the creeds of the various denominations. Along with others Catholics believe in the second coming of Christ. They do not, indeed confess that He is coming to bless the world, but rather, that He is coming to condemn the world. The wonder is that with such a conception of things any are willing to pray, “Even so come, Lord Jesus.” The beloved disciple who uttered these words had no such anticipation; he knew of the time of blessing and it was for this that he longed.

The coming of Christ has been the hope of the world (though unknown to themselves). It has been the end of the prayers of all the saints. We have been “looking for the blessed hope and the glorious appearing of our Saviour Jesus Christ” (Tit. 2: 13), “whom the heavens must retain until the times of restitution of all things.” And what does the word “restitution” mean? It means restoring, restoration. If men’s hearts were right and we had perfect men and women, “times of restitution,” would not be needed; but we have not. “By one man’s disobedience sin entered into the world and death by sin” (Rom. 5:12). What mankind need is to be restored to Edenic perfection, and this it is promised, will be done.

The Resurrection of the Dead.

But now the question is, how is the blessing to come “to all the families of the earth,” including the great majority who have passed away in death? It is to come by the resurrection. When Paul spoke to some in his day about the resurrection, many of them mocked; and others said, “We will hear you again on this matter.” The idea of a resurrection seems absurd to many, and it is so as viewed by the majority. But nevertheless, “there shall be a resurrection of the dead, both of the just and the unjust” (Acts 24: 15). Our Lord, Himself, also said in John 5: 28, “All that are in the graves shall hear His voice (the voice of the Son of God) and come forth;” and on one occasion when He went into the synagogue, and a copy of the book of Isaiah was handed to Him from which to read, He turned to chapter 61, and read;—“The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord.” (Luke 4: 17-19).

It will be noticed that He does not say He is going to bind up all hearts, but only the “broken” hearts. And what is meant by the prison doors? Did He mean the doors of the jails of Palestine? Did He mean that He would come and set all the convicts free? He certainly could not have meant that. He could not have referred to anything else than the great prison-house of death, and the “prisoners of hope” which the great enemy, Satan, has bound therein. They are “prisoners of hope” because Christ has died for them. Under Satan, the world has been going down into death, but Christ was manifest in order that He might destroy death and “him that hath the power of death, that is the Devil.” These prisoners in the tomb, prisoners of hope, will all come forth to the privileges and opportunities of the Millennial Age—of coming to human perfection and securing eternal life afforded under the Millennial reign of Christ and His saints—because, “Jesus Christ by the grace of God tasted death for every man.” (Heb. 2: 9).

As stated previously, the thing most needed is the promised “Times of Restitution,” and be it noted that this restoration of all the obedient of mankind to their former estate,—to that from which our first parents fell—“God hath spoken by the mouth of all His holy prophets since the world began.” Who, then, will deny or even doubt the truth of the Apostle’s statement concerning the restitution of all things inasmuch as God has testified its truth not only through our Lord and the Apostles, but “by the mouth of all His holy prophets”? Here is a means whereby we may discern God’s true prophets, for if any omit to proclaim the Lord’s purpose to restore mankind and the earth to perfection on account of the sacrifice of His dear Son, then they are not God’s holy prophets.

However, as we search through the prophets in God’s Word we shall find they have been true witnesses in all that God required of them. Should anyone desire a complete list of Scriptures from all the prophets confirming this truth it will be gladly forwarded, but for the sake of space we shall note just one or two here, at the same time not overlooking the necessary disciplinary experiences to which the whole world will be subjected in order to prepare their hearts for the blessings to follow. There must be, first of all the great time of trouble upon the earth, of which it is written,—“Seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord’s anger.” (Zeph. 2:3) And again, “For His anger endureth but for a moment; in His favor is life: weeping may endure for a night, but joy cometh in the morning.” (Psa. 30: 5).

The New Age, wherein dwelleth righteousness.

It is, then to the glad morning that we look, the Millennial Age when “the earth shall be full of the knowledge of the Lord, as the waters cover the sea,” for “when Thy judgements are in the earth, the inhabitants of the world will learn righteousness.” (Isa. 11: 9; 26: 9). That is, the majority of mankind will heartily fall into line with the laws of Christ’s Kingdom, but those who wilfully reject the loving and gracious provision whereby they may gain eternal life, shall be cut off from amongst the people. “All the wicked will God destroy;” “It shall come to pass that every soul which will not hear that prophet (The Christ, Head and Body) shall be destroyed from among the people.” (Psa. 135: 20; Acts 3: 23).

On this wonderful truth of restitution please read Isa. 35. “The ransomed of the Lord shall return,” compares so beautifully with 1 Tim. 2: 5, 6;—“There is one God and one Mediator between God and men the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.” How harmonious are these two statements, and inasmuch as the majority of mankind have not had the truth of “the ransom for all” testified to them during the present life, the “due time” must be future. Yes, it will be during the Millennial reign of Christ, “for God hath appointed a day (a day with the Lord is as 1000 years) in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.” (Acts. 17: 31) That will be the time also of which the Prophet Jeremiah speaks in chapter 31: 34. “And they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord: for they shall all know Me from the least of them unto the greatest of them saith the Lord: for I will forgive their iniquity and I will remember their sin no more.”

Heavenly and earthly inheritance separate and distinct.

Let it not be understood that restitution, though grand it will be, is the hope of the Church, —for Christians of the present time. It is not the hope of the Church, for all of this class have special promises of an inheritance far above that of the world. If we walk in the footsteps of Jesus, faithfully to the end of our course, we shall become “partakers of the Divine nature.” Not only is our Lord Jesus to bless the world, but the world is to be blessed by the Church who will reign with Him as His joint heir.

Our Lord Jesus said,—”In My Father’s House are many mansions; I go to prepare a place for you.” The Church is to have the new place prepared by her Lord,—to inhabit that mansion—after having gladly sacrificed everything of an earthly kind, -even life itself, in the Master’s service. The world, under other conditions, is to inhabit another of these mansions—the earth. “The Lord created the earth not in vain; He made it to be inhabited.” Millions are to have the blessings of restitution—to that which was lost, to that which Adam originally possessed in the beginning—hut we (the Church) “shall be like Him” (Christ) “if we make our calling and election sure.”

And now, what does God’s great plan of salvation mean to us? Are we content to say, “the times of restitution” will be grand, we shall wait for that time? Do we think that would please, our God who has done so much for us? Does not the love of, Christ constrain us now _to want to be. His, to have our feet placed upon the rock, and lifted out of the condemnation right now? Yes, indeed, that should be the desire of our hearts, and if this step be taken, though it be a narrow way of sacrifice, it will lead to that-life abundant of which 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,” and in the daily laying down of our little all we shall have such refreshing from the presence of the Lord, that we shall be able to say from our hearts with the Psalmist ;—”The Lord- is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear: though war should rise against me in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple.” “I had fainted unless I had believed to see the goodness of the Lord in the land, of the living. Wait on the Lord: be of good courage, and He shall strengthen thine heart : wait, I say, on the Lord.” (Psa. 27: 1, 3, 4, 13, 14.)

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Volume XX. No. 8 MELBOURNE, 1st AUGUST, 1937.

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The Books of the Bible.

(Convention Address.)

THE Bible is the most wonderful book in the world—it is the most important book. It is so important that all the forces of evil and darkness have sought to destroy it; no book has had such enemies. Other books have been similarly treated by the enemies of truth, but that has been generally because of their connection with the Bible. Its worst enemies have been those, who, while professing to be Christians, have used their positions as ministers and leaders of religious thought to undermine faith in the inspiration of prophets, evangelists and apostles.

The prince of darkness has done his utmost to hinder the glorious light of the gospel of Christ from shining into the hearts of the people. He has had great success, working through the great Antichrist—the Roman Catholic Church. In the fifteenth century the Pope thought he had quietened every protesting voice that could proclaim the message of truth, liberty and salvation; the two witnesses, the Old and New Testaments appeared to be slain, but even then the Lord declared “Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with Me in White, for they are worthy.” (Rev. 3: 4.)

Our thought at this time is to speak of the “Books” in which these names are recorded. We read in Mal. 3: 16, 17. “Then they that feared the Lord spake often one to another, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name; and they shall be Mine saith the Lord, in that day when I make up my jewels.”

The thought of such Books of Life runs all through the Bible. In Rev. 17: 8, mention is made of a book of life in which some names are written “from the foundation of the world.” Of course, it does not mean that God has literal books in which are written in some language or human writing, such names. It does indicate, however, that God has a record of the faithful in all ages and that His great purpose in respect of a selection of certain persons and classes is working out in an orderly way and the outcome is all foreknown to Him.

When man was created Adam’s name was in a Book of Life, and the whole human race was represented in him. He had access to the trees of life, the fruits of which would sustain him in health and lasting human life on earth. His name was not written in the Lamb’s book of life; not written among the names of the firstborn, whose names are written in heaven. He was, as Paul says, “Of the earth, earthy” (1 Cor. 15: 47, 48), not spiritual but human, not immortal but mortal. (Psa. 8, Leaser.)

By sin Adam forfeited the privilege of partaking of the trees of life—he was compelled to leave the garden, otherwise the sentence of death might not have operated as it has upon himself and his progeny. In other words, his name was removed from the Book of Life; he was sentenced to death. “So death passed upon all.”

Satan had said they would not die, and by that same lie he has been deceiving mankind ever since. He has led men to think that when they seem to die they are simply entering a fuller life in the spirit world, an evolution. So the deceived poet has written, “Call it not death, ‘tis but transition,” as though the names of the human family were still written in the Book of Life. The majority of church people are still labouring under this great deception; it is embodied in the creeds under the caption of the “Immortality of the soul.”

It is, however, very few of earth’s millions who will become spirit beings at all—“whose names are written in heaven.” “The heaven of heavens is the Lord’s, but the earth hath He given to the children of men.” That is, man was made to live on the earth. The names of all the willing and obedient who prove worthy during the Messianic reign of Christ will be written in “another book of life,” which is to be opened before the Great White Throne at the end of the Millennial Age (Rev. 20: 12), when all must be judged by Jehovah as to whether they are worthy of life everlasting. That will be a trial corresponding to that under which Adam failed and brought death upon all.

Life on any Plane is ordained only for the Righteous.

Man was created to live in harmony with the righteous laws of his Creator. Sin entered, death passed upon all men (Rom. 5: 12), but God in His mercy has made provision by the sacrifice of Christ for paying the penalty and providing an opportunity for each to have an individual trial, and of having their names re-written in the Book of Life.

While mankind generally is “dead in trespass and sins,” there have been some in all ages who have felt after God and who have been justified by faith and their names have been entered in a Book of Life. This is indicated in Rom. 7, where Paul, speaking of himself as representing the Israelites under the Law Covenant, says : “I was alive without the law once (being children of the covenant made with Abraham—Acts 3: 25), but when the commandment came, sin revived, and I died”—the law which was ordained unto life slew me. (Rom. 7: 9-1 I.)

We find that there were some prior to the flood, who, because of their faith, and in view of the Ransom, to be paid by Jesus, had their names recorded in a Book of Life—Abel, Seth, Enoch, Noah, and others. In the Patriarchal Age there were Abraham, Melchisedec, Isaac and Jacob, and on through the Law Dispensation there were those, who, unable to keep the Law perfectly, trusted in the great promise to Abraham which the Law did not disannul. (Gal. 3: 15.) When the Law Covenant was inaugurated the nation promised to keep its instructions, and by their Atonement Day sacrifices pointing to Christ, Israel became alive towards God, their names were written, as it were, in the mediator’s Book of Life. Had any been able to keep that Law perfectly they could have gained everlasting life on earth, and thus be able to appear before the Great White Throne of God, just as the world of mankind will, when led up the highway of holiness under the better Mediator than Moses, in the next age.

However, the Law having been accepted, the failure to keep it brought once -again upon them the sentence of death, as Paul puts it—”Sin revived, and I died.” So, by the deeds of the Law no flesh was justified—”none righteous, no, not one.” No names remained written in the Law Book of Life excepting that of the Son of Man, who was “born under the Law (that He could keep it, and give His life) to redeem them that were under the Law.”

The world of mankind are still under the sentence of death ; they are not on trial for life or death, being “condemned already.” However, any endeavours towards righteousness will be rewarded by thus having a better character to begin with when raised from the dead and given an opportunity of having their names written in the Book of Life in that restitution age. Those who now act wickedly bring punishment upon themselves, both in the present time and in the time of the resurrection, for they deprave their characters and will have- so much the more to overcome, in order to gain life at that time.

It would seem that God has always had a Book of Life open, in which the names of the faithful could be recorded. Many of these are mentioned in the eleventh chapter of Hebrews. Moses’s name was written in a Book of Life. (Exod. 32: 32.) It was when Israel had sinned by making the golden calf, God had said to Moses, “Let me alone, that my wrath may wax hot against them, and that I may consume them : and I will make of thee a great nation.” Moses pleaded, “If thou wilt not forgive their sin, blot me, I pray thee, out of thy book which thou hast written.” The Lord replied, “Whosoever bath sinned against me, him will I blot out of my book.”

When the Lord came to Israel nineteen hundred years ago, He offered to release them from the condemnation of the Law Covenant. “He made an end of the Law, nailing it to the cross.” He opened up “a new and living way”—a new Book of Life was opened. He came to His own, and “to as many as received Him to them gave He power (privilege) to become sons of God.” (John : 12.) Israel as a nation rejected Christ—only a remnant believed. The Law Covenant ended, the Book of Life under that Covenant was closed, as God no longer recognised Israel as alive toward Him. That nation became like all other nations, “dead in trespasses and sins,” and must wait until another Book of Life will be opened under the New Covenant and greater Mediator.

The indictment and curse of Israel are strongly expressed by the prophetic Psalm 69: 17-28: “Let their table become a snare, and that which should have been for their welfare let it become a trap pour out thine indignation upon them.... Let their habitation be desolate, for they persecute him whom thou bast smitten. . . . Let them not come into thy righteousness. Let them be blotted out of the book of the living ,and not be written with the righteous.” Thus it was that the Book of Life under the Law Covenant was closed ; because of unbelief that nation was rejected. Only a remnant was saved and obtained the privilege of having their names recorded in the wonderful Book of Life, as, sons of God, on the spiritual plane, as the church of the firstborn whose names are written in heaven. (Heb. 12: 23.) However, the Apostle (Rom. IT: 25-27) assures us that when the Book containing the names of the heavenly company is full, “when the fullness from the gentiles be come in,” then all Israel shall be saved and have opportunity of having their names written in the further Book of Life—receiving human life on earth.

The New and Living Way.

A new Book was opened at Pentecost for the church of the firstborn. Paul refers. to this particular class as being divinely “blessed with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him, having predestinated us unto the adoption of children,” etc. This Book is to contain the names of the “New Creation,” of whom Jesus said, “I go to prepare a place for you, and if I go I will come again and receive you unto Myself, that where I am there ye may be also.”

Prior to Jesus there were no names in this Book. Jesus said, “Of all that have been born. there hath not arisen a greater than John (the Baptist), but he that is least in the Kingdom of Heaven is greater than he” (Luke 7: 28.) When we think of the noble characters such as Abraham, Job, Jacob, Moses, Daniel, Isaiah, Jeremiah and others, it seems strange. that we should have such a wonderful hope so much greater than theirs; yet, there it is. In Hebrews 11 : 38-40, Paul speaks of these: “Of whom the world was not worthy . . . these all having obtained a good report through faith received not the promise; God having provided some better thing for us.” Their names are in the Book of Life which will be opened in the Messianic Age, when Christ and the Church reign for the blessing of all the families of the earth, under the New Covenant. These ancient worthies will then be “princes in all the earth,” the earthly representatives of the new heavenly government. Satan and the evil spirits will be bound and Christ and His saints will rule instead.

It is important that we should realise more and more deeply our privilege in Christ of having our names in the same Book of Life, as “joint heirs with Him”—as His Bride, associate members of the Abrahamic Seed. (Gal. 3: 16, 29.) We note that all do not have this opportunity; it is only such as “the Lord our God shall call”—only those who are invited by the Heavenly Father. This is seen in the parable of the Great Supper. The invitation was first confined to Israel. Jesus said: “I am not sent but to the lost sheep of the House of Israel,” go not into the way of the Gentiles. When, however, Israel stumbled into blindness, through unbelief, the gospel invitation went out to the nations, not with the object of converting all nations, but to “take out a people” (Acts 15: 14-17), to fill up the vacant places at the table. When the full number of this elect class is complete and the members are all recorded in the heavenly Book of Life, as the spiritual Seed of Abraham, then a wider invitation will go out. (Rev. 22: 17.)

However, “many are called (invited) but few are chosen,” Many seem to come so far and have their names written in the heavenly Book, but fail to make their calling and election sure. Their names would seem to be removed from the place allotted to them and others take their places. “Take heed that no man take thy crown.” The failure comes about through allowing earthly, fleshly interests and, selfish desires to quench the spiritual life. They cling to the natural, human things, while still also wishing to serve God; this appears to be the case with most of those who start in the Christian way. The result is that they fail to gain “the prize of the high calling of God in Christ Jesus.” While their names may still be maintained in the Book of Life if they are corrected by the “great tribulation” permitted to come upon them, yet it is that instead of sitting with Christ in His throne, they are to serve before the throne—a great multitude. (Rev 7: 13, 14.)

How wonderful is the inheritance of the hundred and forty-four thousand overcomers. If we could grasp the glorious thought of it, how earnest it would make us. How anxious we should be to learn and to do everything possible in order to qualify for such honour. It is well that we remember what it cost our Lord, so that we might be eligible to receive the Divine invitation, that our names might be written in heaven as members of the Church of the Firstborn. Seeing that our Lord first loved us and gave Himself for us, our hearts must respond in love to Him and desire to follow His steps and conform our characters to His.

The Lord had chosen seventy disciples and sent them forth to proclaim, the opening up of the new Book of Life—“the kingdom of heaven is at hand.” These returned rejoicing in the great works that they had been able to perform. Jesus answered, “Rejoice not that the spirits are subject to you, but rejoice that your names are written in heaven,”

How may we know that our names are written in heaven? There are definite steps that must be taken and definite promises to such as take these steps. First, there must be a clear turning away from sin and earnest seeking the Lord and righteousness. “Repent and be converted,” says Peter. The Heavenly Father is represented in the father of the prodigal son; He is ready to receive and clothe with righteousness, and more than that. If, after being justified by faith in the precious blood of Christ, we realise that we are not our own, that we are bought with a price and that it is only our reasonable service to present our bodies a living sacrifice to God—a full surrender of self, selfish aims and objects turning entirely to God—saying, “Thy holy will be done, howe’er it cross my own,” then it is that the Lord grants the gift of the holy spirit, Which is the spirit of sonship, and we are “accepted in the beloved,” as, “sons of God.” God has sealed us as His, and, as it were, puts a ring on our finger; we are betrothed to His Son—our names are written in heaven, among the “Church of the Firstborn.” Then there is a great feast provided; we feed upon the “Bread from heaven,” and the good hopes and rich promises of the Word. In this way grace and strength are provided so that we may make our calling and election sure, and prove overcomers and receive the reward of Rev. 3: 21, and Rev. 3: 5. “He that overcometh shall be clothed in white raiment, and I will not blot out his name from the Book of Life.”

How separate from the world this class has been all down the age—“Ye are not of the world.” The line of demarkation must be kept clear. The Christian who affiliates with the world cannot be an overcomer. The distinct separation is seen in Rev. 13: 8, where all the world are seen worshipping the great beast—the Roman Catholic Church, the anti-christ. “All that dwell upon the earth shall worship him whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. Then in Rev. 17: 8, it is interesting to note that this great beast which had been wounded arises again and is then cast into destruction and that the whole world will be astonished, excepting those whose names are written in the Book of Life.

When this Book of Life is completed—the full number of God’s elect being recorded — then another Book of Life will be opened and all the Willing and obedient of mankind will have opportunity of having their names written therein. That will be during the thousand years’ reign of Christ, the object of which is “the restitution of all things which God has spoken by the mouth of all the holy prophets since the world began.” (Acts 3: 20-22.) All will be assisted to go up the highway of holiness; with the way made easy. There will be no devil to deceive or entice and the stumbling stones will be taken out of the way. (Isa. 35.)

Then at the end of that age all must appear before the Great White Throne of Jehovah—a corresponding trial to that of our first parents in Eden. “And another Book was opened which is the Book of Life.” All who by that time are not found worthy of being written in the Book of Life will be destroyed in the second death. The sentence of Eden was, to the first death, Adamic death—this is the second sentence of Jehovah and the second death from which there is no recovery. (Rev. 20: 7-15; 21: 23-27; 22: 1, 2; Dan. 7: 9, to.) “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” (Rev. 22: 14.)

Sydney Bible Class.

The friends in Sydney have sent the following information respecting change of address:—“The Class unanimously decided to move from our present room in Rawson Chambers, to the Child Study Rooms, 75 Liverpool Street. The

rooms are on the left side of Liverpool Street, a few doors down from George Street. On entering the door, turn to the left. and walk up the stairway.

“Trusting the change will prove profitable to the Class spiritually, as the position will lend itself to quietude.”

A Night of Weeping. Joy comes in the Morning

THE following, which has recently reached us, by circular, from the Campaign Director of The United Electors of Australia, reveals the viewpoint of many towards world events at the present time:

“It is generally accepted that the world is in a very critical state—there are grave fears that the time is fast arriving for the collapse or another civilisation. Portents are more than alarming—the situation is desperate. It has become palpably evident that the men conducting the destinies of the world are leading it to destruction. We can no longer place reliance in them to look after our National affairs. The peoples of every country express in no mean way their abhorrence of war, and yet in defiance of the wishes of the people the main activity in the world to-day is preparation for war.

“Definitely the time has arrived when the peoples of the earth have to arise and take action to stop the approaching cataclysm and shape a course in their National affairs that will lead to Peace and Prosperity.

“We, in Australia, are fortunate in having a form of Government which permits us, if we will, to decide our destiny. The principle of Democratic Government is sound. We, as a people, have to put that principle into practice, and do so at once before it is too late. The machine to do so is in operation, and to speed it up we need every assistance available. On that account we apply to you for your co-operation in that you will call your members together as early as is convenient and permit a trained speaker from our class to place the matter before them. We would like you to treat this matter as one of extreme urgency.”

There is no doubt that the minds of thinking people are now alert to the dread possibilities of the present world outlook. Truly we have reached the time of which our Lord spoke—“Upon the earth distress of nations. with perplexity. . . . Men’s hearts failing them for fear. . . .” (Luke 21: 25, 26.) In Isaiah 24: 19, 20, we read: “The earth is utterly broken down. . . . The earth shall reel to and fro like a drunkard, and shall be removed like a cottage ; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again.” The Psalmist also speaks of this same time, but indicates as well the great remedy that the Lord will provide when mankind are ready to “cry unto Him.” We quote : “They reel to and fro and stagger like a drunken man, and are at their wit’s end. Then they cry unto the Lord in their trouble and He bringeth them out of their distress. He maketh the storm a calm, so that the waves thereof are still.” (Psa. 107: 27-29.)

These Scriptures show that all man’s efforts to preserve the present order of things will fail, but’ what consolation there is in knowing that at the height of “the time of trouble such as never was,” the Lord will speak peace to the nations, and “turn to the people a pure language that they may call upon His name.” (Matt. 24: 21 ; Zeph. 3: 8, 9.) So, instead of endeavouring to prop up the existing earthly order, the Lord’s people, guided by His Word, will be found in harmony with His will, seeking first the Kingdom and assisting others in the same way, and ever rejoicing that the time is at hand for the new order “wherein dwelleth righteousness.” “Wherefore, beloved, seeing that we look for such things, be diligent that we may be found of Him in peace, without spot, and blameless.” (2 Pet. 3: 10-4.)

“Only a few more years to learn our part,

Just a few more miles the race to run,

So gather courage fresh, ‘O fainting heart,’

O weary feet ‘thy journey soon is done.’

“Only a few more months, but full of toil,

For in the field are hungry souls to feed;

Then struggle on, O weary, burdened one,

For thou shalt find a strength in time of need.

“Only a few more days to fill with love,

Love for all God’s creatures, friend and foe;

Love which shall cover every human fault,

And bring a balm for every earthly woe.

“Only a few more hours we know for some

Who in this life have fought a goodly fight; .

Henceforth for them remains a glorious crown,

A rest within the radius of God’s light.

“Only a few more days of willing sacrifice,

Of patient standing when our work is done;

Soon in his radiant presence we will rejoice,

And praise him in our everlasting home.”

—Selected.

Forever with the Lord.

SOME of our readers will remember our elderly Sister Keisewetter who passed peacefully away on Sunday, 18th July, after a comparatively short illness.

For quite a number of years our late Sister had been attending the Adelaide Class; and was much loved, and appreciated by the friends generally. Much sympathy is felt for the members of her household in their loss of such a true and devoted mother. At the same time we do not sorrow as those who have no hope; because we have learned from our heavenly Father's Word of the blessed resurrection hope which is ours through Christ.

As we see one and another of the Lord's people passing from us, we are led to look forward more expectantly to the glad day when the whole Body of Christ will be changed and united with the Head in resurrection glory and power. In the meantime we each have our lessons to learn, lessons of patience, faith, meekness and submission to the will of God.

Our Sister had learned these lessons and was one who deeply appreciated the great love of God manifested in the giving of His only-begotten Son to be our Saviour. We like to think of our dear Sister's loyalty to what she believed to be the truth-of God's Word; also her loyalty to the Class with which she met. It is good to realize that "the Lord knoweth them that are His," and "Precious in the sight of the Lord is the death of His saints."

"A-little while! 'Tis ever drawing nearer

The brighter clowning of that glorious clay.

Blest Saviour, make our spirit's vision clearer,

And guide, O guide us in the shining way."

QUESTION BOX.

Question.—Heb. 13: Jo: "We have an altar whereof they have no right to eat which serve the tabernacle." What is the thought of this verse?

Answer.—There are those who have thought that Paul was here referring to the Levites as those that served the tabernacle but did not have the same privileges as the priests, but there would be difficulty in taking the passage that way. Neither priests nor Levites were allowed to eat of the sin-offerings which Paul had in mind, as shown by the following verses.

The altar of which the consecrated have the privilege to eat would seem to be Christ. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." (John 6: 53; 1 Cor. 18.) These have the privilege of first being redeemed by the sacrifice of Jesus, "the great High Priest of our profession" (Heb. 9: 24; 3: 1), and become partakers of the altar as underpriests, and as represented in the body of the High Priest enter into the holiest, "by the blood of Jesus, by a new and living way which He hath consecrated for us that is to say, His flesh." (Heb. to: to, 19, 20.)

Paul had to combat the Judaizing spirit of those days. He was writing to Hebrews and so expresses the thought here as elsewhere, that it was not possible to be under grace and under the Law at the same time. Those who were still wanting to serve the Tabernacle — the Law Covenant — could not eat of this Altar (Christ) and have life. Jesus fulfilled the Law, and made an end of the Law, "nailing it to the cross." (Col. 2: 9-14.)

Question.—Acts 15: 16. What is meant by the "tabernacle of David" which is to be again set up.. Some have suggested that it means the setting up of Ezekiel's temple.

Answer.—Such a solution seems entirely out of the question. How could Ezekiel's temple of which David never heard be called "the tabernacle of David"?

It would seem that this passage is one of those clear Scriptures showing the development of the Divine Plan of the Ages. Those who have creeds and theories that are not in accord with the Divine Plan and purposes have to try and explain the passage to correspond, but that will not do—there the Scripture stands. It is in harmony with all the other Scriptures which show that the crown was removed from Zedekiah and would not be restored "until he (David's greater Son) comes, whose right it is," and "I will give it him." (Ezek. 21: 25-27.)

The tabernacle of David is the House of David as the King of Israel, and when the Church is complete—the people for God's name taken out of the Gentiles—then God's favour returns to Israel at the second advent of Christ. See also Rom. , particularly verses 25-27.

Question.—Would it not be good that brethren visiting other Classes should have letters of introduction from those with whom they have been associated?

Answer.—This would seem to be quite a proper course, for which we have precedents of Apostolic times. To receive such introductory letters would at once give confidence and no doubt acquaint the Elders of any ability the brother might possess which could be used for the benefit of the Class.

It is the duty of Elders to protect the flock and to guard against erroneous teachings. We are admonished, "to lay hands suddenly on no man," that is, not to be in a hurry to appoint to any responsibility or hand over the charge of a meeting to any not proved true and faithful and clear in doctrine. Yet sometimes strangers may come along who have no opportunity of bringing letters of commendation and we are also exhorted, "Be not forgetful to entertain strangers, for some have entertained angels unawares."

We are not to be suspicious, but it is necessary to see some evidences of faith and consecration and of the holy spirit, and clearness of the understanding of the truth before offering any great opportunity of service. There need be no fear of offending any one who possesses true Christian spirit, by not requesting any service, or even to offer prayer.

Question.--Isaiah testifies that the sinner an hundred years old shall be accursed. If then men have already stood the test after one hundred years, why the trial at the end of the Millennium? Or, to put it another way: If those surviving to the end of the Millennium have successfully passed the purging processes (each, no doubt, a severe test to the individual) of the Millennium, why should they have to pass another trial at the end of the Millennium, or how could it be possible for them to fall then?

Answer.—In harmony with Psa. 72: 1, we read in John 5: 22-27, that the Father hath committed all judgment (krisis) unto the Son, . . . “and hath given Him authority to execute judgment also because He is the Son of Man.” Then see Acts. 3: 22, 23—”Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, like unto me . . . and every soul that will not hear (obey) that prophet shall be cut off from’ among the people.”

The purpose of Moses under the Law Covenant was by a course of judgment and disciplines to lift that people up to perfection so that they could be judged by the Lord to be worthy of everlasting life. Because of the weakness of man the Law did not accomplish this. That which was ordained unto life, brought death. “By the deeds of the Law shall no flesh be justified.” So, in the Divine Plan a New Covenant has been arranged, under a greater Mediator, who will lift all the willing and obedient of mankind out of sin and death up to perfection and ability to stand the final judgment (krima) of God, before the Great White Throne at the end of the Millennium, when the great Mediator will “deliver up the Kingdom to God.” I. Cor. 15: 23, 24.

There has been only one way of life during the Gospel Age—the Narrow Way. There will be only one way of life for the residue of mankind in the coming age—the Highway of Holiness.—Isa. 35• Only such As will try to do right by complying as far as possible with the favourable requirements of that time would have any possibility of passing the judgment of God before the Great White Throne of absolute justice. Christ has authority to execute judgment, and according to Isaiah 65: 20 (Leeser Translation) the incorrigible sinner after one hundred years’ trial will be cut off.

During the thousand years of the Mediatorial Kingdom all who comply with the rules of righteousness and peace will receive rewards of blessing—”Then shall the righteous flourish.” It will be easier; it will pay to do right, for any disobedience and failure to comply with righteousness will be punished. It is to be a resurrection by judgment, a lifting up by a course of disciplines (John 5: 21-30; R.V.) The way will be made easy, for there shall be “no lion in the way,” — the stones of stumbling will be all gathered out. Possibly some who may obey righteousness under these conditions may not have attained the true principle of loving righteousness and hating iniquity. The purpose at the end of the Millennium will be to prove whether the heart is truly loyal to God and faithful to the principles of justice and love under the more difficult circumstances of temptation and seeming loss or hardship or suffering.

The judgment of the Great White Throne will correspond to the judgment of Adam in Eden. As Satan was there to tempt our first parents, so while he is to be bound during the Mediatorial Age, he is to be let loose for a little season at the end of that time. As a result of the first judgment man lost the privilege of eating of the tree of life, by which he could have lived for ever. Those who pass the judgment of God at the end of the Millennial Age, having demonstrated their trueness to the principles of righteousness and love, will hear the glad sentence —”Come, inherit the Kingdom prepared for you from the foundation of the world” (in Eden). “Blessed are they that do. His commandments, that they may have right to the tree of life and enter in through the gates into the city.”—Rev. 22 : 14.

Living and Walking in Spirit.

(Continued from last issue.)

THE Apostle Paul says, “Ye were once darkness, but now are ye light in the Lord; walk as children of light.” In God is light in its fullness, and this light coming from Him makes known to us His being and nature. True light is incapable of adulteration or contamination; it has no admixture of anything foreign to it. We see our Lord Jesus manifested God’s purity in His walk among men. Passing through the haunts of sin in sympathetic contact with the sorrow of human life He emerged sinless and stainless. What an example of the purity that must characterise all those who hope to become partakers of the divine nature.

Light enters the smallest opening accessible to it. It searches out the recesses that would otherwise remain dismal and dark, thus penetrating the gloom. It is a fact disclosed by science that it lays hold of the lurking germs of disease whether in the home or in the human system. Of Him who came as the world’s light, such is His ministry. Instead of sin fastening upon Him it could not even stand in His presence. We read how that His searching insight penetrated into the hearts of men and in many cases brought about a change of thought and conduct. Sensitiveness to sin is one of the signs of His illuminating, self-revealing presence. Hence, it is according to record that some of the most godly saints, those walking in closest fellowship with Christ, are the most conscious of their own weakness. They are living in the light that makes evident the contrast between themselves and Him, and they realise that it is only by being in Christ that they are acceptable to the Father.

We must always remember that the ministry of light does not terminate in us. The blessing of light upon us is given that it may shine through us. Every sunbeam calls attention to the mighty source from whence it springs; every moment that it shines the sun is magnified. In every place that it penetrates it calls attention to the glories of the sun. So, our Lord called Himself “the light of the world,” and calls us to a life in Him that we in turn may minister light to others. His words define our responsibility—”Ye are the light of the world”; “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.”

The human eye cannot look directly at the glaring sun, neither can any man look upon God and live, but His glory was manifested by Jesus while He was here on earth. When we beheld that glory He shined in our hearts to give the light of the knowledge of God in the face of Jesus Christ, and we are to reflect this light. “He that saith he is in the

light and hateth his brother is in darkness even until now ... and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”

If we live in the spirit we must have some of its power, and one of the principal methods of gaining this strength from above is through the exercise of the great privilege of prayer — the inestimable privilege of personal contact and communion with God. We can confidently affirm that patient, persevering prayer, secret communion of the soul in His presence, where alone we can arrive at a true estimate of ourselves and things around us has a tremendous influence upon our spiritual progress, and not only so but for our gaining spiritual power to act for God amongst our brethren or toward the world without.

We may all know the power of the spirit of prayer. Truly we may say, it is good to wait upon God; it not only leads to happy results as seen in God’s answer to it, but there is also much sweetness and comfort in the exercise itself. How blessed for one to allow his spirit to flow out and ascend to God who alone is able to lift him above the present things into the calmness and light of His presence. Let us all be found waiting more upon God, making the difficulties of our day an occasion for drawing near to the mercy seat, and then we shall not only exert a good influence in our respective spheres but our own hearts will be comforted by such a procedure. “They that wait upon the Lord shall renew their strength.”

We want to be more in the presence of God in the real sense. If we felt our need more we would have more of the spirit of prayer, and it is this spirit that exalts God in our minds as Giver, and keeps us in our proper place as receivers. It is necessary also to take care that our prayers are the natural outflow of the spirit within us.

It is the teaching of the Scriptures that “strengthening with might in the inner man” is accomplished gradually throughout the years, as the heart responds obediently to the Divine Word of instruction and to the providences of the Lord. One of the figures used in the Scriptures to illustrate the life of faith and the process of gradual development, is that of “new born babes.” Though many of the Lord’s people may be persons of mature years in the natural life, yet in the spiritual life they may be babes, little ones, though very precious in the Lord’s sight. It was of similar ones that the Lord spoke when He said to the Apostle, “Feed my lambs.” Again, under the figure of a tender shepherd caring for a weak and straying lamb, our Lord showed His earnest solicitude for these, saying, “It is not the will of your Father which is in heaven that one of these little ones should perish.” But while these newly formed ones in Christ have much special care bestowed upon them, it is not the will of God that they should always remain so. There should come a time in the experience of every healthy, growing child of God, when he would be able to leave the first principles, the foundation doctrines, having them firmly fixed; established and settled in his mind, and go on growing in spiritual strength, grace and knowledge of the truth unto perfection.

However, it is most essential that the Lord’s people shall be on guard against accepting as strong meat, as deep spiritual truths, that which is more or less contaminated, mixed with error, human theory and speculation. There are many professed teachers of spiritual things endeavouring to impart their beliefs and doctrines to others, and not all of these are sound. Various theories and much that is purely speculation, not sufficiently established on the Divine Word, is published and publicly announced by those, whom the Apostle affirms would seek to draw away disciples after them, whose ministry therefore does not have the wholesome effect of building up the saints in the spiritual qualities of the new creature in Christ Jesus. The Apostle therefore calls upon all the faithful to be of humble mind, to exercise great care and much spiritual discernment that they may distinguish between that which is good and that which is not so good. If some of those not yet strong in Christ are fed on adulterated food, a mixture of truth and error, the result will be that they may sicken and die, unless the unwholesome diet is speedily removed and the pure food sought after and used. The same would apply to those in advanced stages of the Christian life. It behoves all who are truly the Lord’s, to bear in mind the Apostolic advice, to desire and seek after only that which is pure and uncontaminated, whether it relates to the milk or the strong meat of the Word.

In the words of another it has been written, “If we are feeding upon God’s reality we shall unhesitatingly reject Satan’s counterfeit. This is the best possible way in which to escape the entanglements of error in every shape and character. His sheep hear His voice and follow Him, for they know His call, and a stranger will they not follow, but will flee from him, for they know not the voice of strangers.” (John 10:4, 5.) It is not by any means needful to be acquainted with the voice of a stranger in order to turn away from it; all we require is to know the voice of the Good Shepherd. This will secure us against the ensnaring influence of every strange sound. While therefore one would feel called upon to warn against strange sounds, it is not needful to discuss these in detail, but rather seek to arm any against them by unfolding the Scriptures on the particular subjects.

We need to continually keep in mind the thought of the Apostle in his prayer for the church at Ephesus, “That Christ may dwell in your hearts by faith (speaking in a figure, that He may sit as king or ruler and direct all thoughts, words, and deeds) that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God.” When, therefore, we pray to be filled with the Lord’s spirit, we are to look about us and find the provision which He has made for the answer to these prayers which He has thus inspired and directed. We find this provision in the Word of Truth, but it is not enough to find where it is; if we desire to be filled we must eat, we must partake of the feast, or we will not experience the satisfaction which the eating is designed to give. The asking of a blessing upon the food will not fill us; we must partake of it. So, the possession of the Word of God and the offering of our petition to be filled with the spirit will not suffice us; we must eat the Word of God if we would derive His spirit from it.

Our Master declared, “The words that I speak unto you, they are spirit and they are life.” (John 6: 63.) The prophet

also says, "Thy words were found and I did eat them." (Jer. 15: 16.) It is absolutely useless to pray for the spirit if we neglect to walk in the spirit, not using the proper means to obtain the spirit of truth. The Apostle Peter admonishes the brethren to receive pure, spiritual truths, and to grow thereby, and indicates what will be some of the manifestations of strength which they derive from being spiritually nourished and built up. The spirit of submission and resignation to His will and providences will be in evidence in these growing ones, hence it remains that to live in the spirit we must walk and keep walking in it, otherwise the light will become dim and may eventually flicker out. "If we live in the spirit, let us also walk in the spirit."

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Peace I Leave with You.

(Convention Address.)

"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.

THESE lovely words were spoken by our Master the last night of His earthly life.— It was a choice blessing He would give them, a tranquillity of soul, a rest of heart and peace of mind which He Himself possessed—the peace of God.

Now to whom and why were these words spoken? A passage from the "Herald" would perhaps answer best :—
"Every consecrated child of God in whom His holy spirit dwells is a temple of God ; a royal residence for the King of kings; this high privilege being theirs through the precious blood of Jesus who redeemed them : thus made them eligible for the call of God, to be thus set apart, a holy sanctuary, an habitation of God through the spirit, and it is their blessed privilege in reverent humility to realise the condescending love of God in thus making them His chosen vessels and to profit by all the hallowed influences of His presence and favour."

- There are different conditions of peace ; but the peace we would mention is that which is not dependent on outward circumstances; it is born from inherent goodness. The words of F. R. Havergal which appeared recently in our "People's Paper" maybe are helpful here :—"That I may know in ebbless flow, the perfect peace of full and pure allegiance." There are various verses in the Bible speaking of peace, and we would all have our favourite, but the one we will mention here is in Isaiah 26: 3 :—"Thou wilt keep him in perfect peace, whose mind is stayed on Thee;

because he trusteth in Thee.”

There are few things more wonderful than memory; of the many capacities which God has endowed man, it surely must be one of the most potent for good. Our surroundings change, our hair, our health, our bodies change; but this one faculty, this vital tenacity of the mind never changes. We can go back through the vistas of years and bring back subjects of our lives of the dim past, and make them to be a living force. Speaking to the memory of her angel mother, General Booth said, “Oh, how choice a gift of God is that memory that can bring into the strain and stress of present life those sweet, pure days and ways of our earliest years.” Though the years had piled on her head, her words seemed to come back with added power. Oft when pressed with the difficulties and problems of life how helpful the counsel given, how sweet the memory when her mother laid aside her work, and gave to her children her evening blessing of prayer and song.

Wilhelmina Stitch, who conducted a “Fragrant Minute Column” to five million readers daily, sought to create and thus enhance a love for God’s beautiful things, and thus a love for God Himself. She died mourned by many and left behind her a fragrant memory.

What fragrant moments from a fragrant memory God’s children may have, because from the lips of Jesus fell the sweetest and finest fragrance. Back in Deuteronomy is a passage said by scholars to be one of the finest in the Bible. Deut. 32: 1, 2—”Give ear, O ye heavens, and I will speak ; and hear, O earth, the words of My mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the, small rain upon -the tender herb, and as the showers upon the grass.” This verse has reference to Him who spake as never man spake. For, “all bare Him witness, and wondered at the gracious words that proceeded out of His mouth.”

To you and me, in our common task, what words could be more helpful than the words of our text: “Let not your heart be troubled, neither let it be afraid”? What power and peace they contain; also the verse previous: “The Comforter which is the holy spirit shall teach you all things and bring to your remembrance whatsoever I have said unto you.” “Call to remembrance,” says the Apostle, “after ye were illuminated.” How helpful to memory are these verses. Does a little bit of heaven—heavenly-mindedness—come down to us through memory of the vision of the golden candlestick shedding light upon our way? “Thou wilt keep him in perfect peace whose mind is stayed on Thee.”

Why are we prone to forget? Is it not through lack of prayer or lack of zeal in allowing our minds to drift? Even the beautiful and fruitful vine needs to be trained, tied to a support that it may grow upward. So the new creature which has its old brain with which to think, realises all are leaky vessels, apt to forget. “Set your affection on the things above,” the Apostle tells us. How can we do it? David wrote, “Great peace have they which love Thy law”—or will.

There is a little poem of the Night Scented Stock, an insignificant flower through the day, but like other precious flowers it freshens up at night. Those who value it, place it near a door or window, where the dew and the evening breeze flood the room with its wonderful fragrance.

“All day it looked so weedy and forlorn,
But lo, at eventide blooms newborn,
Making my garden, now, a holy shrine
Of sacred memories, and love divine.

May I, in fashion like to this sweet flower,
Even when at length the evening shadows fall,
When fear and loss so many hearts appal,—
Make of my life a gracious fragrant bower,
That sad and weary hearts may find in me
Refreshment, from a heart at peace with thee.”

Have we ever felt like that ourselves, when, perhaps not long after reading our “Manna,” we have fallen into some besetment and struggled through the day in the slough of despond? When the evening quiet steals into our hearts, do we feel like David ?—”Let my prayer come before Thee as incense and the lifting up of my hands as the evening sacrifice.” ‘Tis sweet to know we can always come boldly to the throne of grace, with a true heart in full assurance of faith.

Truly, “Great peace have they which love Thy law.” How may we learn to love God’s law? By reading the Bible. In her “Fragrant Minute Column,” Wilhelmina Stitch gave her opinion, under the title, “Your Bible and Mine,” as follows: “The reading and expounding of it is not an intellectual pursuit set aside for the clergy. When I am reading it, it is exclusively mine; it excites and feeds my imagination; it delights my sense of rhythm. It guides me in my problems; it comforts me in my griefs. It rejoices with me in my gladness; it mourns over my failures, pleads with me for my repentance, and promises me—yes, me—salvation. This is what it is to me, when I am reading it alone in my room. But when I am talking of it, or writing about it, then I remember it is yours. My great desire is to share with you the beauty I have found in your Bible. Behold this shining gem. Perhaps you have forgotten it; perhaps you have missed it altogether. Look then with me. It is yours and mine.”

How would you and I approach the Bible? He who would grow beautiful roses must first grow them in his heart. We must have a love for God’s word like Jeremiah—”Thy words were found and I did eat them and they were unto me the joy and rejoicing of my heart.” “If thou seekest her as silver and searchest for her as for hidden treasure; then shalt thou find the knowledge of God.” What sweet Balm of Gilead ; what waves of compassion; what spiritual vitality ;

what thrones of light; what joyous fountains of truth; what wells of purity; what hills of hope—"Beautiful waters that sparkle so free; bringing their sweetness and life to me." "The words that I speak unto you, they are spirit and they are life," said our Lord, and such life as Paul told Timothy—"Life that is life indeed" (I Tim. 6:19, RN.). If we can keep these things and not let them slip, when the Lord, by His spirit, brings them to our remembrance, our lives would be an impelling peace, aiding us in our common tasks to develop that deepness, constancy and sweetness that in some measure should make us the salt of the earth, and the light of the world, as our Master intended His followers to be.

Speaking to Bible Students can I say the experiences of a soul are not transferable, that the visions of God fall only on those who seriously, very seriously, obey at every step of the pilgrim way their truest impulse, and follow the highest they know? The choicest jewel that can be found in any character is purity. Even the heavenly wisdom is first pure. A mind illumined with the heavenly wisdom, to what can we compare it? "His works of grace, how bright they shine; how deep His counsels, how divine." What a monitor upon our way that can aid us to spiritualise our thoughts and turn life's intonations into gateways to God. What a guiding star through life; what a blessing of light upon darkness.

Hideous may be the thought, most insidious the approach of a wily Adversary, or of hosts of wickedness in high places of Satan's kingdom of darkness. Let us not be discouraged if we should experience this fiery ordeal. Even the great Apostle who had the mind of Christ experienced the warring of the mind. What an example of a voice in the mind we have in Elijah. How discouraged he was, and how strengthened and refreshed he was by the angel of the Lord. So, God can and does send aid to His tempest tried little ones. How sweet and comforting when a Scripture sometimes comes to our memory such as came to Daniel: "O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong." God wants strong characters that can win out and overcome. "Resist the devil and he will flee from you: Draw nigh to God and He will draw nigh to you."

When the Apostle Paul summed up the seventh chapter of Romans in those sublime and heartfelt words, "I thank God through Jesus Christ our Lord," how he valued our Master and His words. So, to you and I there may be times when those words are not only a fragrant memory, but can be of truest loveliness and most infinite preciousness. "Let not your heart be troubled, neither let it be afraid."

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The World State.

THE only ultimate remedy is a federation of nations —the application of the principle of the State to the whole world,” says the Marquess of Lothian, writing on “The Demonic Influence of National Sovereignty” in “Religion and Life.” “No form of League of Nations can end war. The sovereign State will invariably defeat any League based on contract. Law and order, peace, justice, freedom, social progress, derive from the unity and dedication involved in citizenship in a sovereign State. And it is the fact that, in the last resort, the allegiance of the citizen is owed to his own State and not to the League of Nations, which makes the League impotent as against its own members.”

No system of co-operation can overcome this terrific power. There is no final remedy for the tremendous evils which spring from the fact of national sovereignty, save the pooling of that sovereignty in supernatural matters, in a world federal State, a State which, in its own sphere, will command the allegiance of every individual, be able to legislate for and tax him, and which will represent him while leaving the national State freedom to deal with affairs in the national sphere. When such a body comes into being, then and then only, will war end and the perversions and destructions inherent in the competition of national sovereignties be ended on earth

“Christianity alone offers the remedy,” continues Lord Lothian. “As a noted Oriental scholar has said, all the real achievements of Western civilisation, the respect for human personality, the humanitarian movement, the abolition of slavery, individual freedom, the emancipation of women, the ideal of moral purity, the concept of social reform, the rise of democracy, the assault on war, have all derived their greatest support and their greatest driving power from those who have drawn deeply from the fountains of courage and inspiration and devotion to God and man which spring eternally from the Bible.”

The above statement regarding the needs of the poor troubled world would seem to be remarkably near to what the Scriptures indicate will take place.

We do not know just what may have been in the mind of the Marquess of Lothian respecting- how the one sovereign state could be established. So many have thought that the churches must do, this by missionary effort and other means, and deem that church unity is essential for this purpose. While such anticipations are vain, yet it is true that dolly the glorified Church of Christ associated with her -Lord in His Kingdom of blessing can bring about this desire of all nations.” It is then and the only that the followers of Christ have any responsibility in regard to the world’s government

The work of the Church during the Gospel Age has been quite apart from all politics. The commission given was to preach the gospel of the kingdom as a witness in all the world, in order to call out a special class (Acts 15:14-17) which should be sanctified and prepared for the future work of Messiah’s reign. When the Body of Christ is completed, the full number required gathered, then the government will be inaugurated that will command the whole world as one sovereign state. “For unto us a child is born, unto us a son is given and the government shall be upon His shoulders . . . and of the increase of His government there shall be no end . . . to order it and establish it with judgment and with justice from henceforth even for ever.” (Isa. 9:6, 7.)

While the Church as a company of spiritual beings with Christ will be the real government, though unseen by the human eye, natural Israel will be established once more in Palestine under divine favour, and will be the earthly central government, representing the heavenly controlling power as shown by Micah 4: 1-7. “. . . Many nations shall come and say, come let us go up to the mountain of the Lord and to the house of the God of Jacob; and He will teach us of His ways and we will walk in His paths; for the law shall go forth of Zion (Christ and the Church in glory) and the word of the Lord from Jerusalem . . . nation shall not lift tip a sword against nation, neither shall they learn war any more.” The Lord’s prayer will then have fulfilment, “Thy will be done on earth as it is in heaven.”

“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.”

Rebirth of the Jewish Language.

RABBI FALK in the following article sees the revival of culture in Palestine nearing an apex of achievement. The language of Ancient Jewry has been encouraged and after 2000 years a lowly Hebrew has succeeded in a wonderful resurrection of time-hallowed customs:—

The ancient, historical land of Palestine—cradle of the two great world religions, Judaism and Christianity—has throughout the centuries attracted the interest of the whole world. To-day that land arrests still greater attention; not merely because of the recent lamentable disturbances, but mainly by reason of its amazing rural and urban growth. Too often, however, does this latter phenomenon —the transformation of a land neglected for centuries ‘ into a land equipped with all the amenities of life—obscure the fact that there has been an intellectual and cultural growth of the first magnitude. Particularly does this apply to the revival of historical, Biblical Hebrew; its transformation into a colloquial tongue, and its development within the last decade to a high intellectual level. This rebirth of Hebrew as a spoken vernacular, after 2000 years of potential dormancy, stands out preeminently as a stupendous achievement in the realm of the spirit, and in the history of the movement for the re-establishment of a Jewish national home in the land of Palestine.

The story of the renaissance of Hebrew as a living language begins in the land of Palestine towards the end of the

nineteenth century. At this time there were living there a small population of Jews, composed of different nationalities, yet united by the single idea of creating Jewish agricultural colonies in the land of their forefathers.

Curiously enough, no effort was made by them to revive their ancient language. They used Hebrew as a “*pis aller*,” in much the same way as a group of University students, of different nationalities, resorts to the Latin language for purposes of mutual understanding. It was, then, not due to, this group, but to a few outstanding personalities, that a movement for the rebirth of the historical Biblical language was begun.

Outshining all other contemporaries in this mission was a withered consumptive man, who was born in a little Ghetto town of Russia, and known as ben Yehuda. Together with his wife he had, in 1880, come to a deserted and ruined Palestine—a place where he knew no one—with the sole purpose of causing the sweet sounds of the language of David and Solomon, of Isaiah and Jeremiah, to re-echo in the hills of Palestine.

Once in the land he spoke nothing but Hebrew, and when his first child was born ben Yehuda was privileged to hear his son babbling in Hebrew. After two thousand years this was the first child to be reared wholly in the Biblical tongue. Thus was set the matter-of-course habit of the Palestine life of to-day; a precedent which, however, could not have been achieved without almost superhuman self-denial.

His earnestness and idealism gained him the moral and practical support of the Zionist movement. From now on, the recreation of the Hebrew language as the spoken national tongue of the Jews of Palestine was one of the fundamentals of that organisation. A school of secular education, in which the medium of instruction was the Hebrew tongue, was set up; and a Hebrew paper, at first only a single sheet, was published.

The movement met with bitter opposition. The Turkish Government—at that time the rulers of the country—saw in it the furtherance of a political unity which might weaken their central power. The orthodox Jews, from purely religious motives, joined this opposition. To this group, which had come to Palestine for the purpose of prayer and meditation, the use of Hebrew as a medium of everyday conversation was sacrilege. Hebrew, in their eyes, was the “*Loshan Hakodesh*”—the Holy Tongue—a language to be used for prayer, meditation, and study alone. Most surprising of all was the antagonism of Jewish parents to this movement. They did not believe that so purely a literary language as Hebrew could give their children a secular education sufficiently thorough to fit them out for the battle of life.

Notwithstanding this opposition from religious, political and parental bodies, these difficulties were fought and overcome; mainly by the self-sacrificing idealism of the teachers and the enthusiasm of their young pupils. Teachers and pupils agreed between themselves to teach and learn in secret what could not be taught and learnt in public; and as time went on the language gained greater and greater recognition. School after school was established, with curricula based on the Hebrew language, and newspaper after newspaper was founded, after the style of the original single sheet of the first Palestinian Hebrew paper.

With the rapid growth of Hebrew it became necessary to augment its vocabulary, the reason being that since a natural development of Hebrew as a spoken vernacular had been arrested 2000 years ago, it was totally inadequate to cope with many words of modern origin, particularly scientific and technical terminology. Thus it is doubtful whether Hebrew could have developed, to the extent it did, were it not for the band of erudite scholars who, on the basis of the old Biblical Hebrew, created those words which were essential for modern conditions.

Various methods were employed by them. An interesting example is the word thermometer. On examination it was found to be derived from flu. Greek *therme* = heat, *metron* = measure; so the Hebrew word coined was *mad-chon*, a literal translation of the Greek.

This analysis of the modern word and transliteration of its component parts was only one of the methods used. Another was to give new meanings to the old Biblical words, e.g., the modern Hebrew for the noun “strike” is the same as the Biblical Hebrew for the noun “rest.” Words were also borrowed from cognate Semitic languages, especially Arabic, and scientific and sporting terms were adopted without change from modern language. (“Football” is a curious exception, being literally translated as “ball of the foot.”)

Of course, many of these innovations which were not in harmony with the spirit of Hebrew were soon neglected, and those that remained were absorbed in the language; so much so that words which were looked upon as part and parcel of the Hebrew language were mere coinages and foreign bodies. To guard against too wide a divergence from classical Hebrew there was, in later years, established a body of scholarly Hebraists, called the *Vaad Haloshon* (Council of Language), which in its outlook may be compared to the *Academie Francaise*. The purpose of this *Vaad Haloshon* is to ensure the development, while retaining the purity of the language. From time to time it publishes brochures showing the results of its researches and the words accepted into the language.

From the modest beginnings of ben Yehuda and his supporters, some two generations ago, Hebrew has become an accomplished fact—a fact in the soul and in the blood. The old virtues that classical Hebrew retained in its literature have continued with it in Palestine, namely: remarkable conciseness, allusiveness, concomitant by-values of meaning possible only to a language heavy with ancient memories.

To this Palestine has added unexpected resiliency, mercurial adaptiveness, the innate simplicity of village talk, all of which gives the modern language an untranslated genuineness of thought and feeling. The virile youth of the new Palestinian generation, born and bred in Hebrew-, exhale the language from the air, from the street, from the whole environment.

To-day Hebrew is one of the three official languages, the other two being English and Arabic. With a population of about 400,000 Jews, Palestine has about 65 Hebrew periodical publications, of which four are daily papers—“*Haaretz*” (The Land), “*Door Hayom*” (Daily Post), “*Dvar*” (The World), “*Haboker*” (The Dawn)—each of superb literary merit;

30 weeklies and fortnightlies, 24 monthlies ; and the rest bi-monthlies . and quarterlies. The two large publishing houses of Dvir and Mizpeh, together with the 'University Press, issue thousands of Hebrew books a year, with original works and translations, in all fields of literature.

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Living and Walking in the Spirit

"If we live in the spirit let us also walk in the spirit. Let us not be desirous of vain glory, provoking one another, envying one another" --Gal. 5:25,26

THE Apostle says, "If we live in the spirit, let us also walk in the spirit." What did he mean? Was it possible to live in the spirit, and not walk in it? It would certainly be useless to be professing the spiritual life if not conforming oneself to walk in that direction. The Apostle Paul set such an example of walking in the spirit that he said, "For me to live is Christ."

Until the personal indwelling presence of the spirit of Christ has become one of the deepest facts of our experience as Christians, we will not have begun to realise the real meaning of these words. This is evident from the testimony of Jesus respecting His own life on earth. He declared that His own life was what it was, solely because of the indwelling- spirit of the Father. He said, "The words that I speak unto you, I speak not of Myself ; but the Father that dwelleth in Me, He doeth the works." John 14: 1.0. Thus it is that, unless we are abiding in Him and He is abiding within our hearts, taking possession of us, we are incapable of doing or being anything acceptable to God.

The way we walk will manifest the measure of thy indwelling spirit of Christ, and according to the teachings of Jesus we must eventually reach the point where we can say, "I live, yet not I, but Christ liveth in me." Then, too, we may say, "I am in Christ and Christ is in me, and He that dwelleth in me He doeth the work."

In the many illuminating figures used by the Apostle Paul, we have the progressive stages of Christian experience set forth. The identification of the true believer with Christ is so complete that the Apostle declares him "crucified with Christ." We are said to be dead with Him, buried with Him, and also raised with Him. He was raised for our justification, and in order to accomplish the work of sanctification in us He must live with us, for this work is wrought out from within, not miraculously from without.

More important, then, than questions touching the right direction of religious activities is the matter of 'the hold which Christ -has got upon the interior life. More important than questions of method is that of spirit; more important than questions of form is that of life. If Christ be supreme within, if He has His own way within the domain of the soul, all questions as to the particular shape that service ought to take are of secondary concern. To one wholly given up to Him, it is all one to lie in the Divine hand or to be led by it; to stand and wait, or to run and work. One thing is sure, the life that Christ possesses and directs cannot miss the mark.

Let Christ be formed within as a spirit and principle of righteousness and the mastery of inborn sin is broken. As His power increases, the power of sin will decrease; as He gains ascendancy, the world, the flesh and the devil will lose their hold; as the image of the heavenly comes out, the image of the earthly will fade away. The Christian will grow as Christ grows in him; the conscience will become tender, softened by His grace, and the will becomes subdued by His all-conquering love. As Christ expands within, Christian life expands without. Christian activity increases as the place which Christ fills in the inner life enlarges. When the indwelling spirit of Christ comes to its full strength the whole life becomes fashioned into the perfect type of a Christ-imaged character. Let us then strive to be of those in whom the spirit of God can dwell and bring about these great attainments.

The Apostle assures us that we stand surrounded by "a cloud of witnesses"—those of a former age who

accomplished much through their faith in God. The Lord was able to use them in wonderful ways because they were obedient to His will and because they were subjected to the power of the spirit exercised in their day. There have been many others in the present age whose lives stand out like lighted lanterns, pointing us to greater things, as well. These have been God's faithful witnesses to the power of the indwelling spirit, and we may catch from them an added inspiration enabling us to reflect the light received from the Sun of Righteousness. It is good to think of these resplendent characters and to admire in them the splendid characteristics they displayed, but it is far better to have our eyes fixed upon the source from which their triumphs sprang, beholding "the glory of the Lord," and by the power received when we "see Jesus only," be "changed into the same image from glory to glory." May we with willing self-abandonment, ardent devotion and fervent zeal follow Christ from day to day. If we do so, through praise or otherwise, through peaceful circumstances or seeming failure in dark valleys where faith is tried as in a fire, we shall one day see Him face to face and share with Him: the glory that excelleth. His abiding presence in our hearts in the days of our pilgrimage here below, will accomplish this for us if we will only give Him undisputed control of our lives.

Students of the Bible are no doubt well aware of the fact that the Scriptures clearly show two kinds of believers side by side in the Church, and many of the Apostle's sorrows were traceable to this fact. If this was true at the time of the early Church, it must certainly have been true ever since. Because of this fact, it is important to determine of whom the Apostle was speaking when he spoke of the "more than conquerors." It is the heritage of every believer to become of this class, but very few really attain this standing. Take, for illustration, the Israelites, who, having left Egypt, were free from Pharaoh and their former taskmasters, but they grieved God for forty years through their failure to at once go up and possess their inheritance, Canaan. Through unbelief they did not enter in. They saw such great impossibilities in their natural way—cities with great walls and giants, but saw themselves as grasshoppers. Herein was their sin of unbelief. We need to carefully note that it was not a question of doubting the report of the spies about the desirability of the goodly land, but a matter of supposed inability on their part to take possession of it. However, there were two of those who went to spy out the land who are typical of those in all ages who have been the pioneers in carrying the truth forward. All these records of Israel, their failures and doings, have been written for our instruction. It is God's way of showing us that to-day, the same as in previous times, the "sin of unbelief" shuts many out from the inheritance of blessing provided for those who have the strong desire to obtain and the faith to pursue, until they possess it.

Walking in the spirit means progress. Slipping back would not be walking. . We may, like Israel of old, admit that the land of our inheritance "floweth with milk and honey," but when we sing, "There is joy in the valley of blessing so sweet," do we actually possess it as a permanent reality? —the fulness of joy that Jesus promised to all His own. Then we sing, further, "There is peace in the valley of blessing so sweet," and it is so, but do we really possess that abiding peace? —"the peace that passeth all understanding," and that will abide through all misunderstanding as well. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

So, in the epistle of John the Apostle proceeds to probe the life using tests to which each of us must submit, tests that distinguish the true from the false. "He that saith he abideth in Him ought himself also so to walk even as He walked." The Apostle also uses the expression, "If we say" testing our sincerity. Our professed fellowship with Him is put to a practical test. We may ask ourselves : Is that light and love manifested in our daily walk? His spirit flowing in us and actuating us should find a like expression in our life as it did in His. His walk then becomes the standard by which we should strive to walk; it is the inwardness of His life, its controlling principles evidenced in His walk that must control our walk and our lives.

In his Gospel the Apostle John comprehends that matchless walk as a manifestation of light and love. He walked in the light of the Father's presence by constant communion with Him and by a life in all things pleasing in His sight which brought forth the commendation, "This is My beloved Son in whom I am well pleased." Jesus was in such oneness and communion with the Father that He could say, "He that hath seen Me hath seen the Father." Then tracing His words and works back to His Father as their source, He said, "The words that I speak unto you I speak not of Myself." Our Lord so walked in the light of the Father's face that on the cross, when this light must of necessity be withdrawn from Him, the experience was one of utter darkness and dismay. He so walked that He was "the light of the world," and could invite others to follow Him with the assurance that they would "not walk in darkness."

Then He also walked in love. Under test His love never failed—He continued loving. He not only loved His own to the end, but He loved His enemies as well. Being reviled, He reviled not again, but commended God's love in pouring out His life for the world of mankind, some of whom hated Him with cruel arid malicious hatred. What a standard of love He set for His followers.

The Apostle John associates us with our Lord in that he says, "we ought also so to walk." And again, "If we walk in the light as He is in the light, we have fellowship one with another." We cannot walk in reliance upon our own resources, but if we have the spirit of God ruling in our hearts, we will have the power to demonstrate that we have been brought out of darkness into His marvellous light.

(To be continued.)

The Covenant and Confidence of Faith.

My whole though broken heart. O Lord.
From henceforth shall be Thine
And here I do my vow record:
This hand, these words are mine.

All that I have, without reserve,
offer here to Thee;
Thy will and honour, all shall serve,
That Thou bestow'dst on me,

All that exceptions save, I lose;
All that I lose I save;
The treasure of Thy love I choose;
And thou art all I crave.
My God, Thou hast my heart and hand;
I all to Thee resign:
I'll ever to this covenant stand,
Though flesh hereat repine.

Now it belongs not to my care,
Whether I die or live;
To love and serve Thee is my share,
And this Thy grace must give.
If life be long, I will be glad,
That I may long obey:
If short—yet why should I be sad,
That shall have the same pay?

Christ leads me through no darker rooms
Than He went through before;
He that into God's Kingdom comes
Must enter by this door.
Come, Lord, when grace bath made me meet
Thy blessed Face to see;
For if Thy work on earth be sweet,
What will Thy glory be? —Baxter.

Self-Examination.

IN '2 Cor. 13: 5 Paul says, "Try your own selves whether ye be in the faith; prove your own selves. Or know ye not, your own selves, that Jesus Christ is in you, except ye be reprobates?" The context apparently shows that the Corinthians had accused Paul of having no influence over them for good, and his ministry as being weak and insignificant. Paul replies by telling them to look at their present condition as compared with their past, see the change that has taken place in their lives, see the possession they now have, and in the light of these things let them say whether his influence over them has been for good or not, or if his ministry is weak and insignificant. Again, in 1 Cor. 11 : '28, the same Apostle says, "Let a man examine himself." But, in this, Paul means only to interpose a caution to prepare the receiver to eat the Lord's supper worthily.

It is impossible to know ourselves by looking at the present. We only partly know ourselves as we see our life in the past. Every day our actions surprise us, and frequently we find that we have done the very thing we never thought we would do. I suppose Abraham did not really know the strength of his faith till called upon to sacrifice Isaac. In the light of that trial we could estimate the real strength of his faith. In the shortness of memory we fail to profit by past mistakes. In every action of ours there are so many details giving rise to so many causes of actions which may differ in each action, thus making it impossible for us to judge truly of our own condition. The Greeks had a favourite motto among their philosophers, "Know thyself"; but by this they did not mean to teach that by merely looking into their own - actions they came to understand their own character and became able to estimate their real worth, but rather that each-one should examine the basis and facts of his philosophy for himself, and not be content to receive them secondhand. Then, again, many people do not grow better from rigid self-introspection. The bad only see good and excuses for the evil in their lives. The good only see evil in theirs, and sadden their lives by deploring it. One of the saintliest women I ever knew, and whom all revered, began to direct her attention to her own life, to examine it, to search it, and to question whether she did truly believe or not, till in a few months she concluded she had no faith, that her life was full of evil deeds, that she was unsaved and had no hope, and that there was none for her; and in this state she lives to-day.

We make a distinction between heart-searching and life-searching, which many fail to make. Our hearts, that is our wills, should be perfect; but our lives cannot be perfect, because "we have this treasure (our new wills or new hearts) in earthen vessels.-(in imperfect bodies)."- He, therefore, who judges of -his acceptableness with God by judging

of his perfection or imperfection in thought, word and deed, must condemn himself, if he be honest and if he have a proper estimate of perfection in these respects. But he that judges his heart, his motives, his will, his intentions, should always be able to find it true to the Lord,—however much his life may come short of his new will—the mind of Christ begotten in him by the exceeding great and precious promises of God’s Word.

We are not merely to ask ourselves whether we love God, but also whether our love takes the practical form of willing and trying to serve God. This, His Word indicates, is the real test—not what we succeed in doing, but what we honestly and earnestly try to do.

The mother never questions whether she loves her children or not, but shows her love by her services; the industrious man never stops to wonder if he is industrious. Christ says, “He that heareth My words and doeth them, he it is that loveth Me.”

We can know our hearts only as God, who sits as a refiner of gold, tries us: under the hand of His proving we learn to know ourselves. God does the searching to see if there is any evil way in us. He searches, tries and proves us, and not we our own hearts. The Christian only grows Godlike, strong in faith and hope, as he learns to look away from himself to the Son of Man. It is said that one of the gifted painters of the world stood before the masterpiece of the greatest genius of the age. This he never hoped to rival, nor even to equal, yet the infinite superiority did not crush him, nor cause him to despair. He saw realised those conceptions that had long floated vaguely before him in unsubstantial form; in every line and touch he felt a spirit immeasurably superior. As he stood gazing at it his heart swelled with emotion, his feelings became elevated, and he turned away exclaiming “And I, too, am a painter.” Let the hesitating believer look on Christ, the embodiment of the highest and holiest of all conceptions, till his heart can feel His spirit and touch, then he can turn to the world, believing and declaring, “I, too, am a Christian.”

—Selected.

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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.

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, but 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, who bought it with His 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 shall 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 (Isa. 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 (Isa. 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 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.

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 nearly 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 we 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 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: 1.4; Gal. 3: 16, 29.

Present So-Called Christian Kingdoms. During the first century of its existence the church held firmly to the apostolic teaching and waited for the second coming of the Lord Jesus, to bring the establishment of the long-promised kingdom of God, 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.

It was at this time 'hat the degenerated Christian system conceived the view commonly held since, that the church was to establish Christ's Kingdom and that Christ would come after the Millennial reign of the church had ended. This view introduced into the nominal church an aggressive political policy, under which the church sought influence and affiliation with the civil power—(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 (Rev. 17: 2), intimidating them by teaching that 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.

Thus it comes that the kingdoms of Europe to-day claim to be Christian kingdoms, and announce that their sovereigns reign "by the grace of God," i.e., through appointment of either Papacy or some of the Protestant sects. For though the Reformers abandoned many of Papacy's claims to ecclesiastical jurisdiction, etc., they held to this honour which the kings of earth had come to attach to Christianity; and thus the Reformers fell into the same error, and exercised the authority of monarchs in appointing and sanctioning governments and kings, and denominating such "Christian kingdoms," or kingdoms of Christ. So we hear much to-day of that strange enigma, "The Christian World" — an enigma indeed, when viewed in the light of the true principles of the Gospel.

Christ's Kingdom—The Desire of All Nations

When Christ's Kingdom has come, it will be just what all men need. At first it will rule with a rod of iron, dashing the now tottering kingdoms of this world in pieces like a potter's vessel (Psa. 2: 9); breaking up civil, social and religious systems of tyranny and oppression; putting down all opposing authority and power; humbling the proud and high-minded; and finally teaching all the world to be still and to know that the Lord's Anointed has taken the dominion (Psa. 46: 10). Then the blessing of its peaceful reign will begin to be experienced. Truth and equity will be established on a sure and permanent footing; justice will be laid to the line, and righteousness to the plummet (Isa. 28: 17); and the great restitution work will progress grandly to its glorious consummation.

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

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

What a glorious prospect! the changes from one dispensation to another in the past have been marked and prominent, but this change will be the most eventful of all. Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realise the resurrection work complete.—Rev. 21: 4.

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

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. 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, to righteousness and truth will be associated with Christ in the great and grand work of uplifting whosoever will of men out of ignorance, sin, and degradation, into God's likeness, and favour, and love. The apostle declares "He that bath this hope in him purifieth himself, even as He is pure" (1 John 3: 3). It is a hope that helps onward to God and holiness. All interested in the further study of this blessed hope should address us for reading matter.

Making Pearls.

IN the last book of the Bible we are shown a vision of the City of God with its twelve gates, every gate a pearl. Every road into the Holy City, every entrance into the heavenly life, is through a gate of pearl.

What does it mean? It all becomes plain enough if we learn how a pearl is made. And here is the story, as science tells it.

A wound is made in a shell, and a grain of sand, perhaps, gets embedded in the wound. At once all the resources of repair are rushed to the place of hurt. The wound may be made by any of the thousand accidents and vicissitudes of the life of the shell. But when the hurt has been healed, a softly tinted pearl is found closing the wound.

In other words, the Gates of Pearl, by which we enter the City of God, are made by our defeats, injuries, hurts, losses and heartaches on earth; every gate a Pearl. There is no easy way to the highest life, no rosy road to clear insight and understanding. If to us life sometimes seems to be too hard, it is because we do not know what we are saying.

But, it may be asked, does suffering always ennoble us? Manifestly not. In suffering as such, there is no value or meaning apart from the way we take it. The natural reaction to pain, suffering, defeat, is resentment, rebellion, and if it is long continued, bitter despair if not degradation. That is to turn defeat into disaster.

There is another way of facing the worst that can happen to us, without letting it make the worst of us. There is a way of finding in our own souls a faith, a courage, a power by which we may endure and triumph over anything that life or death can do to us, turning darkness into light, making a hurt into a gem.

It is not a pious theory; it is a matter of observable fact. Look into the lives of those whom you most admire for their worth and beauty of character, and you will find that each of them has faced loss, difficulty, pain, disappointment—and won out. God knows it is not easy to do, but it can be done, it has been done, and we can do it, too!—Selected.

PEOPLES PAPER,

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.
(Monthly) 2,6 (60 cents) 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, either in the correspondence or in the sermons reported,

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

The Past Twelve Months

EACH year's work for the Berean Bible Institute, closes with April, and we feel that the past ' twelve months has been an encouraging and helpful period again by the Lord's overruling providence. It is to our Heavenly Father that much praise and thanksgiving is rendered as we call. to mind the many privileges and blessings received at His hands in connection with the work. To the dear brethren also, both near and far, who have assisted and co-operated by prayer and means in every way in the service of the truth, sincere appreciation is extended.

The work each year is along similar lines—mainly in the publication of our monthly "Peoples Paper," supplying literature in the interests of the brethren, maintaining a centre of correspondence for I the- benefit of all and providing free literature for general distribution.

In September last, the office of the Institute was transferred to the present address and, as expected, the change has provided additional means- of service and is beneficial in every way.

The circulation of the "Peoples Paper" has continued at about the same number, many readers expressing appreciation of its contents. It is compiled with articles contributed by various brethren and for which we are very grateful. The message of "present truth" is proclaimed continuously, as well as the other features of the great plan of redemption on behalf of the world of mankind. A number unable to subscribe, are on the free list, and as the "Paper" is -not- self-supporting the balance is made up from the Tract Fund. All that is necessary in the case of friends desiring the visits of the "Paper" but who are unable to provide the subscription, is that request be made each year and it will be gladly continued. Extra copies and back numbers are freely supplied to all zealous enough to pass them on where good may be done and perhaps other subscriptions result.

In the early part of the past year, the second edition of our pocket "Daily Heavenly Manna" was produced, and is being distributed and appreciated overseas, as well as in Australasia. Our general Bible Helps have also been placed in the hands of readers over a wide area with some good results. Now, at this time, the producing of "The Bible

Teachings on the Covenants, Mediator, Ransom, Sin' Offering and Atonement" is to be undertaken, notice of which will be found in this issue. •

The advertising of free literature by newspaper coupons has further advanced throughout the past twelve months. More co-operation has been manifest on the part of Classes and individual brethren and the results have been very

encouraging. Other benefits are no doubt received of which nothing is heard. There is scope for further activity in this direction, and as mentioned in December 1936 issue of "Peoples Paper," arrangements can be made to assist Classes or individual brethren desiring to engage in this witness work, who are unable to bear the expense, or all the expense in their particular localities. Should no suitable paper for this work exist where some friends may like to help, their efforts could be combined with others where better results could be obtained.' The free literature for all enquirers is provided by the Tract Fund.

The general tract distribution has been carried on with steady effort on the part of a number of friends. Some allot a portion of their time to this work and visit the homes, passing the -papers personally to those who will promise to read ; others keep the tracts on hand to enclose in their correspondence, etc. Good supplies of various topics are on hand, the main article of this issue,—”Upon the Earth Distress with Perplexity”—being available again in quantities. An economical method of procuring the papers is to have some enclosed each month with your “Peoples Paper”; while those able to use larger numbers to advantage can have parcels sent at any time. All should feel free to order what tracts they can profitably use as a talent of time should not be wasted any more than other talents.

The Tract Fund Account shown below represents the financial aid received for the work and expenditure met over the twelve months’ period. Much sacrificing is no- doubt represented in the freewill offerings of the brethren, and inasmuch as it has been rendered as unto the Lord, we trust all have realised His blessing in thus doing what they could, in the service of our Master and His truth. The increase over the previous year has enabled more to be done in various branches of the work, and in the balance carried forward to commence the new year, a small credit is included especially available for advertising.

As we enter upon another years’ work, realising the momentous times at hand, it is with faith and confidence in the Lord that we look for His guidance- and the necessary grace and strength to fulfil all His good pleasure. The many loving and cheering messages from the brethren and assurances of prayers on our account are much appreciated and most encouraging. It is humbly requested that we. May share a continued interest in the prayers of the brethren and assure the dear friends everywhere of our warm Christian love for them and remembrance before the throne of heavenly grace. It is a pleasure to hear from all regularly and any suggestions for assisting or improving the work in these closing days of the age will be gladly received. May the efforts of the Lord’s people everywhere be directed towards still more progress and upbuilding in the graces and fruits of the holy spirit, by the truth, both personally and to all with whom they come in contact, and to this end the service of the Institute exists. “To them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their’s and our’s : Grace be unto you and peace, from God our Father and the Lord Jesus Christ.”

Tract Fund Account.

To Balance Carried Forward ..	L143	3
„ Donations Received ..	1663	9
	<u>£1807</u>	<u>0</u>

By Coupon Advertisements, Pilgrim Work and Public Meetings ..	#130	0
	178	2
Free Tracts and Deficiency “People’s Paper”	7819	0
„General Expenses (Office, etc.) ..	3312	8
„Personal and House ..	100	0
„Baptism Service ..	10	0
	267	2
	<u>#1807</u>	<u>0</u>

The Bible Teachings on the Covenants, Mediator, Ransom, Sin-Offering, Atonement,

With the responses from some brethren to hand, in reply to the notice in last month’s “People’s Paper” respecting the duplicating of the book on the above subjects, it now seems clear that the work should be undertaken. While the demand is as yet comparatively small we feel sure that many more friends will avail themselves of this book on these very important truths when they realise it will be available. It is necessary to add that the new work will be exempt from the personal and other references found in “What P.R. Taught” which are quite apart from the truths discussed, but the index and page numbers will still be preserved. It is proposed also that it should take the title as above and to have it bound into a book which will make it handier and more durable than in the larger form suggested in last month’s notice, and giving a much better appearance.

Some time will be taken in getting this work through, but we expect to commence in the present month (D.V.). The price will be as low as possible—the book being prepared for service and not profit. An announcement as to cost will be made next month. It would be appreciated if other friends desiring copies could forward their orders as soon as possible. It will be a most useful book for class study or individual use.

Bible Study Meetings.

Regular Class Meetings for Bible Study, etc., are hold each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses :-

Clyde House, 182 Collins Street, First Floor. Room 5,
near Town Hall, Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust.

The gatherings are quite unsectarian, and all desiring to attend will be very welcome.

Contentment.

(Convention Address.)

“Let your conversation be without covetousness ; and be content with such things as you have : for He hath said, I will never leave thee, nor forsake thee.”—Heb. 13: 5.

THE same apostle that spoke the words of our text, said, “Godliness with contentment is great gain,” (1 Tim. 0: 0) and we notice it is the contentment with piety that constitutes the gain. There are people who are contented in themselves, in their own satisfied condition, which is perhaps anything but godly. However, the world in general is very discontented, and can we wonder that it is so, under the conditions that prevail at the present time?

With the true Christian, begotten of the truth, how different it should be. He sees what the world does not see—why God is permitting all the sufferings and sorrows, etc. Whoever has heard the glorious message, in the true sense of hearing, . that is with the hearing of faith and acceptance, has received what might be termed a double blessing. If the forgiveness of sins and reconciliation to the Lord through the blood of the cross, the Christian’s first experience in grace, was a great blessing, still more is the second blessing a cause for fullness of joy, in that it has brought to us the begetting of the holy spirit, whereby we become sons of God. We would reveal ourselves as very ungrateful and unthankful if we were not content with these blessings which we have ; under adverse circumstances we have such things that should console us and make us happy.

All, of us who have taken up the position of followers of Christ in an intelligent manner, knew right at the start that the way would be narrow, strait and rough, and that we should content ourselves with being a nobody, to being beheaded—that our wills should be the will of our Lord. If we fully meant it when we sang that good old hymn:

“Net to ourselves again,
Not to the flesh we live;
Not to the world henceforth shall we
Our strength, our being give,
No truce with vanity,
Or this world’s idle show:
Dead to this world, and all
Its gaiety and pride,” etc.

we would certainly be content and feel, “No longer far from rest I roam; my soul is satisfied at home ; the Lord my portion is.” Thus making melody in our hearts, though disappointments come, we can know no real disappointment because we accept what the Lord has measured out for us.

When we see the example of our Lord in suffering and enduring patiently the mockings and contradiction of sinners against Himself, and also that of the Apostles who followed closely in His footsteps, this all indicates that we of the present time, who have not yet resisted unto blood striving against sin and the wiles of Satan, have much for which to be thankful that our lines have fallen into such pleasant places. ‘We have no reason whatever to murmur and yet can we all say we do not murmur over our lot, which may not be very pleasing to us. Then, perhaps there is some resentment against others who have done things of which we are dissatisfied and unhappy, yet there it is and we must fight it.

We are not only to be appreciative of the smooth places along the narrow way in which the Lord gives rest to our weary feet, but we must be thankful also for all trials and tribulations, for does not the Apostle inform us that tribulations work out the fruits of the spirit. We must lay hold by faith on the assurances of the Lord’s Word that all things are working together for good to those who have made their covenant with Him and are striving to perform it. Though many trials and -difficulties at the time may seem grievous, they will be seen later on to be blessings, designed to develop in us a character like unto our Lord’s which is to make us fit for the inheritance of the saints in light. We must certainly take precautions not to rush into temptation, nor to bring upon ourselves persecution by unwise or foolish conduct, yet when these things come to us as the result of fidelity to principles of truth and righteousness exercised in the spirit of meekness, we may rejoice in them as so many ministries of evil toward us and which under divine guidance are fitting and preparing us to further reflect the Lord’s likeness and be His ambassadors for righteousness.

An explanation by one, on these things, seems very appropriate here,—”Evidently only a small number of those who have named the name of Christ and who have made consecration of life and time and influence to Him have ever appreciated these matters in their true light, and hence, not only are the so-called Christian nations the most discontented people of the world, but professed Christians are often among the most discontented and unhappy of individuals. Even some of those who have made consecration to the Lord, and who have come to a considerable knowledge of present truth and respecting the present time in which we are living, are not enjoying the rest which God provides for His people but are unhappy, restless and are among the discontented.” So we realise that these are not having “the peace which passeth all understanding,” to rule in their hearts, at the same time keeping all the other affairs of life in subjection and in proper order. Such things ought not to be, and it behoves all who are in this

condition to see to it that it does not continue.

Whatever we have more than necessity, is that much more than the Lord has promised to us in this present time, and it should be a cause for thankfulness of lip and gratitude of heart. If we fully understood and viewed things rightly, where would be the occasion or the desire to complain or murmur about such things or conditions that we have? Where would be the desire to wish for, hope for, or ask for more than the Lord has promised to give us, and more than His wisdom has seen would be best for us? If all these lessons which come to us were observed and received into the good soil of honest hearts, they would bring forth, under the guidance of divine care, a hundredfold more of peace, joy, trust, contentment, happiness and love in the lives of all who put them into use. Thus the influence upon all others around us will also be helpful and beneficial.

Let us take for an instance the discontent expressed upon the condition of the weather ; as a matter of course a great many people use it, just as an expression, perhaps, without feeling any discontent. Others again will complain that it is too hot, or too cold, too windy, too wet, or too dry and thus growl and grumble their way through life. However, we have the great consolation of knowing that the time will come when such will growl and grumble no more.

Those who moan and murmur do succeed somewhat in making things different around them and that is, they make many feel very miserable in their atmosphere. Why, there are enough black and dark days arising which need brightening by the best influence we can muster ; how much we should help to make others feel more contented, by Manifesting the spirit of contentment. We remember the words of a good old hymn,—”If our faces lighten, let it clearly prove, that we seek to brighten, those ‘mongst whom we move.”

In past experiences it has been observed how some depressed and melancholy people have been much cheered by the influence of another who had been through similar experiences, and had lived them down to a great extent. If we are not in the best of health, it is little use moaning and complaining; let us feel thankful that it is no worse. We do not want to be like those who meet so much trouble that never comes. Whatever, therefore, we have, may we be thankful and grateful, realising how much worse it could be, and thus upholding a standard of endurance that is commendable.

When the Apostle says, “Be content with such things as you have,” it is not only a good medicine to console us and bring us spiritual health and joy in the Lord; but it is also very beneficial for our physical health. There is not the slightest doubt that many people aggravate their complaints and diseases physically, by an imaginary and unhappy condition of mind.

The Psalmist says, “Delight thyself also in the Lord, and He shall give thee the desires of thy heart”; and what would these desires be? Surely nothing that would be against His will, for we pray “Thy will be done,” and should be contented whatever our course may be. So, may we “commit our ways unto the Lord, trust also in Him and He shall bring it to pass ; rest in the Lord and wait patiently for Him.” He will bring the things to pass if it is really best for us, and we so desire; and if it is not best for us, far better it is that it does not come to pass, for He knows better than we, what is best for our different dispositions.

While the Word of God abounds in precepts and admonitions, warnings and instructions, and lifts high the standard of moral excellence, so high that in our weak condition we cannot attain unto it, and in our efforts to do so in the midst of a crooked and perverse generation we encounter the anger of the powers of darkness entrenched in the hearts of fallen men, this same Word comes to the faithful in the very midst of this battle with refreshing consolation. If our position in life is a humble one and requires plenty of hard work to gain the necessary things in life, let us not complain, but on the other hand may we be thankful for the health and strength to perform the needed labor ; thankful that the present short life is the schooling time, that the lessons of our experiences rightly learned will bring riches of grace and glory which the world can neither give nor take away. We need to realise how favorably situated we are in that we have such riches of faith, trust and contentment made available to us.

The Apostle has urged us to be “content with such things as ye have,” and gives the reason,—”for He hath said, I will never leave thee nor forsake thee.” This is the true ground of contentment — the realisation of the Lord’s care and that His wisdom and grace are being exercised toward us and that such things as He grants are the things which are best for us and which we would choose for ourselves if we had sufficient wisdom and insight into all the circumstances of the case. So, then, we may boldly say, “the Lord is my helper, and I will not fear what man shall do unto me.”

The testings which the Lord designs for His people are not merely doctrinal tests, and consequently we can expect that separations amongst those who come to a knowledge of the truth will be considerably along the lines of character and of the fruits of the spirit. The Lord’s final decision is, “If any man have not the spirit (disposition or mind) of Christ, he is none of His.” It is of the greatest importance that all soldiers of the cross put on not only the intellectual covering, “the helmet of salvation,” but also the heart covering, love ‘of righteousness and truth, goodness and purity with “the shield of faith.” The “breastplate of righteousness” will be found to be one of the most important pieces of armour in the battle which is upon us, and respecting which we are told that thousands shall fall at our side.

The fruits of the spirit will not grow in the garden of the soul where the weeds of discontent are permitted to sap the strength and taint the air with their noxious presence and influence. The sentiments of another of our hymns is quite to the point and we desire for all the Lord’s people that condition of faith, consecration and contentment which will permit us to sing from the heart with the spirit and understanding.

“He helped His saints in ancient days
Who trusted in His name;
And we can witness to His praise,

His love is still the same.
His presence sweetens all our cares
And makes our burdens light;
A word from Him dispels our fears,
And gilds the gloom of night.”

Let us remember that we will not be faithful in large things unless we have learned to be faithful in little things. May we all faithfully continue the transformation of our lives along this line of godliness with contentment in all the affairs of life. We will thus be preparing ourselves for greater trials and tests that the Lord may be pleased to impose later that we may be developed unto every good work and meet for His use in the Kingdom now at hand.

Today's Furrow.

Sow the shining seeds of service
In the furrows of each day;
Plant each one with serious purpose,
In a hopeful tender way.
Never lose one seed, nor cast it
Wrongly with a hurried hand;
Take full time to lay it wisely
Where and how thy God hath planned.

Thus the blessed way of sharing
With another soul your gains,
Which though losing life, you find it
Yielding fruit on golden plains;
For the soul which shows its blessings,
Great or small, in word or smile,
Gathers as the Master promised,
Either here or afterwhile.

Sow this day the seeds of service
in some life as you can spare.
Bend above the soul you strengthen
For a moment's silent prayer.
Trust that somehow God will nurture
Deeds which love and faith afford,
Till the angel hands shalt reap them
For the garner of the Lord.
—Selected.

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The Garden of the Lord.

(Convention Address.)

THIS topic naturally directs our minds first of all to that garden or Paradise which the Lord planted "eastward in Eden." The word "Eden" means delight or pleasantness, and denotes any place remarkable for beauty or fertility. It suggests that this garden was situated in a most delightful and pleasant part of the earth, and indicates, too, that the rest of the earth was yet in a very imperfect state.

This Garden or Paradise or perfect place, "eastward in Eden," was a suitable place for the trial of the perfect human pair that the Lord was about to create: There, man was surrounded with loveliness and beauty of nature and with the animal kingdom all subject to his control, having the Lord's approval and command to rule the earth, 'multiply, and fill it. It was a beautiful and perfect illustration of what the whole earth will be at the close of the Millennial Age, when all the proved and worthy of mankind shall have been brought back to obedience and perfection. (Matt. 25: 34.)

This Garden was originally intended for man's everlasting home. He was commanded to dress and keep it, but through disobedience to a special command Adam lost his beautiful, natural home, and was driven out among the thorns and briars, the unfinished earth, away from the Lord's love and care—condemned—"dying thou shalt die."

This does not mean, of course, that the Lord's original purpose and plan for mankind was for ever destroyed. No; He could see that it was wise to give mankind a bitter experience by following his own selfish inclinations and wisdom. For 6000 years now the human creation has groaned under this influence and rule of sin and death.

We understand the seventh one thousand years, the great seventh day of rest and restoration of mankind, will be that great day referred to in the Scriptures as the day of Christ—His one thousand years of rule, to restore that which was lost. So, then, the preparation for the restoration of this garden, which shall yet spread over the whole earth, has taken quite a considerable time already, and it will not be until the end of the Millennial Age, that all things will be made new. At that time, the world, i.e., human society, will come to its final state, just as tulips or the daffodil will come to blossom next spring. They are in the bulb now and must pass through the winter time, but they will surely come to blossom. So the world, too, will yet come to the blossom time. (Isa. 35; Jer. 31: 11, '12; Ezek. 36 : 33-36; Acts 3 : 19-23 ; Rev. 22 : 1-4.)

As it takes a good many years to bring an orchard to full fruit-bearing, so with mankind ; but in due time, in the very near future, men will begin to be fruitful unto God, and the whole globe will be a great garden of the Lord, filled with fruits of righteousness and love on every side.

Turning to Daniel 4 : 10-17, it will be seen that although this had a fulfilment upon the King of Babylon, it has, nevertheless, a much greater and far-reaching fulfilment written for our learning. This dream describes man's original dominion in Eden and its removal because of disobedience ("cut down the tree"), but also the certainty of its restoration to begin after the seven times of Gentile rule, shown by the root and stump (God's purposes), which should not sprout again until the appointed time.

Again, in Isa. 5: 1-12, we read of another Garden vineyard laid waste and the Gentile nations ; it represents the nation of Israel. Here again great preparations were made; much time and care was spent. It was planted with choice plants ; nourished with rich, glowing promises of the Messiah and His Kingdom—the blessing of Israel and all the families of the earth. He provided a watch tower for it in the prophecies, and hedged it about with the Law and the prophets. Seeing then that much care and attention was bestowed on this vineyard—the House of Israel—it was right that the Lord should look for and expect choice fruit from it. However, it produced wild, bitter grapes, and it was in the same condition when the Husbandman sent Jesus, His Son, into this vineyard (Matt. 21 : 33-41). They said, "This is the heir, let us kill him ; let us seize on his inheritance."

Finally, the hedge was broken down and the vineyard laid waste and the Gentile nation (represented in another prophecy as wild beasts) trampled it underfoot, and the vineyard was temporarily abandoned. From that time until just

recently the Jewish people were scattered. Now we see that nation beginning to bud again. Isa. 5: 7, tells us the kind of fruit that the Lord expected to find—"justice and righteousness"—but found it not.

Many of the experiences of natural Israel were typical of spiritual Israel. In John 15, Jesus is Jehovah's pleasant Plant—His choice Vine—and the members of the Church are the branches. Great care and attention was, and still is, lavished on this choice Vine. In the beginning, it was especially nourished and watered with the exceeding great and precious promises and with power, and soon became firmly and deeply rooted.

Christendom claims to be the Israel of God, but like natural Israel it also has failed to appreciate the Messiah and the Kingdom blessings for all mankind. Now again in the end of the age there is a harvest time; a remnant are faithful and respond, but the great mass of professors are found unworthy; again there are found wild grapes. See Rev. 14: 14-19. The fruit has matured on this false vine. It is crushed in the winepress of God's wrath, because of the spirit of worldliness, selfishness and pleasure seeking. Only a mere form of godliness is in evidence with all who thus seek after mammon and its friends.

But, let us bring these truths nearer to ourselves, as individuals. The Scriptures refer to Christians as plants, trees and branches, and the Lord looks for fruit on each individual plant. "Herein is my Father glorified, if ye bear much fruit." John 15: 8; see also Psa, 1 : 3; 92 : 12; 104:16; Isa. 61 : 3; Jer. 17:8.

Before there can be fruit the seed must be planted. As in nature, so with the Christian. The seed planted in the garden of our hearts is the Word of God. (1. Peter 1:23.) First comes the blade, then the stalk, and later with it develops the ear, in which the ripe fruit grain is formed and matured. (Mark 4: 26-29.) Then there is use for the sickle, for the harvest is come.

Even with the common blade of grass, God has a set time and definite laws for its development to perfection. How much more necessary, then, it is that Christians must have time to develop the fruits of the spirit, seeing that God has invited them to be joint heirs with Christ in the future Kingdom, as Kings and Priests. (Rev. 20:4-6.)

Yet, some sincere but misguided people will declare that God can save a sinner and fit him for such a responsible position as a joint-ruler with Christ in less than three minutes. Surely they do err, not knowing the Scriptures, nor the Lord's requirements. The present Garden of the Lord is one of spiritual fruits and flowers. There must be a high degree of development in justice, truth, love and mercy, and this cannot be developed on a death bed.

Upon the garden of our hearts shines the sunshine of God's love. The most conspicuous plant is the "Rose of Sharon." He is the fairest among ten thousand blossoms, and soon attracts attention by His sweet perfume of love and self sacrifice—grace and truth flows from Him. Without this "Rose" there would be a sad want; in fact no garden could be perfect or exist without Him. (Song of Solomon 2:1-3.)

He is also called "The Lily of the Valley." This dainty, pure-white, fragrant flower speaks of Jesus' lowliness, humbleness and purity. In the garden of our hearts let us plant and cultivate these choice flowers we see in Christ Jesus—lowliness, humbleness and purity. Let the fragrance of the "Rose" float from our hearts, so that others may be attracted to the Gospel and that it may be known we have been dwelling with "The Rose."

In nature's gardens there is also the pansy; like delightful little faces with blending of colour. Pansies for kind thoughts; so, let us grow this beautiful flower in our hearts. "Be kindly affectioned one to another with brotherly love." Rom.,- 12 : 10.

Then there are those dainty little blue forget-me-nots—a cluster of little blue flowers. Blue for faithfulness; to be faithful in little things is important. Faith is also the fertile soil out of which the other graces of character grow. Let us try and live all our lives so that others may think of us and remember our Christian walk and conduct in that Age to come, "in the day of visitation," mentioned in 1 Peter 2:12. When all nations shall be blessed they will remember and not forget your good works of the present time. Neither will God; see Heb. 6: 10. "God is not unrighteous to forget your labour of love." May it be said of us, "gone, but not forgotten."

Further, there is the tall, bright, broad, and conspicuous sunflower. Among the flowers they are the first to see the sun rise. Let us cultivate this flower in the garden of our hearts. The higher we are the more we can see. Let our thoughts be golden and soar up high above the thorns and thistles of our old human nature, intent upon spiritual things. "Lift up your heads . . . for your deliverance draws nigh,"

Did you ever notice some sunflowers? In the morning they are facing the east, the sun-rising, while in the evening the bloom will be facing the west. They follow or turn with the sun. So, just like that, let us keep our faces to the Sun "The Sun of Righteousness"—or, as the Prophet says, "keep our faces toward Zion."

Another flower is that known as the Golden Trumpet Daffodil. Of course, they do not blow their trumpets, neither should we blow our own trumpets. We want to blow the Gospel 'Trumpet, and send out the Golden Message, or to use another figure "A word fitly spoken how good it is; it is like apples of gold in pictures of silver." Let the sound be the same as the angels heralded—"Glad tidings of great joy which shall be yet to all people." This is a very clear note sounded out many centuries ago. If the world ever needed a message, surely it needs one to-day, one that is clear and true.

There are, indeed, many trumpets blowing; some are blowing their own trumpets which are so indistinct and uncertain, while others harshly grate on our ears. "If the trumpet give an uncertain sound who shall prepare himself for the battle?" We have got the message that is clear and beautiful to those who have ears to hear. Some say it sounds too good to be true; others, the great majority, are deaf and cannot hear. Nevertheless, we are glad that the Divine Plan has provided that all deaf ears shall be unstopped and blind eyes opened when the seventh trumpet sounds throughout the Millennial Age. And the sound shall go out through all the earth and all mankind will take up that great trumpet blast,

which will reverberate from heaven to earth and from earth to heaven, proclaiming- liberty and victory. Rev. 5: 13.

Another thing that We Must not forget, in fact, it will force itself upon any who would keep and dress a garden, and that is to keep down and pull up weeds. They simply will grow. With the best of attention you will find odd ones lurking under shrubs or delicate plants. In order to do this, bending or stooping down is required—it will require humility to see and root out our faults.

Satan has a counterfeit for most things. He has planted a garden, too, and many of his flowers look like genuine plants. You will also find a likeness in some weeds to your garden plants. So, if we would cultivate the various flowers and fruits of the spirit, we must be diligent in getting the weeds out. Get them out early, before they have taken any deep rooting. It is much easier and less work then. But if we neglect them they will soon spread out their roots; then what will the harvest be? The Apostle James 1: 14, 15, tells us something about that. In Col. 3: 5-9, the weeds of the old nature are mentioned, but we are to “set our affections on things above,” “to walk after the spirit.” Gal. 6:7, 8, refers to sowing and reaping and the harvest will be accordingly.

As you know, if you plant a peach tree you will get a harvest of peaches. The tree bears fruit not only for its own beauty but also that others may take and eat. In Prov. 11:30, it is said that “the fruit of the righteous is a tree of life by whose virtues and fruits others may be blessed. Let the sunshine of the Gospel tint our lives with the beauty of holiness like the sun tints the peach with a lovely, rosy beauty.

Spurgeon says, “What are the distinguishing marks of a ripe character? One mark is beauty ; ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness and the colour deepens until the beauty of the fruit 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 stone-like; 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, and love. We shall, as we ripen in grace, have greater sweetness toward our fellow Christians. Bitter spirited Christians may know a great deal, but they are immature.

“Another, and a very sure mark of ripeness is a loose hold upon the earth. Ripe fruit easily parts from the stem.”

A further thought in regard to plants. Perhaps you have experienced that some plants will not thrive in certain positions, but on removing them to another place they go ahead and develop remarkably well. The Great Gardener has the oversight of all the plants in His Garden, and He knows better than anyone else just the situation and environment each plant needs. Perhaps the situation is such that the growth is all in one direction. If so, He knows how to prune or remove, while others will develop in that position.

Deep rooting is another essential to good healthy growth ; we need to be rooted and grounded in love and in the truth because the winds of strife and false doctrines will blow across our garden. We do not want to be like the reeds growing in the water. When a breeze blows on a bed of reeds, all heads bend gracefully, not one resists. But it costs the reeds nothing to yield and when the wind changes you will see them all pointing the other way. This is a picture of a weak, compromising spirit, but it goes under the name of a charitable spirit amongst some people and their religions. “Be not blown about by every wind of doctrine,” says the Apostle Paul. No, rather let us be diligent in growing the fruits of the spirit mentioned in Gal. 5: 22, 23, “The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”

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.

Convention News from South Australia

THE Easter Convention arranged by the Adelaide and Gawler Classes, was evidently much blessed of the Lord. The almost forty brethren present, including six visitors from Melbourne and one from Digby (Vic.), and two from Murray Bridge (S.A.), seemed to fully appreciate the rich spiritual food set before us. It was just a little season of feasting together on the Word of God.

The Bible studies seemed to be particularly helpful, and were as follow :—Rom. 12: 1-8; Col., 2: 1-7; 1 Peter 1 : 3-9; 1 Cor. 13 : 1-8. These passages of Scripture formed the basis of our studies, one portion being taken on each afternoon of the four Convention days. Whilst the time allotted for these studies was found in almost every case to be insufficient to deal with all the details of the verses, yet we believe the main thoughts were well presented by various brethren, and nicely summed up by the brothers acting as chairmen. We seem to get more real help in our classes when each member comes to the meeting with the lesson well prepared beforehand, with thoughts and Scriptures bearing on the study, and when the chairman encourages the brethren to free expression. “Counsel in the heart of man is like deep water ; but a man of understanding will draw it out.” (Prov. 20 : 5.)

The exhortations by various brethren were also helpful and encouraging. In this brief report we cannot do more than mention the topics, viz., “The balances of life”; “Contentment”; “What doth the Lord require of thee?” ; “Our Saviour” ; “The Garden of the Lord”; “The Lord your God proveth you”; “Put on the armour of light”; “The Books of

life.”

At the Praise and Testimony meetings and Fellowship meetings, a number of the brethren spoke of how the Lord was caring for them and blessing them in their affairs.

We feel grateful indeed to the Lord for His goodness and for the blessings received at this special season of fellowship and spiritual refreshment. We are grateful, too, to the dear brethren who came to visit us from other parts, and whose presence and loving efforts to serve in various ways all helped to make this Convention a success. It was pleasing also to note the spirit of loving co-operation among the friends in Adelaide and Gawler Classes. The efforts of the sisters of the local Classes in providing tea for all present were also much appreciated.

At the Baptism service held on Easter Saturday morning, two sisters symbolised their consecration to be dead with Christ. We trust and pray that our sisters may be richly blessed as they seek to follow the Master’s steps along the narrow way that leads to Life.

To those friends and Classes who forwarded messages of Christian love and good wishes to us, the following verses of Scripture were sent :— Psa. 133; Eph. 3:11-19. What beautiful sentiments are expressed in the prayer of the Apostle here; and surely it is our desire that all who read these lines may realise by the Lord’s goodness the fulfilment in themselves of the great Apostle’s prayer.

We trust and pray that the good lessons received during this Convention may have their designed effect upon us, making us more humble and obedient and Christ-like, and thus cause us to be fitted more and more for “the inheritance of the saints in light.”

“When all Thy mercies. O my God,
My rising soul surveys,
Transported with the view, I’m lost
In wonder, love and praise.”

Observances of our Lord’s Memorial.

Melbourne and Digby, Vic.

THE Melbourne friends gathered together again with solemn, and yet joyful: hearts to keep the Memorial in remembrance of Christ, and in confirmation of their own pledge of full consecration to God : Solemn, because as we view the cruel cross we realise how much it cost our dear Master to redeem us—”the just for the unjust that he may bring us to God”—and joyful, in that our risen Lord overcame death and the grave by His faithfulness, and would have us always rejoicing in’ Him on that account.

The Service was opened with the beautiful, old hymn, “Rock of Ages” (245), the sentiments of which were so expressive of the meeting as a whole. Other hymns sung during the evening were—”In Memory of the Saviour’s Love” (118), “Christ Gave His Life for Me” (31), “According to Thy Gracious Word” (2), and “Lord, I am Thine, Entirely Thine” (155). (Numbers quoted are from “Christian Hymns.”)

The prayers of the brethren were full of deep appreciation and thankfulness to our loving heavenly. Father for His greatest Gift—His dear Son—to be our Redeemer, Master and Head, as we have been privileged to accept Him as such, coming unto

God by Him and laying down our lives in His service in response to the great invitation. Fellow members in Christ, in every place, were especially remembered and commended to the Lord for His blessing and guidance throughout the remainder of the pilgrim way.

The readings by various brethren of Isa. 53; Matt. 26 : 17-46 ; and John 18 : 28, to 19 : 19, while well known to all, impressed as fully as ever the tragic yet redemptive features of the holy, harmless, undefiled One pouring out His soul unto death from Jordan to Calvary.

Viewing the Lord’s instructions to natural Israel on the eve of the first Passover, every feature was seen to have a very important lesson for spiritual Israelites (the antitypical first-borns) as they are delivered from this present evil world by the shed blood of the Lamb of God and by carrying out all the other requirements in connection with this “so ,;rent salvation.” The Christian “eats” (i.e., appropriates to himself) the Lamb, during the present “night time” of this Gospel Age. This brings him to the condition of justification, and as he delights to join his Master and enter upon the full deliverance across the “Red Sea” to the heavenly Canaan, he presents his justified life a living sacrifice to God, and thus by the begetting of the holy spirit becomes one of the first-borns, henceforth to have his loins “girded,” “his shoes on his feet,” and “his staff in his hand,” alert and in readiness to follow the Lamb whithersoever He may lead. The attitude of heart and mind will then be

“I’ll go where you want me to go, dear Lord,
O’er mountain or plain or sea;
I’ll do what you want me to do, dear Lord,
I’ll be what you want me to be.”

Yes, indeed; how precious is the privilege to be thus united to Christ, both in respect of “filling up that which is behind of the afflictions of Christ,” and then, as each one proves faithful “of entering into His glory.” With this, the great lesson of the Memorial so fully in heart and mind, and with the Lord’s blessing upon both the bread and the cup, the brethren partook of the emblems with grateful hearts and in silent prayer to Him “who is able to keep that which we have committed to Him, against that day.”

“What shall I render, Lord, to Thee,

For all Thy benefits toward me?
The Cup Thy hand of Love hath poured,
I'll humbly take, most gracious Lord.

• • • • •
“Salvation’s Cup—of suffering, too
Of suffering with God’s chosen few,
Dear Lord, I’ll drink of this, Thy Cup,
And smiling through my tears, look up—
A mingled Cup of grief and joy,
Of blessedness without alloy,
Of love and fellowship divine,
A foretaste of the Kingdom-wine.”

—(G. W. S.)

IN the Lord’s providence the entire Digby Ecclesia of six were enabled to meet together once more to commemorate the Memorial of our Lord’s death, and incidentally to remind ourselves of our privilege to be associated with Him in suffering now, that in due time we might also share with Him the joys of His Kingdom.

We read Matthew’s account of our Lord’s institution of the Passover Supper on the eve of His death as “the Lamb of God which taketh away the sin of the world,” together with the Apostle’s account in Corinthians which associates the Church’s offering with our Lord’s.

Before partaking of the emblems the elder read a brief account of both type and antitype bearing on the subject, which clearly brought to our attention the solemnity and importance of the occasion for which we had met together, as did also the prayers offered and hymns sung.

What a privilege for the remaining members (4 our Lord’s Body to thus meet, obediently complying with His instructions—”This do in remembrance of Me.” We more and more appreciate this as one of His means of grace used to keep us in the narrow way, and so our hearts go out in thankfulness, and with the poet we can say

“Lord I would loyal prove to Thee!
Let Thy reproaches fall on me,
To spend my days in Thine employ
Shall he my chiefest earthly joy.”

Burnie, Tasmania.

ON the 25th of March, six assembled to keep the antitypical Passover. We commenced at 7 p.m., our very dear old Brother Badrock partaking at (as near as possible) the same time in the Launceston Hospital.

This is about the 22nd year that we have done this “in remembrance of Me,” and always on the correct date, believing much of its forceful meaning becomes measurably clouded at any other time. Two at least came much out of season to themselves.

What a wonderful blessing is received, the more so as we see the day fast approaching. How the simple aspect and the deeper meaning becomes not altered but magnified; the oneness of the Christ, felt in the depths of the heart, a living, bright reality, indeed, so that we can lift up our heads and rejoice that very soon we shall “drink it anew with Him in the Kingdom”; the dear, departed brethren with us in one large family of God.

Truly, “Blessed are the dead which die in the Lord from henceforth,” has an added meaning, for our Father is able to do exceedingly abundantly above all we can ask or think, so, shall close, dear Brother, with Paul’s admonition: “Rejoice, and again I say, rejoice.”

Adelaide and Gawler, South Australia.

ONCE again the friends in Adelaide realised the wisdom and love which led Jesus to leave us the little service, to be kept annually, by which we could keep in memory how faithfully He gave Himself for us as the antitypical Passover Lamb.

By prayers and reading of the appropriate Scriptures, the singing of suitable hymns, and an address, our thoughts were directed to the circumstances and dreadful experiences of our Saviour. We could again realise to some extent what it cost Him to thus pay the price of sin, “not for us only, but also for the sins of the whole world.” (1 John 2:2.) That is, that the price was first applied, like the blood of the passover lamb in Egypt, for the deliverance of the “church of the first-born.” Then, as all Israel was saved as a consequence and delivered from bondage to Pharaoh and Egypt, so, the whole race of mankind, who will be obedient to the great Prophet like unto Moses, will be delivered from Satan’s power and from sin and death.

We were reminded once more of our privilege “to follow His steps,” as “He was led as a lamb to the slaughter.” So Paul expresses the matter in Rom. 8:36, “We are killed all the day (Gospel Day) long, we are counted as sheep for the slaughter,” that we may thus be counted in with His death. “Know ye not that as many as were baptised into Christ was baptised into His death”; to suffer with Him that we may also be glorified together with Him. So we solemnly remember the Apostles’ words in 1 Cor. 10: 16, 17; and so many other Scriptures showing how graciously the Lord is willing that we be accounted worthy through the merit of our Redeemer to “fill up that which is left over of the sufferings of Christ,” so that the Body (the Church) may be complete.

As He had so freely laid down His life for us, we ought to lay down our lives for one another, and how we should with all joy endure all trials permitted to come upon us, knowing that His Father and our Father loves and cares for us, as He did for His Beloved Son. “That the love wherewith Thou hast loved Me may be in them and I in them”; “That Thou hast loved them even as Thou hast loved Me” (John 17: 26, 23).

How great was the joy when the sufferings were over and Christ again entered the heavenly courts and shared the glory with the Father. So, we too shall count the hard things of the present, all the sorrows and trials but nothing, when we enter the heavenly home.

What a help and blessing comes from complying with our Lord’s request that we should keep this Memorial of His sufferings and reminder of our consecration to “follow the Lamb whithersoever He may lead.”

”Behold your King! Though the moonlight steals
Through the silvery sprays of the olive tree,
No star-gemmed sceptre or crown it reveals,
In the solemn shade of Gethsemane.
Only a form of prostrate grief,
Fallen, crushed like a broken leaf!
Oh, think of His sorrow! That we may know
The depth of love in the depth of woe.” —(F. R. H.)

IN Gawler, the little band met in the usual hall and assisted by brethren from Adelaide once again kept the little Memorial of our Saviour’s death. It was a homely little gathering, and as we met around the table it was observed that there was just the same number present as when the Lord instituted this little observance. Then, He was present in the flesh, but though now invisible to human eyes, He was still present with us, according to His promise.

We read Isa. 53, and sang such hymns as also led our hearts and minds along the lines of Christ’s sufferings and our own consecration “to be dead with Him.” We also read a portion of John’s Gospel (parts of the 18th and 19th chapters) then the address was to assist us again to realise all that it cost our Lord to thus pay the penalty of sin and to bring life and hope, first to the Church (the first-born) and later to the world as a whole.

We again endeavoured to realise what a privilege it is to be among those “who first trusted in Christ.” (Eph. 1 : 12-14) the saints of this Gospel Age, that we might present our justified human lives “a living sacrifice,” and be accounted as suffering with Him and then if faithful to reign with Him—joint-heirs in the kingdom that is to bless all the families of the earth.

It was a simple little service as we sat around the table, gave thanks for the bread of life and for the shed blood, passed round the emblems and after silent prayer rose and sang, “ ‘Tis finished, so the Saviour cried, and calmly bowed His head and died”; and so, as they did on the night on which He was betrayed, we “went out,” without any concluding prayer or parting greetings.

“He suffered!” Saviour, was Thy love so vast
That mysteries of unknown agony,
Even unto death, its only gauge could be,
Unmeasured as the fiery depths it passed?
Lord, by the sorrows of Gethsemane
Seal Thou my quivering love for ever unto Thee
(FHR)

Sydney, N.S.W.

AT the Rawson Chambers Class twenty-one members gathered for the Memorial, and the Service was conducted in the usual way with humility and reverence. The chairman made a few suitable remarks respecting the privilege it is for God’s children to be able to meet together to partake of the emblems of the Memorial the dear Lord had instituted of His death. He pointed out who were eligible to partake of the emblems, and after the usual Scriptures had been read, and hymns had been sung, a Brother was asked to address the meeting.

In the opening remarks we were reminded of the words of 2 Peter 3:1, and then our attention was drawn to the typical picture of the lamb being killed and the blood being applied to the posts and lintels of the doors as a token for the angel as it passed over. As it was only the first-borns who were in danger of death that night, so the same applies only to the spiritual first-borns of this Gospel Age. These, being the first fruits unto God of all His creatures—the Church of the First-borns—are passed over, having responded to the grace of God and made a full consecration of themselves to Him and His service, and in turn have been begotten of the holy spirit. With these their faithfulness and remaining in the household of faith is a matter of life and death, for they enjoy greater knowledge and privileges in every way than the world. Thus, “Christ our Passover is sacrificed for us.”

The importance of the broken bread and the cup and that these represented the broken body and shed blood of Christ was impressed to us. We must accept of His sacrifice and appropriate it by faith, thus receiving life from that source. There is no other way by which we can obtain 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; to be buried with Him by baptism into His death and thus be with Him in His resurrection glory, honour and immortality. Rom. 6: 3, 5.

We closed the meeting by singing the hymn, “God Be With You Till We Meet Again,” as several of the brethren

through sickness and old age had been able only by much effort to attend the Memorial Service.

ANOTHER service is reported as follows :— “You will be pleased to learn that we had a blessed time at ‘showing forth His death’ in His directed way, by taking the cup and the broken loaf as symbols of Him who is our life.

“We renewed our consecration and felt encouraged to go forward throughout another year ‘outside the camp.’ Ten assembled here and amongst us were two Sisters ripe in age but deeply appreciative of the service. A Brother gave a suitable address and our minds went out to others gathered as we, also to a dear Sister in hospital and three other aged ones who were glad to receive the symbols and so join in the great communion.

“A question that was brought to our minds related to the true significance of the Master’s words, ‘With desire have I desired to keep this passover with you.’ It had been so much in mind during the week by most of us, because of it being so impressive. It seemed to add to the refreshment to talk of it.

Perth, West Australia.

WE had a very nice time on the day of the Memorial. In the afternoon we read Exod, 12 for the type and then we studied the antitype from Vol. 6. It was very refreshing to go through these things ; one never tires of the deep things of God ; truly our hearts burn within us as we review them.

There were ten present in the afternoon and in the evening we had fifteen present for the Memorial. Service. The Scriptures read were Mark 14: 12-50; John 18: 19-40 ; 19: 1-19; and 1 Cor 11 : 23-26; and the remarks of the Brother giving the address were very appropriate and helpful. We were reminded of the typical people of Israel and their deliverance from Egypt, and how that prefigured the deliverance first of all of the first-born ones, and in due time of all the families of the earth. Many good thoughts were also presented from the words of Jesus at the closing scenes of His life, and we were exhorted to drink of His cup and be broken with Him, if so be that we may also reign with Him in the Kingdom. “Fear not little flock it is your Father’s good pleasure to give you the Kingdom.”

What love and joy should be in our hearts when we think of His love and suffering for us. Let us keep the feast ; seven days’ feast is our entire life. Only a few more years and we will rejoice in the Lord for our victory of faith.

Then two Brothers blessed the emblem’s and we all partook of them, renewing our consecration to death, and after singing a hymn we went home. We all enjoyed the time spent on the day very much, and hope all the friends everywhere had a deep spiritual time, like we did.

Used Bible Helps.

Lesser’s Old Testament Translation.—According to the Massoretic Text: in handy size; well bound in leather; good order: a very useful translation price 4/6, posted.

Jewish Publication Society O.T. Translation.—Very similar to Lesser’s; also from the Massoretic Text: in first-class order,, Two copies available at 4/6 each, posted.

Cruden’s Concordances.—Various sizes at 3/-, 4/- and 5/-; postage extra according to size. These helps are in good condition.

New Testament with Tischendorf Notes.—Rather poor condition, but serviceable for Bible Study. Price 9d. posted:

Regarding “What P.R. Taught.”

This book on the Covenants, Mediator, Ransom, Sin-offering and Atonement is now definitely out of print, and as we are receiving requests for it from time to time, the suggestion has been made that some duplicated copies of typewriter print could be prepared. As a reprint in book form would seem to be out of the question at this time, the work on duplicating sheets, page for page with the book and then assembled in magazine form, could possibly be done in our own office. However, it would depend upon what demand there may be for it.

If all interested friends would kindly advise us, as soon as possible, how many copies they could use if the work was undertaken, the matter could then be decided. All the brethren realise the value of the matter in this book, and the cost of duplicated copies would be sufficient only to cover materials, etc.

The Lord’s Desire.

“With desire I have desired to eat this passover with you before I suffer.” (Luke 22 : 15.)

Our Lord spoke these words to His twelve Disciples on the occasion of the last Jewish Passover, as they gathered together for the usual annual observance. Probably the Disciples were no more interested in this Passover than the previous ones they had kept with their Lord; but with Him it was different. •

The disciples at that time seemed unable to understand that their Master was about to leave them through death, though He had explained this to them more than once (Matt. 16: 21). But “Jesus knew that His hour was come that He should depart out of this world unto the Father.” (John 13: 1.)

Our Lord’s realisation that He was “the Lamb of God,” and that, according to Daniel’s prophecy, He would be “cut off” “in the midst of the week” (34 years after His consecration at Jordan —see Dan. 7.: 25-27)—revealed to Him that this Passover sacrifice was the one of which all the previous Jewish Passover sacrifices had been typical. Year after year Israel had slain the typical lamb, but now the time had arrived when the Lamb of God was to be slain—the perfect full sacrifice which alone could take away the sins of the world —”for it is not possible that the blood of bulls and goats should take away sins.”

Can we wonder, then, that this momentous occasion was weighing heavily upon our Lord? He had come to be man’s Redeemer, quite voluntarily —”Lo, I come, in the volume of the book it is written of Me, to do Thy will, O God”; but

this did not mean that it was not a severe experience; surely it was. He had been laying down His life over the 34 years, but now it was to be consummated fully in death, and at this particular Passover. So we read: "And when the hour was come He sat down and the twelve Apostles with Him, and He said unto them, with desire, I have desired to eat this passover with you before I suffer."

It would seem that this "desire" or "longing" was mentioned by our Lord, because at that time He had purposed the institution of the Memorial of His death, which should henceforth take the place of the annual Jewish Passover Supper, and which would include His revealing the blessed oneness that was to exist between Himself and all His faithful followers who would from that time be broken with Him and drink of His cup, so that they may ultimately live and reign with Him in His throne. It was, then, that He sought to draw His beloved band into closer relationship before He would leave them, that when the holy spirit should come this great union might be the more appreciated and rejoiced in, though it would mean laying down the earthly life in the cause of Him who had gone before. With this last, important, earthly mission fulfilled towards His disciples, He was then ready to suffer and die, as would be the Father's will for Him.

From this standpoint we can realise the sincere desire or longing on the part of the Master, to impart the deep truths connected with the institution of the Memorial, that His apostles and all who would believe on Him through their word may discern the terms of true discipleship and thus fulfil their vows of consecration loyally to the close of the way, as He was setting an example.

Correspondence.

Tasmania,

Dear Brother, April, 1937. Greetings in our clear Redeemer's Name.

I received your welcome letter containing so many kind expressions of love and sympathy from yourself and the friends concerning me, which I greatly appreciate. I desire to thank you dear Bro., and them too, and also for your prayers. I wish to say that I receive and think of them as from the Lord through you; they are strengthening and comforting; how true the living Word is,—"as every joint supplies."

I am at present at Sister -- and will be, D. V., until about the beginning of May, when, should it please the Lord, I shall go to Burnie. I am very weak at present; strength seems to come very slowly, but I cannot expect anything else under the circumstances. It was by and through the Lord's blessing that I am here. The Drs. have only patched or made it possible for me to live perhaps a few months. But oh, how nice and pleasant and joyful to know that soon my course will be ended here. Dear Bro., tell the friends my desire is towards them, that they would strive by prayer, study of the Word and obedience thereto to get to know our heavenly Father and the Lord Jesus Christ more perfectly—to know His character of justice, wisdom, love and power. By so doing He makes us strong in tribulation; He is strength in our weakness. The better we know Him, the more we trust and love in Him. We love Him because He is lovely, the fairest of ten thousand to my soul.

From your Bro.. by His Grace, T. B..

Scotland,

Dear Sir, 24th February, 1937.

In answer to the advert. which appeared in "The Queenslander," "I would be grateful if you would send the free pamphlets; should anything have to be paid, please let me know and I'll pay it.

Trusting this order will be executed, as I am really interested. Yours in anticipation, M. B.

South Australia,

Berean Bible Institute, 12th April, 1937.

Dear Brother or Sister in Christ,

In acknowledging and thanking you for the booklet, "God and Reason," I would like to tell you of my appreciation and endorsement of the views it sets forth. Reasonable conclusions, entirely new to me; I might say quite in contradiction to those held with the little meeting with which I break bread. There have been so many things I could not understand because they seemed so opposed to the love of God to His fallen creatures.

In reply to your question: "Hell, Death, Spiritism," or failing that "Where are the Dead?" either of these I would much like to see.

Thanking you again,

Yours faithfully, C.E.

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Character.

(Convention Address. 1 Pet. 5 : 10.)

WHAT is the origin or meaning of this word "character"? According to record it is the same word in Greek as in English, and in the first place was the name of a sculptor's tool. Then it takes in the thought of the tooling process, the shaping or forming of the sculptures. The word to-day is given a still higher meaning also, and may be associated with as high a connection as the Divine character, which is the perfect example. 'speaking in Hebrews of our Lord as the "express image," this in the Greek is "charaktare," and is interpreted in Strong's Concordance as, engraver, •the tool or the person.

Now, as an engraver must have a set idea in his mind in regard to that which he is going to hew out of the rough material, so must the individual Christian recognise the true ideal of life and follow it with unwavering will and purpose. Thus we realise how important it is that we have proper ideals before our minds, that they be noble ones, of high standard. And this is where the value of the doctrines of Christ set forth in the Scriptures are manifest. They set before God's people the only true and noble ideal and thus enable those in the school of Christ to develop the character which God can approve.

It has been recorded that every man is the sculptor of his own career. To a large degree this is so, but with the Christian there is a great difference. He gives himself to the Lord, who undertakes to work in him, as we read, "both to will and to do His pleasure." In another passage it says, "We are His workmanship." The Lord does not work in us without our co-operation, but He is the mainstay and we are leaning on Him.

While the Scriptures are particular to maintain liberty of conscience for all the Lord's people, they distinctly set before us the thought that God is the supervisor of the affairs of all His children and that their prosperity will result from their appreciation of Christ's headship and recognition of those whom God hath "set in the body" as teachers and helpers. The "liberty wherewith Christ makes free," does not give us a liberty to do things in opposition to His will; but rather gives freedom from sin.

A necessary disposition all real Christians must fully realise in the development of character is to "pray without ceasing." It constitutes one of the greatest of God's blessings. The privilege of approaching the throne of heavenly grace to obtain mercy and find grace to help in every time of need cannot be too highly esteemed. The interests of the day committed to the Lord in the morning should be continually remembered as being in His care throughout the day. The experiences of life as they come should be accepted as under the Divine will, and thanks should be rendered for them whether agreeable or disagreeable to the natural man, "for this is the will of God in Christ Jesus concerning you." This is living up to the high privilege His grace has provided for us.

We read in the Scriptures, "God is light" ; our Lord Jesus was called "the true light," and we remember it was He that said of His followers, "Ye are the light of the world." The Psalmist declares, "Thy Word is a lamp to my feet, a lantern to my footsteps." The holy spirit of the Father and the Son has been enkindled in our hearts through the Word of grace and in proportion as we have fed this spirit with the truth we have become burning and shining lights in the world. But how easily such a holy flame may be grieved or even extinguished, and perhaps very quickly, too! A sufficient intake of the spirit of the world might extinguish or quench that flame. If not in one way, then in another we fully realise that our besetments come from the world, the flesh or the Adversary, yet the Apostle intimates that we are responsible or the indwelling of the spirit with us. We can take ourselves out of the Lord's hands if we choose, but the Adversary is powerless to do this, if we abide in the Lord in faith, love and obedience. As the flame of love is to be kept burning in our individual hearts, so in the congregation it is also to be guarded.

An element very necessary in these days in developing character is that of patience. We know that God is operating all things according to His own will, along the lines of His wise and righteous laws, and to be impatient would be the greatest folly as He would not be likely to alter any of His fixed principles to suit the various hurried inclinations some possess. It is prudent at all times to wait the Lord's time and way, and the indications of His will in every case, both

with regard to ourselves and others. "They that put their trust in Him shall never be confounded." "Let patience have her perfect work"; "Rest in the Lord and wait patiently for Him."

We notice in Rev. 3:10, the reward of those who exercise His patience: "Because thou hast kept the word of My patience I will also keep thee from the hour of temptation." In this instance special significance is laid upon patience. Examining the word more closely we notice that it is translated from two different Greek words, and the one in this passage of Scripture has the thought of constancy, cheerful endurance—to endure evil in a cheerful, willing, patient manner. This is therefore an element of character which represents something more than just restraint of feeling and action. It signifies such a development of heart and character as manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the Divine wisdom and love.

It is only proper that the Lord should demand that those whom He would account worthy of joint-heirship in the kingdom shall not only appreciate His goodness and His character, but that they demonstrate their loyalty thoroughly to those principles to the extent of a joyful willingness to suffer for His sake—to endure patiently on behalf of right. A transitory endurance of one, two or three short trials would not prove the individual to have established character for righteousness, but a patient, cheerful endurance even unto death would prove and demonstrate such a character.

The Apostle Paul exhorts, "Let us run with patience (cheerful endurance) the race set before us." We live in a time when this endurance is most necessary. How few wish to endure anything for righteousness sake, for Christ's sake, or anyone else's sake, and if endurance be thought necessary it is generally with very much of impatience, very much of complaint, more than formerly. This general tendency of the civilised world to non-endurance and impatience necessarily has its bearing and influence to some extent upon those who are seeking to walk in the narrow way, going against the current of public sentiment and custom. We may expect the growth of this disposition of impatience in Christendom, the general thought amongst its leaders being that they must become more aggressive, with the feeling that if they had taken things into their own hands the world would have been converted sooner. But those who have kept the Lord's word of patient endurance and have sought from Him the needed wisdom, have learned that He has a due time in which His purposes shall all be accomplished. They realise that what is permitted is for a wise purpose in connection with the call and preparation of the little flock to be heirs in the kingdom.

In his letter to the Thessalonians the Apostle gives some further intimations respecting the peculiar trials of the hour of temptation, which has not yet reached its intensity, but which is already working, sifting and separating, because the judgment begins with the house of God. We are informed that in the closing period of the Gospel Age Satan will put forth great effort with all power and signs and lying wonders. The Apostle explains the reason why it will be thus, "Because they received not the truth in the love of it, that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie, that they all might be condemned who believed not the truth."

Our main object in studying God's Word and His character should always be to bring our own hearts and minds into closer sympathy and likeness and co-operation with His. The Apostle says, "All that will be godly in Christ Jesus shall suffer persecution." Now, why should the godly suffer? To be godly would be to live in obedience to God. The Scriptures inform us that "God is love," and if we are godly we must love after the same manner as God. And this is what He desires to see in His people, not just an outward manifestation of devotion to Him and to the brethren. Some people may have the view that love is doing all nice things, conceding to all their ideas and agreeing with them in what they appreciate—that you show no opposing feelings in any way. But that is not the love God shows towards His people. Justice must be behind it all, and often stern justice, too. How pleasant it would seem to some if we just blunder along satisfying our own ideas and all this being passed over by the Lord as if it could not be helped. Why, the lesson would be altogether lost. We know by experience and also by observation that those who live godly in this evil world will suffer to the extent that they are out of harmony with the present evil conditions, yet the promised blessings are to those who are in Christ Jesus.

Satan's arts seem employed at times in getting those who are trying to live godly to contend with one another. One device seems to be used in making some think that their viewpoint is something most important and if not accepted with the same enthusiasm by others they become touchy, if not offended. In this way some bring trouble upon themselves but think they are suffering for righteousness sake. We must see, then, that our influence upon others is uplifting; that we are careful we do not cause others to grieve and cause suffering unnecessarily.

In framing our characters, trials and sufferings are very helpful. The sufferings that come through heredity cannot be classed as sufferings for Christ. We should rather speak of the sufferings of Christ as being voluntary. The Apostle says that if we suffer with the Lord we shall also reign with Him; he means the sufferings which we bring on ourselves through faithfulness to Him. He speaks further of "filling up that which is behind of the afflictions of Christ." These are not inherited. We are informed that our defects in character are works of the fallen flesh, and in our case (as Christians) these inherited failings and others brought upon ourselves by the violation of the laws of God prior to our entrance into His family as sons, while not sufferings for Christ, will be made advantageous to us. These weaknesses the Father sees fit to leave with us, but assures us that His grace is sufficient to enable us to overcome.

In the building and buttressing of character we need to watch that we are not cultivating self-assurance, which interferes with true fellowship, but that we develop in that full assurance of faith that results from sanctifying truth. Confidence in self is certainly to be discouraged; we need a strong heart desire to lead us to join wholeheartedly in co-operating with the Lord in His discipline against this self-centred tendency of our flesh. Probably not until His grace has led us to see the flesh in all its uncomeliness can we understand the true situation. The frailties of self had taught the Apostle to abandon such as a guide and to place all his dependance upon the "Captain of our salvation." He says, "We have a strong consolation to lay hold upon the hope set before us; which hope we have as an anchor of the soul

both sure and steadfast.”

The Apostle Peter spoke of “stirring up your pure minds by way of remembrance.” Here it is noticeable that even the pure minds need stirring. Mental alertness is of great value and helps us to give close attention and concentration upon any subject investigated. With some this is very difficult because the mind wanders off on something else, like a person getting sleepy. Our thoughts determine our character, and according to our energy in thought on Christian principles will we progress, by the Lord’s grace and strength.

Question Box.

Question.—Regarding the claim of some that 6000 years of human history was reached in 1872 or 1874, and that Christ’s kingdom began about 1878, how could that be so, seeing that the Times of the Gentiles did not run out until 1914?

Answer.—It ought to be evident to all that Christ’s kingdom on earth could not commence until the “Times of the Gentiles should be fulfilled.” (Luke 21 : 24.) When Christ begins His reign on earth, Satan, who is the present ruler, will have been bound that he may deceive the nations no more, and all the evidences before our eyes to-day demonstrate the fact that he is still the “Prince of this world.” It would be sad indeed if; after all, our anticipations and prayers such as “Thy Kingdom ‘Come” and “Thy Will be done on Earth as in Heaven,” the last 60 years were a sample of the “peace and good-will” promised under the reign of the Prince of Peace. While the world was bad enough prior to 1878, it was probably never in a more godless condition than it is to-day. During the past 60 years the most terrible war has taken place, and the prediction of St. Paul (2 Tim. 3: 1-7) becomes more and more definitely fulfilled.

We do not believe that 6000 years of human history ended with 1872-4, nor that it has yet been reached. Without any question we are living in the “Time of the end” (Dan. 12 : 4), and that the end of this “Time of the end” will be reached before the present generation passes away. We think it reasonable to suppose that the end of the “Time of the end” will be the end of 6000 years, and that the 7th thousand years will be the period of Christ’s reign on earth. We think it reasonable to suppose that the period of probation at the end of this “present evil world” will be about the same as that at the end of the “world that was before the flood,” and we rejoice to know that with the establishment of “the world to come wherein dwelleth righteousness” (2 Pet. 3: 6, 7, 13) will come a time of blessing, of peace and joy and goodwill among mankind. We still pray “Thy Kingdom come, Thy Will be done on Earth as in Heaven.” (Zeph. 3: 8, 9.)

Buoyant Strength.

Oh, to go back across the years long vanished,
To have the words unsaid, the deeds undone,
The errors cancelled, the deep shadows banished,
In the glad sense of a new world begun;
To be a little child, whose page of story
Is yet undimmed, unblotted by a stain,
And the sunrise of primeval glory
To know that life has had its start again!

I may go back across the years long vanished,
I may resume my childhood, Lord, in Thee,
When in the shadow of Thy cross are banished
All other shadows that encompass me:
And o’er the road that now is dark and dreary,
This soul, made buoyant by the strength of rest,
Shall walk untired, shall run and not be weary,
To bear the blessing that has made it blessed.

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

World Facing Paganism:

What of the Churches and the Gospel?

SPEAKING at the Methodist Conference, ‘the Rev. J. Mackenzie, Moderator General of the Presbyterian Church, said that the world was to-day challenging the Christian Church, and it was very largely in revolt against Christian principles. The world was facing paganism. He raised the question whether the Church had accepted too largely the spirit of the world—he felt that the Church seemed powerless to stem the tide of paganism.

It is sad indeed that the Churches have reached such a condition. It may well be asked : What is wrong that they should have lost the inspiration and power of the past ?

When the Church was young, and “ not many wise men after the flesh, not many mighty, not many noble were called” (1 Cor. 1: 26), and when the preachers were mostly described as “ignorant and unlearned men,” these could stand up in the power of God and withstand paganism—the truth conquered, and paganism was overthrown.

Has the Gospel, “which is the power of God unto salvation,” lost its power? or have the Churches lost the Gospel and failed to perceive the Bible message for to-day?

Mr. Mackenzie suggests where the fault lies, i.e., the Churches have indeed accepted the spirit of the world. Not only by using worldly methods of raising funds for Christ’s work, but also in adopting worldly pleasures in the . endeavour to hold their congregations together, including card parties, dances and various clubs and games, is this in evidence. Then, too, the same is shown by adopting worldly titles, seeking worldly honours in higher educations, etc. In the seminaries for the preparation of ministers, the studies are along the lines of the classics, what is called the higher critical study, the object of which appears to be to find fault with what is written, so that by the time a young minister is turned out to preach the Gospel, he has lost faith in the inspiration of the Bible—he really has no Gospel to preach. He may know all about the ancient philosophers, all about mythology and anything that sounds learned, but very little respecting the Divine Plan of the Ages, or God’s great design for blessing all the families of the earth—the good news which shall be to all people.

We may rest assured that the Gospel is still the power of God unto salvation. It is just as “good news” to-day as when first proclaimed; indeed, it shines “brighter and brighter unto the perfect day,” and is just as powerful to withstand paganism, agnosticism, higher criticism and atheism as every other enemy of light and truth.

The Bible can be more clearly understood to-day than ever before. It reveals a glorious design on the part of the Creator that has been and continues to work out as the ages roll along. God is still in the heavens, and is fully able to control ; nothing can hinder the progress of His great purposes. He has declared, “My word goeth forth out of My mouth, and shall not return unto Me void ; it shall accomplish that which I please.” “The Lord hath purposed, who can disannul it ?”

The very conditions of to-day have been clearly foretold--Bible prophecy is fulfilling before our eyes. The following Scriptures will verify this statement :-1 Tim. 4 : 1-3 ; 2 Tim. 3 : 1-5 (this refers to those professing to be godly) ; 2 Pet. 3: 3, 4; Luke 17: 26-30; Matt. 24: 36-40; Dan. 12: 1-4, etc.

God can, and will, make the world halt in its present mad course at the right time. In His wisdom He is allowing it to go its own way and bring experiences which will teach necessary lessons and prepare the hearts and minds of men for the Messianic Age.

At the right time the prince of this world (Satan) will be restrained and Christ will take control of earth’s affairs. “judgment will I lay to the line and righteousness to the plummet”; “The knowledge of the Lord shall cover the earth as the waters cover the sea.” (Isa. 28: 17; 11: 9.)

The time of trouble now developing like dark clouds over all the earth will bring men to their senses and teach them that there is no life worth living apart from God and His righteousness. Obedience to the Divine rule will bring peace and goodwill. This is shown throughout the Bible; for instance, Zephaniah 3: 8, 9. When the fiery time of trouble has destroyed all the selfish and unrighteous human systems then the pure language (the true Gospel) will be turned to the people, and they will call upon the name of the Lord with one consent.

The difficulty with the Churches is that the leaders do not know their Bibles ; they do not know the Gospel, and therefore they have not the power to withstand the errors and worldly influences. The truths of God’s Word have been beclouded by the false doctrines of the dark ages, introduced into Church teachings by paganism. The clergy of today are like the clergy at our Lord’s first advent, blinded by traditions which contradict the law and the prophets.

As then, so now, these leaders in Christendom cannot think that anyone out of their “standing” or class could possibly assist them to understand the way of the Lord more perfectly. The Jewish leaders were persuaded that they were the only people through whom God would send any message. Jesus spoke against their traditions, and anyway, “He was only the carpenter’s son from Nazareth,” and “could any good thing come out of Nazareth ?”

Just as it was in that day when the Nathaniels had to “dig for truth as men dig for silver,” so now the earnest truth seekers must search for themselves. Finding that no reasonable solutions to difficulties can be found in the Churches, they have to seek elsewhere. The Scriptures show that this condition of things would prevail at the time of the end—that the true Christians would be gathered out of the religious systems. Indeed, when the Laodicean condition of the Church is reached God’s people are commanded “to come out of her” (Rev. 3 : 14-21 ; 18: 4, 5), and in the Lord’s great prophecy (Luke 17: 30-37) we find they would be gathered like eagles around a carcass, feasting on the good things of revealed truths.

“He Faileth Not.”

Each happy morn when I awake,
This promise for the day I take,

“I’ll never leave Thee, nor forsake,”
He faileth not.

How sweet His word unto my soul,
To cleanse from sin and make me whole,
To cheer, encourage and console,
He faileth not.

Along life’s road I’ll fear no ill,
For Christ my Lord is with me still,
He never failed! He never will!
He faileth not.

In daily cares and troubles sore,
When Satan tempts me, o’er and o’er,
His promise stands for evermore,
He faileth not.

When dark the days and drear the skies,
And often bitter trials rise,
When all else fails beneath the skies,
He faileth not.

He bears my burdens, carries, too,
My cares and sorrows all life through,
How good the promise, and how true,
He faileth not.

He has not failed me in the past,
He will not fail while life shall last,
For whereso’er my lot is cast,
He faileth not.

The Saviour’s cooling from above,
To take me to His home of love,
His promise I shall faithful prove,
He faileth not.

And when I reach that golden shore,
My trouble and my labour o’er,
I’ll sing this song for evermore,
He FAILED me not!

—Selected.”

And He went as He was wont to the Mount of Olives.”

Luke 22: 39.

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

We do not wonder that excited fancy has sought relics of the Ark on the top of Ararat; and in the grim solitude of

Sinai, it is solemn to remember and easy to believe that the voice of God has spoken here. Elijah has made Carmel all his own and the death of Moses must be ever Pisgah's diadem. The words of Jesus seem still to linger on the hills of Galilee, their lilies forbidding "thought for raiment," and their little birds twittering "No thought for to-morrow," whilst every grassy tuft and scented flower is breathing its own beatitude. But though heavenly wisdom spake on that mountainside, and excellent glory lighted up the top of Tabor, there is another height to which discipleship reverts with fonder memory, and which it treads with softer step—that mountain where beyond any spot in Palestine "God was manifest in flesh"—where the great Intercessor was wont to pray, where Jesus wept over Jerusalem, on whose slopes He blessed the Apostle-band, and sent His message of mercy to mankind—the mountain at whose base lay Bethany and Gethsemane — on whose gentle turf His feet last stood—the Sabbatic, pensive and expectant Mount of Olives."— Selected.

“Watch Ye, Stand Fast, Be Strong”

(Convention Address : Continued from last issue.)

ALONG with the thought of watchfulness, the Apostle urges us to "stand fast in the faith." The Scriptures frequently exhort us to stand —"stand fast in the Lord" (Phil. 4: 1) ; "stand fast in one spirit" (Phil. 1 : 27). Again, in Eph. 6: 13-

. 11, we are exhorted to take the whole armour of God "that ye may be able to withstand in the evil day and having done all to stand. Stand, therefore having your loins girt about with truth." To stand is to adhere to fixed principles; or, in other words, to be steadfast. To stand fast in the faith we must have loyalty to it, a love for the truth, and an earnest desire to be guided and controlled by the Word and spirit of God.

The prophet Malachi says (ch. 3: 2) : "Who may abide the day of His coming? and who shall stand when He appeareth ? for He is like a refiner's fire and like fuller's soap." Again the Psalmist says: "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart.; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." (Psalm 24 : 3-4.)

Psalm 91 speaks of a time when a thousand shall fall, yea ten thousand at thy right hand. Is not this condition of things with us today? Do we not see that, as the result of false teachings, many have had- their faith severely shaken. The Apostle Paul foretold that in the latter times some would depart from the faith, giving heed to seducing spirits and doctrines of devils. (1 Tim. 4: 2.) Again he exhorts in writing to Timothy : "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom, thou hast learned them." (2 Tim. 3: 14.) "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears ; and they shall turn away their ears from the truth and shall be turned unto fables." (2 Tim. 4:3; 4.) "But watch thou in all things," he urges ; be on guard against the many deceptive influences, and "hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus." (2 Tim. 1 : 13.)

How we need to hearken to the exhortations of the word of the Lord if we would be of those who will stand fast during this time of trial and testing. We are living in a time when the work of every man (i.e., every one in Christ) is being tested—made manifest ; for, says the Apostle (1 Cor. 3:13), "the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." How important that we use the proper material in the building of character —the gold, silver and precious stones, representing the proper understanding of the truth of God's Word, His plan of salvation, and the application of His Word to our hearts and lives. How necessary in the first place that our faith in the ransom-sacrifice of Jesus Christ be clear and firm, and, then, having made a full consecration of ourselves to be dead with Christ, how important- it is that we strive daily to carry out our consecration vows, seeking by the Lord's help to develop more of the fruits of the spirit. This is the main object of all God's dealings with us now. As another has said: "Coming to the Scriptures to ascertain God's will, we find that the great work which God asks of us not work for others, but work in ourselves ; subduing-, conquering, ruling self. 'This is the will. of God (concerning you), even your sanctification.' (1 Thess. 4: 3.) Everything else, therefore—our service of the household of faith, and our doing good unto all men—is subservient to this most important work within, For, as the Apostle by inspiration declares: Though we should preach the gospel eloquently to others, and though we should give all our goods to feed the poor, or become martyrs for a good cause, without love, the spirit of Christ and the Father, developed in us as the ruling principle of life, we would be nothing from the divine standpoint."

Standing fast in the faith does not mean standing still. As branches in the true Vine, the Lord expects us to respond to the prunings and bring forth the fruits of His spirit. It does us good sometimes to examine ourselves to see if we can discern indications of growth ; we want to build up along those lines where we find we are lacking. We must not allow our failures and shortcomings to hinder our progress in the narrow-way. Satan would try to hinder us and cause us to be discouraged at times; but we need to call to mind the promises of God's Word. The fact that we may have slipped or stumbled into saying or doing something we ought not, must not be allowed to keep us from the throne of grace. The Scriptures invite us to come with confidence to the throne of grace that we may obtain mercy and find grace to help in time of need. Let us remember the Apostle's words: "If any man sin we have an Advocate with the Father, Jesus Christ, the righteous," and "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The Apostle Peter exhorts us to beware lest we fall from our steadfastness. (See 2 Pet. 3: 17.) In the same connection (v. 18) he says : "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." If we are progressing—growing in grace and knowledge—we will not be in danger of falling away. So we must keep pressing

on--

“Ne’er think the victory won,
Nor once at ease sit down,
Thine arduous task will not be done,
Till thou hast gained thy crown.”

We must not allow the feeling to grow upon us that there is nothing- we can do to help our brethren in our Class meetings. While it would be quite wrong and harmful to over-estimate one’s abilities and usefulness, yet on the other hand we must avoid the tendency that inclines some to say, “I cannot do anything to help the Class in its meetings.” Paul would urge Timothy to “stir up the gift of God which was in him.” (2 Tim. 1: 6.) Similarly, Peter exhorts : “As every man has received the gift even so minister the same one to another, as good stewards of the manifold grace of God.” (1 Pet. 4: 10.) The truth has been entrusted to us not to enjoy in a selfish way ; if we have accepted it for ourselves we have a responsibility toward it to minister it to others ; because it is for the entire household of faith. Let us be zealous in doing our part, “holding fast” and “holding forth” the “word of life.” (Phil. 2 : 15, 16.)

In order to stand fast in the faith we must not allow any compromising spirit to influence us. The Lord puts His Word on a level with Himself, saying, “If a man love Me he will keep My words”; again, “He that loveth Me not keepeth not My sayings.” So we are to be tested. Our love for the Lord and for the truth is to be proved. “The Lord your God proveth you to see whether ye love the Lord your God with all your heart and with all your soul.” Let us see to it that we do not allow anything to hinder our full heart devotion to God. Let us ever remember our great high calling and allow the precious promises to inspire our hearts and strengthen our hands for every duty and privilege and service. As our text exhorts, let us “quit ourselves like men” and “be strong.”

The Psalmist says : “The Lord will give strength unto His people ; the Lord will bless His people with peace.” A comment on these words of the Psalmist is as follows: “As we look back over the years that have passed since first we learned to `know the joyful sound’ of the true gospel and consecrated ourselves fully to the Lord, we view with sorrow the imperfection of even our best efforts; and as looking forward we see the difficulties that seem to obstruct our onward course, we shall greatly need to reinforce our courage with the special promises of :divine grace to help in every time of need. Among others, we have the blessed assurance that ‘the Lord will give strength unto His people’: ‘Call upon Me in the day of trouble and I will deliver thee, and thou shalt glorify Me.’” (Psa. 50: 15.)

As soldiers under our great Captain, we have enlisted in no uncertain struggle unless our own faint-heartedness or unfaithfulness should make it so. We are fully supplied with the whole armour of God, which will amply protect us against the fiery darts of the Adversary, if only we accept it and carefully buckle it on. We have with us the constant presence of our Captain, so long as we are closely following His leading. Above the din of battle His inspiring voice may be heard saying, “Fear not, little flock ; for it is the Father’s good pleasure to give you the kingdom.” “Be of good cheer; I have overcome.” (Luke 12: 32; Jno. 16: 33.) If we are weak we have only to remember the blessed promise, “The Lord will give strength unto His people”; and by our faithfulness we shall glorify God, who will deliver us from all our foes, both seen and unseen.

Like all others, the Lord’s people need fortitude and patience, else they might soon become discouraged in the conflict with the world, the flesh and the Adversary. They need strength ; they need encouragement. In the text under consideration, the word “strength” means, in large measure, courage. The Lord will give courage to His people. He encourages us in a variety of ways; He encourages us through each other, as we build one another up in the most holy faith.

We, nevertheless, look to the individual, innate strength and to its importance. “Be of good courage, and He will strengthen your heart, all ye that hope in the Lord:” None have this particular kind of strength, that of the “inner man” except those who have become new creatures in Christ, to whom “old things have passed away, and all things have become new.” (2 Cor. 5: 17.) With this particular spirit-begotten class all of the Lord’s dealings are intended to develop character. “Desire the sincere milk of the Word, that ye may grow thereby,” and become strong. (1 Pet. 2: 2.) This milk of the Word the Lord gives at first to His children, that the new nature may, grow thereby and become able to digest stronger food and thus develop in character-likeness to our Lord. To all His own He has provided nourishment—milk for babes, strong meat for those more developed. (Heb. 5: 12-14.) And any who would be strong in the Lord and in the power of His might (courageous) will avail himself of the divine provision.

Our faith, however, is the basis of both our strength and 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,” and “What He has promised He is able also to perform,” notwithstanding our human imperfections and frailties. Covering these, we have the imputed righteousness of Christ, our Surety and Advocate, and the assurance, “The Father Himself loveth us,” and that “He knoweth our frame and remembereth that we are dust,” and so has compassion for the sons of His love and is very pitiful and of tender mercy. (2 Tim. 2: 19; Psa. 91:4; Rom. 4: 21 ; Jno. 16: 27 ; Psa. 103: 14.) Indeed, “what more could He say than to us He has said,” to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts in the narrow-way of sacrifice?

With abounding compassion and tenderness, our Lord, on the last night of His earthly life, bestowed upon His beloved disciples His parting blessing, His legacy of peace. It was the richest legacy He had to bequeath, and was of priceless value. It was the promise of that 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 always enjoyed, even in the midst of all the commotion which the permission of evil has brought about. In Jehovah, this peace is self-centred, because He realises

in Himself omnipotence and infinite wisdom. The peace of Christ was centred not in Himself, but in God, through faith in His wisdom, power and grace. So if we Would have the peace of God, the peace of Christ (My peace), it must, like His, be centred in God, by faith..

The peace promised is not the short-lived peace of the world, which is sometimes enjoyed for a little season; but “My peace,” which endures through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of this life can destroy and which no enemy can wrest from us.

“There is no peace, saith the Lord, unto the wicked.” (Isa. 48 :22.) “The wicked are like the troubled sea, continually casting up mire and dirt.” Their hearts are not in accord with peace and righteousness but are filled with selfishness. The wicked are self-seeking and grasping, filled with anger if they cannot always get what they want ; with malice if they see someone enjoying what they cannot have. All of these things indicate a lack of peace.

To the extent that any of the Lord’s people have any of these evil propensities they cannot have the “peace of God which passeth all understanding”—which passeth all description. In this peace lies a satisfaction for all the various qualities of the mind; in proportion as the mind develops the desire of pleasing the Lord, of communicating to others the- knowledge of the truth and the blessed opportunity of salvation, it becomes our ambition to do good, instead of evil. So, ambition being turned into a right line, the peace of God which none can comprehend save those who possess it, comes to the mind and heart.

This promise, that God will give peace to His people, seems to apply only to a peace of heart. Our Lord and the Apostles possessed it to such an extent that they enjoyed themselves much more than did their enemies. Paul and Silas in prison were able to sing praises to God instead of berating the governments and threatening what would be done to them. So with us. In proportion as we see matters from the divine viewpoint, and appreciate the precious promises and let them inspire our hearts, we shall rejoice in those promises, and our hearts will be blessed. Even if we have trials and difficulties that we are not able to surmount, if these are working out for us the fruits and graces of the spirit, we may rejoice and give thanks for these evidences of God’s love.

We see that the peace of God is compatible with great commotion and with sorrow and pain of various kinds ; for it is not dependent upon outward circumstances, but upon a proper balancing of the mind and the condition of a perfect heart. The promise in the text—”The Lord will give strength to His people ; the Lord will bless His people with peace”—belongs to us now; let us draw near and claim this precious promise.

Let us be loyal to the truth; to God’s Word, and to the principles of righteousness. Let each of us write upon his heart the precious promise—”The Lord will give strength unto His people.” Let us be faithfully “His people,” and let us earnestly desire and faithfully use the strength promised. “Faithful is He that calleth you who also will do it.” “He is faithful that promised.” (1 Thess. 5:24; Heb, 10:23.)

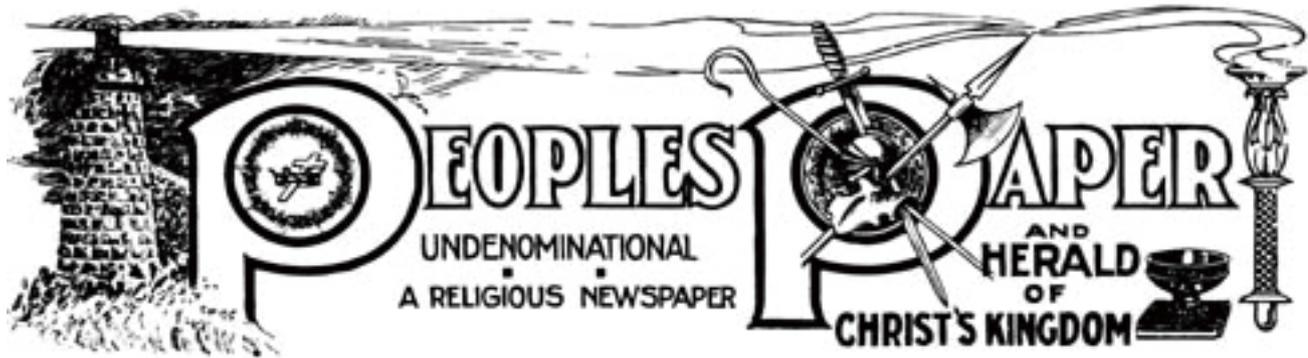
So then, if we lack the strength or the peace promised the fault is our own, not God’s. Either we have not the interests of His service closely enough at heart, or else we do not make proper use of the strength He provides. “The Lord will give strength unto His people” (His trusting, faithful servants, who are using to His praise the talents possessed), “the Lord will bless His people with peace.” (Concluded.)

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“Watch Ye, Stand Fast, Be Strong”

(1 Cor. 16 : 13.) (Convention Address.)

IN this exhortation of the Apostle’s the necessity ‘ for watchfulness is mentioned first and is to be regarded as a matter of very great importance to every footstep follower of Christ. The watchful Christian is the one who is awake, alert and vigilant, and his standing fast in the faith will require careful, continual watchfulness.

That our Lord regarded watchfulness in His followers as a very important attitude of mind is evident from His frequent reference to this matter.

The questions arise : How are we to watch, for what must we watch ? and, what advantages are to be gained by watching? Looking through the 13th chapter of Mark’s gospel it is noticed that Christ used the word “watch” three times, and another word rendered “take heed” is used four times in the same chapter. The word rendered “take heed” has the thought of “beware,” and is frequently used to warn us of dangers either present or likely to come upon us. In Mark 13 : 5, 6, 21-23 we find warnings to beware of being led astray by false teachings. The Lord expects us to “prove all things” and “hold fast to that which is good,” that which is clearly sustained in the Scripture.

The warnings in Mark, 13th chapter, were given by our Lord in answer to the question, “What shall be the sign of Thy presence?” (See Matt. 24:3, Diaglott). There has seemed to be need for watchfulness in regard to the matter of discerning the signs of the Master’s presence. We have been tidily blessed in these days in having God’s Word explained to us so clearly and harmoniously in the “Scripture Studies.” For instance, what a great help it has been to us to understand not only the “object” but also the “manner” of our Lord’s return. (See Vol. 2.) Yet it would seem we are being tested in respect of our appreciation of the light of present truth. So we must watch and “continue in those things which we have learned and been assured of.” (2 Tim. 3: 14.) It is sad to see - how some who once enjoyed the truth concerning the second presence of Christ, now seem to be losing ‘ their appreciation, and begin to question and deny the Lord’s presence. Evidently the Lord is permitting the testings and it becomes us to take heed to ourselves. Writing to Timothy the Apostle says (1 Tim. 4 : 16), “Take heed unto thyself and unto the doctrine, continue in them ; for in doing this thou shalt both save thyself, and them that hear thee.”

The deceptions of Satan are presented in such a subtle manner that only the humble, watchful ones will be able to detect them. Our Lord warned us that the deceptions would be such that they would “seduce the very elect,” if such a thing were possible. Only by the Lord’s grace can we hope to resist the snares ; and yet the Lord expects us to watch and we must each do our part to keep ourselves pure and to assist to keep each other clean and in harmony with the message of present truth. In this connection we must not overlook our responsibility ‘ in

the matter of our appointments of Elders. The Apostle lays down for us the necessary requirements of an Elder. Such should be found “holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.” (Titus 1: 9.) Writing to Timothy the Apostle says, “O Timothy, keep that which is committed to thy trust.” (1 Tim. 6: 20.) And again, “That good thing which was committed unto thee keep by the holy spirit which dwelleth in us. (2 Tim. 1 : 14.)

If Paul had been living amongst us here to-day, do we think he would have us regard the present truth, i.e., the understanding of “Tabernacle Shadows,” the Church’s part in the sin-offering; and the light concerning the “Parousia” of our Lord, as matters of minor importance? Would not the Apostle require that these important doctrines be firmly held and fearlessly presented, especially by Elders and representative brethren? The question arises : Can we have the Lord’s approval if we endorse and uphold brethren as teachers who do not affirm their loyalty to the harvest message of Present Truth? There seems to be much need for earnest watchfulness to keep ourselves from the tendency to lower the standard of truth for the sake of, gaining numbers. Unity is a good thing; but unity that is attained at the expense of loyalty to the truth is undesirable. “Look to yourselves,” says the apostle John, “that we lose not those things which we have wrought, but that we receive a full reward.” (2 John 8.) So we must watch against the subtle influence of false teachings.

Then, again, we are to watch ourselves in regard to the way in which we meet trials and persecutions ; see Mark 13

: 9-13. These verses describe some of the tribulations which would come upon the Lord's followers because of their faithfulness to His cause and name. When persecution or opposition come upon us we must take heed to ourselves and seek for grace and wisdom from above that we may manifest the Lord's spirit and patiently endure The trial of our faith and love. Let us consider Him who, "when He was reviled, reviled not again, when He suffered He threatened not, but committed Himself to Him that judgeth righteously." We must seek for that spirit that will be ready to do good to those who may oppose and hinder us.

Then we need to watch ourselves and preserve the spirit of love and kindness toward brethren who may view certain truths of Scripture differently from us. While we may not be able to have the same degree of happy, helpful fellowship with brethren who do not esteem the message of present truth sufficiently to contend earnestly for it, yet love for them would hope that they may be recovered from their condition of indifference. But what is the best way to help brethren who are getting into the luke-warm condition respecting "present truth"? We think the best way is not to condone their lack and hide our light under a bushel, but rather to let the light shine out and demonstrate our loyalty to our Lord and to His message—the message of the "present truth."

The message of the Lord through the prophet Jeremiah says : "He that hath My word let him speak My word faithfully." (Jer. 23 : 28.) Loyalty to the truth requires that we let the light shine out. We are to speak the truth in love and in kindness but at the same time with fearlessness. We must not have that fear of man that brings a snare.

Another line along which we must watch is brought to our attention in Luke 21 : 34-36, which please read. Along with our watching and taking heed to ourselves there must be prayer. Watching and praying must be combined. As another has said : "Whoever would make progress in the spiritual way must not only pray with the spirit and understanding, but he must also watch against the sinful tendencies of his own flesh—self-gratification and selfishness; also against the allurements of the world toward so-called pleasures, worldly ambitions, honour amongst men, the love of money, etc. Also he must watch against the wiles of the Adversary, —whose deceitful attacks usually come upon the Lord's people as 'an angel of light'—to deceive them into forms and ceremonies of churchianity substituting before the mind, affections and consecrated intentions, human sentiments, methods, works and objectives, instead of the 'hope set before us in the gospel' (Col. 1: 23) and its various exceeding great and precious promises by which incentives the Lord has called us to walk and to run, by faith and not by sight, following in the footsteps of our Redeemer."

In thinking of this matter of watching we realize that all true watchers must also be prayers, and that all fervent prayers will also be watchers. Prayer represents the faith ; watching represents the works which must accompany it, so long as it is a living faith ; for as the Apostle declares, "Faith without works is dead"—it speedily loses its vitality, its value, its very existence.

In Luke 12 : 35-37 our Lord gave a parable to illustrate this lesson of the necessity for watchfulness. A wealthy householder is represented as absent for a considerable portion of the night at a wedding feast, and expecting on his return that the servants of his household would be awake and alert to receive him and any company he might bring with him. It was expected of such servants that they would not only not retire to bed, but that they would not even get drowsy. To give their master a proper reception they should be thoroughly awake, quick to hear and respond to his knock, and to "open unto him immediately." Hence, in the parable, such servants are represented as having their loins girt about and their lamps burning brightly. The custom of Orientals at that time was to wear long, loose, flowing robes. These, when they were resting, were loosened at the girdle, but when attending to business they were drawn tightly at the waist with a girdle or belt to prevent them from interfering with proper service. Lamps, which were the mode of illumination, were also necessary in the night, and should not be permitted to grow dim, but be trimmed as necessity required.

Our Lord points out that such faithful servants would be appreciated by their master, and that he would give them a reward—he would honour them by treating them as his friends, and bring forth to them of the good things of his pantry. He would indeed gird himself as a servant and serve these faithful ones ; and for the master of the house to do this would imply the bringing forth of the very best that he possessed. But in order to fulfil the conditions and be thus acceptable to their master they must be ready in whatever hour of the night he might come.

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

The parable is a very simple one, and could scarcely be misapprehended by the class for whom parables are intended — the consecrated Church. These realize at once that the central thought with them, as the Lord's servants, must be such readiness of heart and mind and character as will be pleasing to the Master when He shall come to gather His "jewels,"—His watching, faithful servants. This thought of the return of the Lord, and of the blessings which He has promised to His faithful ones at that time, is the great incentive set before the called ones of this Gospel Age. It is for the Master's favour and the consequent exaltation with Him to a share in His kingdom, then to be established, and a

share in the great work of blessing the world of mankind, then to be accomplished, that all of the saints are seeking, watching, praying, striving.

Well has the Apostle said, "He that hath this hope in him purifieth himself even as He (the looked-for Master) is pure." It is this hope that leads the faithful servants continually to the lamp of the divine Word, to trim it and to thereby keep themselves thoroughly awake, quick of ear and quick of eye in respect of any and every thing relating to the will of the expected Master, and such conditions of heart-purity and robes of righteousness as would be pleasing and acceptable in His sight at His arrival.

Addressing the church at Sardis (Rev. 3: 3) our Lord shows what would be the result for those who grow careless and fail to watch. His words are : "Remember, therefore, how thou hast received and heard, and observe it, and reform. If, therefore, thou shouldst not watch, I may have come on thee as a thief, and thou mayest by no means know at what hour I may have come on thee." (Diaglott.)

There can be no mistake concerning the application of our Lord's parable. He applies it in:—a few word's, saying, "Be ye, therefore, ready also:, for the Son of Man cometh at an hour that ye think not." That is to say, watchfulness for the great event of the King's return would be absolutely indispensable, and would constitute a mark or indication of those worthy to be called true servants or "brethren." We are not to make the mistake of supposing our Lord to mean, Watch incessantly, for you will not know when I do come. This would be an absurdity. The central thought of the parable is that the faithful servants, awake and watching, at the proper time will hear the knock, will recognize the Lord's presence, will open to Him, in the sense of believing and accepting His presence, and will be rewarded by Him with special knowledge respecting heavenly things which would be "meat in due season" to their comfort and joy. All who are faithfully watching shall know when the event occurs, as surely as those who do not watch shall not know.

The apostle Paul speaks of this same great event and of the same class of watchers, designating them brethren ; and after explaining that the second coming of our Lord would be upon the world as a thief and a snare, and that the world will not escape certain trouble and overthrow of their systems and politics, he explains that on the contrary, "Ye brethren, are not in darkness, that that day should overtake you as a thief"—you have your lamps trimmed and burning.

As he further explains, the brethren worthy to know and to escape the troubles incidental to that time do not sleep as do others; they are watchful; they are alert, and thus they know of the Bridegroom's arrival, of which the world knows not ; and in the time of His presence these brethren are fed with special spiritual food. The Master Himself is sending forth, at the hands of His servants, the needed meat in due season, things new and old for the strengthening of His household for this present time of trial, and for the perfecting of the saints for the work of ministry to which He has called them. (1 Thess. 5: 1-6.)

In verse 41 Peter says, "Lord, speakest Thou this parable unto us, or even to all?" He wondered whether or not the Lord meant that the specially chosen twelve apostles were these servants who must watch and wait for Him at His second coming, or whether the parable was of general application, and meant that everybody should watch. Our Lord's answer indicated that whoever was faithfully serving the household of faith and watching for his Lord would be greatly blessed and rewarded.

Every child of God is a steward — a steward of his own talents, opportunities, privileges, abilities in the Lord's service—and each one is to recognize that his responsibilities as a steward in these respects is toward the Master who gave him the talents, ;and who will require at his hands an account thereof—an increase by reason of proper use. We are not therefore to understand our Lord's answer to Peter to imply that none of the household but the one are in any sense of the word regarded as stewards. Such an interpretation would be in conflict with numerous Scripture. We are to notice that the stewardship mentioned is a stewardship of spiritual food.

Neither does it imply that in the end of this Age, and at the time of our Lord's presence and the sending forth of meat in due season, that the special steward alone will have to do with the dispensing of the food for the household, for, as shown in Matthew's account of this parable (Matt. 24 : 45-51) there are "fellow-servants" whose duty and privilege it would be to co-operate with this steward in the dispensing of food to the household of faith. The thought would seem to be that in the interest of the household, and for its comfort and joy and blessing, the Master at an appropriate time would furnish to some one of his servants a key to the precious things of His Word, thus providing "things new and old" for the sustenance and joy of the household and minister these through numerous fellow-servants, as well as through the one to whom the key of this stewardship would be specially entrusted.

In this connection we are to remember that every stewardship brings with it weighty responsibilities, and while such responsibilities are not to be shirked, neither are any of them to be undertaken lightly, without appreciating the fact that everyone who becomes a servant of the household of faith has thereby a larger degree of responsibility, not only toward the household, but toward the Master of the house, from whom comes every commission. And every servant is to remember that unfaithfulness would surely lead to his removal, even as every manifestation of humble faithfulness on his part will endear him to the Master and to every faithful member of the household, and imply his continuance in the Master's service. So we are to "watch," to "take heed" to ourselves in respect of the stewardship now entrusted to us ; and seek to be faithful and wise stewards.

(To be continued.)

The Lord bless you and keep you.

"In thy going out and coming in

May God protect thee,
When skies hang low and faith grows dim
May God direct thee,
When ways are long and hills are steep
May God uphold thee,
And all thy days safe in His love
May God enfold thee.”
—Gertrude McDermaid.

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Christ our Passover Sacrificed for Us

THE observance of the Memorial of our Lord's death becomes increasingly sacred and precious to those who

make progress in the knowledge and understanding of the full significance of His sacrificial death. Recognising our Lord Jesus as the centre of the Divine Plan and His death on Calvary as the basis of God's redemptive purpose, the Passover Supper becomes a holy reminder, not only of God's boundless grace, but also of our own sacred duties and responsibilities. Without doubt it is to the edification of Christ's followers that they earnestly and reverently heed the example of and listen to their Divine Master, in respect of the observance of the simple yet powerful Memorial,—
“This do in remembrance of Me.”

Most of our friends are familiar with the Passover lesson found in the typical experiences of ancient Israel, centuries in advance of our Lord's first advent, but a further review will no doubt prove of benefit to all, and to this end the chapter in “The New Creation,” entitled “The Passover of the New Creation,” is highly recommended.

From experience, we gather that it is much more impressive and inspiring to celebrate an important matter on its anniversary, if possible ; to recall the deeds and words and place ourselves with the chief actors of that greatest of all dramas which nineteen centuries ago ended at Calvary. It is always an inspiration to the devout follower of the Lord to bring before his vision the general picture of that first solemn Supper instituted by the Saviour. As one has written concerning that sacred evening: “It was towards the evening, probably when the gathering dusk would prevent all needless observation, that Jesus and His disciples walked from Bethany, by that old familiar road over the Mount of Olives, which His sacred feet were never again destined to traverse until after death. We catch no glimpse of the little company till we find them assembled in that ‘large upper room’—perhaps the very room where three days afterwards the sorrow-stricken apostles first saw their risen

Saviour—perhaps the very room where, amid the sound of a rushing mighty wind, each received' power_ from on high with Pentecostal blessing.”

Apparently it was just when the regular Jewish Passover. Supper was ended that our Lord instituted' the Memorial, as it is recorded : “When the hour had come they sat down to eat the Passover, and Jesus said unto His disciples,. With desire I have desired to eat this Passover with you before I suffer.” Probably one reason He specially desired to eat this Passover with them was that He there designed breaking the truth of its significance to them, to the extent that they could receive it.' See Matt, 26:26-28, We cannot doubt that the design of the Master was to call their minds from the typical lamb to Himself, the Antitype.

There seem to be little room for difference of opinion as to the significance of the emblems. Obviously, the bread and wine symbolized the body and blood of our Lord. As a man He was the living bread (literally, bread of life) which came down from heaven to give life to the world. The illustration is perfect : mankind is dying for want of life and needs some food so full of life-producing qualities that it will arrest the wasting of death and repair and restore to life.

Taking our Lord's words in their simple, obvious sense, how beautiful is their lesson. Unleavened (pure) bread, henceforth, would at this Memorial represent our Lord, the Bread from heaven, of which: we may eat and have everlasting life. But this. “bread” must be “broken” in order to be appropriated. So we see that it was necessary not only for our Lord to come from heaven as the “bread,” but necessary also that He be broken in death—sacrificed for our sins, ere we could appropriate His merit and enjoy everlasting life.

The “fruit of the vine” was also introduced as an important part of this Memorial of our Lord's loving sacrifice. He explained that it represented His blood—”The blood of the New Covenant shed for many for the remission of sins.” What a reminder this is of the ransom-price necessary ; the broken bread taught a part of the lesson, the “cup” taught the remainder of it.

The Lord's disciples must by faith partake of (appropriate) both the “bread” and the “cup,” or. they cannot be one with Him. More than this: the Apostle shows that there is another subsequent view of this Memorial. We who thus eat and drink—who thus partake of our Saviour's merits—are reckoned in with Him as His “members,” as His “Body,” being broken; and our lives sacrificed in His service, under His direction, are counted as a part of His sacrifice. The Apostle's words are found in 1 Cor, 10: 16, 17.

The drinking of the Lord's cup by the Church represents our participation in the sufferings of Christ- in-the:present time. 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. And let' us never forget what a great privilege it is to be permitted to have a share in the sufferings of Christ. We see that our beloved Lord drank of the bitter cup to its dregs, and did so, thankfully ; and we are to remember that He gave the cup to us. “If we suffer (with Him) we shall also reign with Him.”

Through lack of proper appreciation of this Memorial which symbolizes both our justification and consecration, to be dead with 'Christ, the Apostle says, “Many are weak and sickly among you and many sleep.” The truth of this remark is evident ; a failure to appreciate and a losing sight of the truths represented in this Supper, are the cause of the weak, sickly and sleepy condition of many in the Church. Nothing so fully awakens and strengthens the saints as a clear appreciation of the atoning work of our Lord, and their share with Him in His sufferings and sacrifice in behalf of humanity.

“Let a man examine himself and so let him eat of that bread and drink of that cup.” These words are not to be taken as a discouragement by any sincere follower of Christ, but rather to impress the solemnity and depth of meaning that should be always -associated with partaking of the emblems. Let us then count all things of this earth as loss and dross that we may win Christ and be found in Him. As the experiences of the consecrated way come to us, let us not be afraid, nor “think it strange concerning the fiery trials that shalt try us,” “for unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake”—to suffer for our beloved Master now, and by and by be glorified together with Him in the Kingdom eternal.

“Lord I would follow Thee
In all the way
Thy weary feet have trod;
Yes, if I may.”

Ah, yes! How deep are the Lord’s lessons ! And the deeper we look, the more beauty we see, the eyes of our understanding opening more and more as we appreciate and heartily obey. “Let us keep the feast,” in both senses, then: (1) Appropriating and feasting on the great work done for us by our Redeemer and the riches of grace granted us through Him ; and (2) appreciating our privilege of joint-sacrifice with our Redeemer—laying down our lives in His service, for the brethren, and thus “filling up that which is behind of the afflictions of Christ.” Left behind, not because our Lord could not suffer enough for all, nor because His sufferings were not sufficient for all, but because He wished to have us with Him, to share His nature and His glory, and only by suffering with Him as His members, could we be allowed to share. His glory, honour and immortality.

“I’m not my own, clear 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.”

Memorial Services

MELBOURNE.—The Melbourne Class has arranged to celebrate the Memorial of our Lord’s death on the evening of Wednesday the 24th of March, The Service will be held (D.V.) at 8 p.m. at the address of the Institute-19 Ermington Place; Kew, E.4, Melbourne.

All followers of Christ will be welcome, and those friends unacquainted with the locality should take the Deepdene or Mont Albert tram in Collins Street, City, which passes Ermington Place, near the junction of Cotham and Glenferrie Roads. Write or ‘phone this Office (Hawthorn 6251) for further information.

ADELAIDE.—The brethren in Adelaide will hold their Memorial Service on Thursday evening, the 25th of March, at Liverpool Buildings, Flinders Street, Adelaide. This is the evening prior to Good Friday when the Easter Convention commences. Further particulars from the Secretary; see Convention Notice.

SYDNEY.—Friends in Sydney advise that Sunday evening, 28th March, has been decided for their observance of the Memorial, to be held at Burns Anniversary Club Room, 525 Fifth Floor, Rawson Chambers, near Central Station, Sydney. Apply to Mr. J. H. Thompson, 11 Macquarie Street, Hurstville, Sydney, for further advice.

Adelaide Easter Convention

The friends of the Adelaide Class desire to make known to all interested that they are holding the usual Easter Convention again this year, and a hearty invitation is extended to all able to be present.

The four days from Good Friday to Easter Monday, 26th to 29th March inclusive, have been set aside for the gatherings (D.V.), and which will be held at Liverpool Buildings, Flinders Street, Adelaide, S.A.

Programmes and other information may be obtained from the Secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, S.A.

Do you believe

Do you believe that the whole of your affairs—trivial as well as great, irregular as well as the ordinary 1” 1 course—are under His absolute, daily, hourly supervision and control?—that nothing can possibly arise, to you or any other, which is not foreseen by Him, arranged for by Him, brought by Him within the circle of His great plan?—that the little incidents of each day, as well as the solemn crises of life, are His ordering? Here, then, lies the real remedy for the uneasiness of mind which is caused by interruptions. View them as part of God’s loving and wise plan for your day, and try to make out His meaning in sending them. They are the good works, which God hath before ordained that thou shouldst walk in them. “I have created him for My glory.”—Goulburn.

Convention Bible Study.

THE four Bible Studies at the Christmas Convention were much enjoyed, and the one in Heb. 12:18-24 is now reported for the benefit of our readers everywhere.

In the introduction it was pointed out, that in order to understand this epistle of Paul’s, it was necessary to remember that it was written to Israelites, and was a book of comparisons between the types under the Law Covenant and the antitypes—that is, between shadows of good things to come and the realities which began with the commencement

of the Gospel Age. (Col. 2: 16, 17.) “The law and the prophets were until John, since then the kingdom of heaven is preached.” (Luke 16:16.) Paul writes somewhat similarly to the Corinthians in 2 Cor. 3.

In the verses leading up to those selected for the study Paul had spoken of the necessity of “looking diligently,” and of making straight paths for our feet if we were to inherit the “birthright,” and had referred to the fact of Esau having sold his birthright for a mess of pottage. What Esau forfeited was an earthly blessing. “For ye are not come to Mount Sinai with all its smoke and burning, fire and blackness, - darkness and tempest, the sound of a trumpet and a voice of words . . . “so terrible was the sight.” Such was the occasion of negotiating the Law Covenant with Israel, with its commandments and laws based on absolute justice. That arrangement came to an end at the Cross, when the temple veil was rent and no more typical sacrifices of bulls and calves were acceptable to God, for the real sacrifice, the Lamb of God, had died for the sin under which man was burdened. (Col. 2:14.1)

We have come to the beginning of the fulfilment of the antitype, which will ultimately mean the establishment of the New Covenant promised in Jer. 31: 31-34. So we have come to Mount Zion, that is, the kingdom of heaven class is being chosen—the Church, the little flock to whom it is the Father’s good pleasure to give the kingdom—as joint heirs with Christ. This class is seen in Rev. 14: 1, with the Lamb that stood on Mount Zion. This is “the city of the living God,” “the heavenly Jerusalem.” The “city” represents the new government of which Christ will be King. Paul speaks of it again in Gal. 4:25, 26, where he says Hagar represented the old Jerusalem under the bondage of the Law, but Sarah represents the Jerusalem which is above, “which is the mother of us all.”

This will be the new government of earth when Satan and his angels are dethroned and bound so that they can deceive the nations no more. There will be Christ in His throne and the overcomers, the saints, are “to sit with Him in His throne,” and an innumerable company of angels will serve them. There will be the general assembly of the church of the first born, whose names are written in heaven. It was understood that this referred to all who were saved out of all nations during the Gospel Age, including the “little flock” and the great multitude of Rev. 7: 14, 15. The spirits (lives) of just men made perfect it was thought referred to the ancient worthies, some of whom Paul had mentioned in the previous chapter (Heb. 11).

We have come to Jesus the mediator of the New Covenant; not that He is operating under the New Covenant yet; He is only negotiating or establishing it. The blood has been shed and the Church is being dealt with and prepared as “ministers of the New Covenant.” The blood of Abel cried out for vengeance, but the blood of Jesus speaks of peace through the payment of the penalty of sin and the inauguration of a covenant by which all the willing and obedient will be reconciled to God. This New Jerusalem or Mount Zion must continue its rule until that is accomplished—“He must reign until all enemies are under His feet, and when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.” Cor. 15: 25, 28.)

Several questions were considered and probably the following quotation from S.S., Vol. 4, pages 629-31, covers most of the points:—“That Moses the Mediator of the Law Covenant was a type of Christ the Mediator of the New Covenant is clearly taught in the Scriptures and generally recognised, but all have not recognised that Moses was a type of the entire Christ,—Head and Body—and that in this sense the entire Gospel Age has been the period of Christ’s raising up. This, however, is the only application of the type which will fit in a number of cases; for instance, in Acts 3: 22, 23.

“At the institution of the Law Covenant at Mount Sinai, Moses seems to have been a type of the complete Christ (Head and Body) at the introduction of the Millennial Age, when the New Covenant will be introduced to the world,—after the sound of the great trumpet and the black darkness and great earthquake, etc., of the day of vengeance shall have appalled mankind and made them ready to hear the voice of the great Teacher and glad to accept His New Covenant. This is distinctly pointed out in Heb. 12: 18-22.

“After this Moses went up into the Mount (Kingdom) and was glorified in type; that is, the skin of his face did shine so that Israel could not look at him. This would seem to typify the completion of the Church (Christ, Head and Body) in glory. And the veil which Moses afterwards wore before the people, but laid off when with the Lord in the Mount, would seem to typify the earthly phase of His kingdom, the ‘princes of all the earth; through whom the Christ will speak to the people and be represented, the glory being hidden. This seems to be a striking illustration of the intimate relationship which will exist between the earthly ‘princes’ and the heavenly Kings and Priests.

“As the first tables of the Law that were broken represented the failure of the Law Covenant, by reason of the ‘weakness of the flesh,’ so the second tables represent the New Covenant, of which Christ is the Mediator, and which will not fail. This New Covenant will become operative toward the world after the Body of Christ is complete; meantime the electing of the members of the great prophet like unto Moses continues. (Acts 3:23.) Now note the fact that it was when the second tables of the Law were delivered, that Moses was changed so that thereafter he wore a veil before the people, because his face shone.

“The inauguration of the Covenant will be accompanied with such awe-inspiring scenes as will cause the whole world to tremble with fear and to gladly recognise the Anointed of the Lord as King of the whole earth. As Israel intreated that the Lord would not speak to them any more—by the terrible sights and sounds witnessed at Sinai --so here, all peoples will desire to have the Lord Jehovah cease speaking to them in His wrath and vexing them in His hot displeasure and will be glad to hear instead the great Mediator, to recognise Him as the King whom Jehovah sets over them, the great antitype of Moses—the veiled (hidden) Prophet, Priest and King. Compare Heb. 12: 19 and Psa. 2:5, 6.”

Bible Study Meetings.

Regular Class Meetings for Bible Study, etc, are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses :-

Clyde House, 182 Collins Street, First Floor. Room 5,
near Town Hall. Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust.

The gatherings are quite unsectarian, and all desiring to attend will be very welcome.

Correspondence.

-[This letter from our Canadian Brother has been unavoidably held over till this issue.]

Canada,

December, 1936. Dear-Brethren,

Loving greetings in the name of our precious Redeemer!

Here we are at the close of another year—and what a ..year it has been—just overflowing with momentous events. Surely we are enabled to see more clearly the stately stepping of our God in the mighty upheavals of • the world's affairs.

Europe is again trembling with the tramp of mighty armies; factories are working day and night turning out new implements of death and destruction; chemical laboratories are creating diabolical gases for wholesale slaughter—and even while the nations bowed their heads for a two minutes silence in memory of the poor boys who fell in that terrible four years carnage to make the world “safe for democracy”—even in those moments, shots and shells „were shrieking through the air and creating a reign of terror in war-torn Spain.

The waste-paper baskets of the League of Nations are being filled with “scraps of paper” as one after another of the world's great treaty clauses are being torn up and violated. The rule of Dictators is becoming supreme—while Democracy weeps by the open grave of her forlorn hopes for world peace and safety. The talk of war is heard in all countries—and the mad rush for armaments is on; yet the fear of anarchy and revolution haunts all states-,men, even as Great Britain's Prime Minister said, “the inevitable end will be anarchy and revolution.” We are more and more convinced of the truth of that Scripture “Which says “the wisdom of their wise men shall perish.”

We-have witnessed a world with over sixty millions of its ‘inhabitants unemployed—and hundreds of millions on -the verge of starvation—and we have heard the “powers ‘ that be” dolefully claiming that no money was available `to create employment nor to relieve the intense sufferings Of the people. Loudly and sonorously they asserted that “all their money was gone and all their “assets were frozen.” Yet-, overnight as it were, we have observed them “give the lie” to their own solemn statements, by opening up their purse-strings and recklessly pouring out billions of dollars for the increase of navies, enlarged armies, additional submarines, augmented war planes, guns, ammunition, poison gases and all the many and varied devilish ‘machines for slaughter that could be invented by minds that were under Satanic influence. What a picture! Verily, it is a picture of a world gone mad. Truly did the prophet say: “Darkness covers the earth and gross darkness the people.”

With what indifference the people around us view these Colossal happenings. Football, baseball, horse-racing, dancing, anything at all—no matter how trivial (just as the Master said in Luke 17: 26-30)—easily fills their foolish minds, while the greatest scene in the world's history is being enacted, namely, the close of this long night-time of sorrow, suffering and death—the ending of the present evil age and the absolute destruction of all its vaunted might and power by a terrific outburst of bloody revolution and fiery anarchy that will spread to every quarter of the globe. Truly a fitting climax to a reign of six thousand years of misery, injustice, hatred, starvation and oppression—where LOVE and JUSTICE had no place and where only MIGHT was considered RIGHT.

And how do WE feel as WE view these things in the light of the glorious truth of God's Word and perceive the ten kings arising to have their power for “one hour” with the beast? Why, our hearts go out in praise and thanksgiving to our Heavenly Father for all His manifold love and favour to us in drawing us out of darkness. into His marvellous LIGHT; and as we ponder over the momentous events of our day, we remember that “the nations are as a drop of a bucket and are counted as the small dust of the balance” (Isa. 40: 15) in the sight of our great God, who is working out His wondrous Plan, and using these very nations for the accomplishment of His great purpose.

We bow our heads in humility and reverence as we recall that “known unto God are ALL His works from the beginning” and that our loving Heavenly Father planned it all for the one grand final outcome of BLESSING ALL THE FAMILIES OF THE EARTH—after they have learned the futility of their own folly and their need of a Saviour and a Mighty One.

As we take a survey of this chaotic scene—and then remember that our Master is indeed present and in full control of all of earth's affairs—we have absolute confidence and we look around with full assurance of faith for some tangible sign of His glorious Kingdom, and we recall His words: “Look at the fig tree and indeed all the trees.” (Luke 21; 19, Moffatt.) Ah, yes, we have been closely watching “all the trees”—all the Gentile nations—and we see them in a state of chaos and decline preparatory to their final overthrow. We see the “night-time when no man can work” even now settling like a thick cloud over Russia, Germany and Italy. and rapidly spreading to other European countries as they become engulfed by fascism or communism.

Let us, however, take a look at the “fig tree”—the Jewish nation—and notice how it is putting forth its leaves. The reports from Palestine in the last two decades give us great cause for rejoicing for we see the Jews returning and rebuilding their ancient home-land, and their progress is truly marvellous and worthy of our highest admiration.

True, the Jews are returning to Palestine in unbelief and have yet to experience another spasm of very severe trouble before they finally become the world's foremost nation, nevertheless, the many prophecies concerning them are being rapidly fulfilled before our eyes; and now that the lease of power to the Gentile nations has expired we can trace God's favour returning to His ancient people, and we see that their work of rebuilding Palestine is a preparatory work to God's raising up their Ancient Worthies, and of their becoming the nucleus of God's Kingdom on earth after the fire of anarchy has swept the present evil systems and governments out of the way.

Therefore, dear Brethren, we can discern more clearly than ever before not only "these things" BEGINNING to come to pass. BUT HURRYING ON TO THEIR FINAL CONSUMMATION, and we can, with added confidence, LOOK UP and LIFT UP our heads knowing that our DELIVERANCE is very nigh. And so, let us not cast away our confidence which has great recompense of reward, but let us continue to do with our- might whatever our hands find to do, running with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith. Let us take fresh courage—our pilgrimage is almost over—so let us see to it that "no man take our crown," for we know that He is faithful who promised.

With much Christian love and Christian greetings to all you dear ones,
By His kind favour
Your Brother in Christ.

Bear, therefore, since God bears with thee: he that bears most with others, shows the greatest strength. He that sympathises most with the infirmities of others, approaches most nearly the spirit of his Master.—From "Golden Treasury."

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Volume XX. No. 2 MELBOURNE, 1st FEBRUARY, 1937.

Price-Twopence Halfpenny Feasts of the Lord's Table.

(Convention Address).

"Can God furnish a table in the wilderness?" (Psa. 78: 19.)

"Thou preparest a table before me in the presence of mine enemies." (Psa. 23: 5.)

THE great Creator is a gracious God, "plenteous in mercy," and has made bountiful provision for all His creatures. Even in the present sinful condition of mankind how plenteously does the earth yield its increase.

There is abundance of food, materials for clothing, and shelter for all earth's millions, the difficulty being how to make proper distribution of it. That is because man has so fallen from the likeness of God, and instead of being kind and unselfish, instead of having a care for others as for himself, he has imbibed the spirit of Satan—the prince of this world. This, so soon, was evidenced in the expression of Cain, who slew his brother—"Am, I my brother's keeper?"

The earth was cursed for man's sake; that is, that it should produce pests and weeds—thorns and thistles, etc.—which should prevent it yielding its fruitage too easily. That was a blessing in disguise, for it has kept man busy; kept him with an object in view. Idleness is a great source of evil; the idle rich are a curse to humanity. It was idleness and fullness of bread that led the Sodomites to wickedness and destruction.

When mankind has been brought back to the image of God—when the spirit of the Adversary has been eliminated and God's spirit is poured upon all flesh so that peace and good-will prevail, the curse will have been removed. "The earth shall yield her increase." "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle. For ye shall go forth with joy and he led forth with peace: the mountains and hills shall break forth before you into singing and all the trees of the fields shall clap their hands." (Isa. 55: 13, 12.)

Man will then know how to profitably occupy his time, and there will be no more long weary hours of labor with

sweat of face. No longer will there be the cruel sweating of women and children and men, for everyone will seek each other's welfare in justice and love, and gladly share the bounties of the Lord's good table.

How beautiful was the provision made for Adam and Eve. The Garden already prepared, and a lovely table spread with all that they could need in that paradise. How terrible were the consequences of their disobedience; what a history of wretchedness and woe was then begun. The poor groaning creation having lost the Divine providence and protection has been ever degenerating and getting further away from God, multiplying wickedness, craft, lust and strife through selfishness, ambition and cruelty, leading to wars and carnage and rushing on towards the inevitable consequence—a time of trouble such as never has been since there was a nation; and history records some very terrible times.

The great Creator's table has been ignored, for there has always been a table for those who would seek God and His righteousness. But the experiences so soon to reach the climax will bring man to his senses and they will "turn to the Lord with one consent" (Zeph. 3: 8, 9), and will find that He has prepared "a feast of fat things" for all the willing and obedient. (Isa. 25.)

While man runs his own course "at enmity with God through wicked works" the Lord has provided good things for those who have turned to Him and sought to do His will. How He rewarded the faith of the Ancient Worthies and blessed Abraham, Jacob, Joseph and Moses, and provided such blessings and favors for His people under the Law Covenant.

Jesus likens Israel under the Law Covenant to the rich man in the parable; and Paul tells us that Israel was rich indeed—"To whom pertaineth the adoption and the glory and the covenants and the giving of the Law and the service of God and the promises."—Rom. 9: 4. (See also Psa. 147: 19, 20; Deut. 28: 1-12; Psa. 78: 19-25.) The Lord surely dealt bountifully with Israel. What blessings and privileges were theirs; had they remained faithful they would have been powerful above all nations and never wanted for any good thing, but they were weak and sinful and lost the great blessings.

To Israel, according to promise, was the adoption. Messiah came to them, and to them only was offered the privilege of becoming "sons of God" and "joint heirs with Christ." "To as many as received Him to them gave He power to become sons of God, even to them that believe on His name." (John 1: 12; Matt. 15: 24.) "If sons, then heirs, heirs of God and joint-heirs with Christ." (Rom 8: 17.)

There were many faithful during that age, and these enjoyed rich blessings from the Lord's table. Thus the Psalmist sings: "O taste and see that the Lord is good . . . They that fear the Lord shall not want any good thing." (Psa. 34: 8-10.) Again (Psa. 31: 19), "O how great is Thy goodness which Thou has laid up for them that fear Thee." David realised the Lord's good providence and protection when he sang: "Thou preparest a table before me in the presence of mine enemies

. . . my cup runneth over" (Psa. 23:5).

All who in any age have sought to come into line with God's will have found that He graciously provides for their best interests. Yet the good things provided under that ancient dispensation--the Law Covenant -- were only shadows of the "better things" promised to the followers of Christ in this age, during which the spiritual seed of Abraham is being selected.

Those under the Law had a feast of Passover—the slaying of the lamb by which the firstborns were saved and subsequently the whole nation was delivered from the bondage of Pharaoh in Egypt—but this was but a shadow of the slaying of Christ our Passover by which the Church of Firstborns is saved from sin and death, and the power of Satan. The next day foreshadowed the leading of the whole poor, groaning creation — all the willing and obedient — across the sea of death safely to eternal human life under the greater mediator than Moses, delivered from all bondage and oppression, as the hymn expresses it

"He comes to break oppression
And set the captives free.
To take away transgression
And rule in equity."

In that day they had their wonderful Tabernacle, in which the Psalmist so much delighted as the House of the Lord, but that was only a shadow of the real tabernacle of God. Their Temple also being a figure of the Temple of God, as Paul says: "Ye are the temple of God," and again: "An holy temple in the Lord in whom ye also are builded together for an habitation of God." (I Cor-. 3:16; Eph. 2:21, 22.)

In the typical Tabernacle was the "shew bread" but we feast upon the real "bread of life that came down from heaven." There was also the candlestick for light in the Holy, but we have "the light of the world," and the holy spirit to illumine the Word of God and show light on our pathway in the holy condition of consecration as under priests, with Christ as "the High-priest of our profession." There was the Golden Altar of Incense, without which sacrifices could not be acceptable, but we have the sweet incense of our Lord's perfect life, as it were, arising continually before God on our behalf, making our prayers and offerings of ourselves acceptable to God.—(Rom. 12:1).

Jesus at one time had been invited to a dinner and it appears that :as they lounged around the table, in the manner of that time, He took the opportunity of instructing the host and others. One listening to His words of grace and truth gave utterance to the expression, "Blessed is he that shall eat bread in the Kingdom of God," and this brought from Jesus the parable of the great supper which a man made and invited many. Jesus here intimated that the Kingdom, of heaven was then opening up. The invitation was indeed going out to the house of Israel, and was the most wonderful

privilege that had ever been offered any of God's creature> angels or men.

It came first to Israel in fulfilment of the promise made to Abraham, and none but the descendants of the faithful Patriarch through. Jacob were at first invited to this Gospel Feast. Only a remnant of that nation was found to be in heart condition able to recognise the Messiah and to respond to the invitation. Israel as a nation rejected the very favor which they thought to obtain. "Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded," —because of unbelief. Their table became "a snare and a trap and a stumbling block . . . and through their fall salvation is come to the Gentiles." —(Rom.).

So- it was that Israel generally was too much engrossed in earthly aims and pursuits, to be attracted to the spiritual feast. The invitations to the great supper then went out into the highways and hedges —to the Gentiles. What a wonderful spread of the exceeding great and precious promises was revealed to the faithful, when, after Pentecost, the riches of heavenly grace began to be perceived. The mystery which had been hid from ages was now made manifest, that God was selecting a "little flock" to be the Bride of Christ—to be joint-heirs with Christ--to sit with Him in His throne, to be spirit beings changed into the likeness of the glorified Saviour, so that they might be joined with Him as the Abrahamic seed and thus be used to "bless all 'the families of the earth," in the coming age. —(Gal. 3:16, 29)

Only "such as the Lord would call," were invited to this table of the Lord. Under Moses, manna had been supplied to Israel in the wilderness, but Jesus said, "My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven . . . I am the bread of life: he that cometh to Me shall never hunger ; and he that believeth on Me shall never thirst. Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life; . . . For My flesh is meat indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him."—(John 6:32, 33, 35, 53-56). This table (antitype of the Passover) was a stumbling block to Israel. Israel had failed to note the sufferings of Christ which were to precede His Kingship.

The table of the Lord during this Gospel Age indicates suffering, sacrifices of natural privileges and human life and earthly hopes. "He that will be My disciple, let him take up his cross and follow Me. 'Ye shall indeed be baptised with My baptism and drink of My cup.'"—(Matt. 16:24; 20:23). Only if we suffer with Christ can we hope to reign with Him. Our Lord was perfected by suffering and it was no easy way by which He gained His crown.-All who shall share the riches of His grace most walk the same narrow way—cut off from the world, going against its stream, for: "by much tribulation shall we enter the Kingdom."

Yet, though we travel through an enemy's land surrounded by foes, "oft in danger, oft in woes," still, we can rejoice and sing, "Thou preparest a table before Me in the presence of mine enemies; my cup runneth over." So that while we, sometimes, like our Master, taste the bitterness of the cup, yet the joys far exceed the tribulations, as Paul has said, and he had a big share of the hard experiences —"These light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory."—(2 Cor. 4:17)

What a favor it is to be invited to such a table—"To a station we could ne'er by merit win." Even angels are not invited, and not all mankind either, only "such as the Lord our God shall call." "No man cometh unto the Son except the Father draw (Invite) him." and "many are called but few are chosen." No wonder, then, as the Apostles came to understand the wondrous "high calling of God in Christ Jesus," that their letters to the churches are full of exhortations to faithfulness, so as to make our calling and election sure.

Then there is also the promise of the particular feast at the end of the age—the times in which we are now living. "Blessed is he that waiteth and cometh to the end of the 1335 days."-(Dan. 12:12) These 1335 days appear to have been reached in 1874, and we enquire, was there any particular blessing that came to the Lord's people at that time? Perhaps this can better be answered in the words of one who experienced the joy then :-"Oh the blessedness of this favored time! Oh the harmony, the beauty, the grandeur of the Divine Plan as it began to unfold when the 1335 days were touched. It is to express as far as lies within our power this blessedness and fuller unfolding of 'the Divine Plan now due to be understood by all the 'holy people' now living, that this Scripture Studies Series is being published. This message concerning Michael's Kingdom gradually opening from 1829. onward is symbolically represented in the book of Revelation 10:2, 8-10, as a little book which the wise of the holy people represented by St. John," are instructed to eat."

It was there in 1874, at the end of the 1335 days, the Lord fulfilled His promise that at His second presence, He would gird Himself and prepare a table, a feast for the watchers—the faithful servants. The same promise is intimated to John at Patmos, in the message to- the church of Laodicea (Rev. 3: 20.) "Behold I stand at the door and knock, if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me." How happy are they who have heard the knock and have opened their hearts in the spirit of the little hymn--"O come to my heart Lord Jesus; there is room in my heart for Thee."

But so many have their hearts full of sectarian pride—full of their own thoughts and theories--full of churchianity and respect for human doctrines and ceremonies and dogmas, and they do not hear the knock. Those who have heard and opened their hearts, have indeed entered upon a feast of good things, and can say with the Psalmist —"Thou hast put a new song in my mouth even the loving kindness of our God." The wideness of God's mercy was revealed and wonderful truths respecting the presence of Christ, the object and manner of His return, also concerning the harvest work and closing features of this age, the glorification of the Church, the day of preparation for the Kingdom of Christ and the restoration of Israel, etc.

Soon now the wilderness journey of the Church will be all over and the antitypical Canaan be entered and then the Messianic Kingdom will be established to bring righteousness and peace to the troubled world.

The knock of the present Lord is not heard by Christendom's leaders any more than the message of Messiah's presence was heard by the leaders in Israel at His first advent. Their hearts are too fully centred in their own and sectarian interests, too full of pride and confidence in their much venerated dogmas, creeds and ceremonies which were mostly formulated in the dark ages, and so are satisfied with such a table. The condition is pictured in Isa. 28 : 7, 8; also Rev. 18:2-4.

That joy will include the happy work of serving life on earth, without aches or pains, calamities or out another feast to all the willing and obedient, death, but there will be a feast of knowledge of for, while only those invited by the Father could God and His great purposes. The Gospel truth come to the Great Supper, when the Bride is come will be made so plain that a "wayfaring man need complete and with Her Lord, then, "the Spirit and the not err therein." All will receive a clear under Bride will say, come and whosoever will, let him standing of the principles of God's throne; all the come and take of the water of life freely." (Rev. willing and obedient shall eat the good of the land 22 :17) and will rejoice to comprehend the breadth and

Of that time Isa. 25: 6-9, speaks in beautiful pictorial language— length and height and depth of Divine love, and "The Lord of Hosts shall make the "depth of the riches both of the wisdom and unto all people a feast of fat things, of wines on knowledge of God."

God the Provider.

"My God shall supply all your need, according to His riches in glory by Christ Jesus."

Who shall tell our untold need,
Deeply felt, though scarcely known!
Who the hungering soul can feed,
Guard, and guide, but God alone?
Blessed promise! while we see
Earthly friends must powerless be,
Earthly fountains quickly dry :
"God" shall all your need supply.

He hath said it! so we know
Nothing less can we receive.
Oh, that' thankful love may glow
While we restfully believe—
Ask not how, but trust Him stilt;
Ask not when, but wait His will.
Simply on His word rely,
God "shall" all your need supply.

Through the whole of life's long way,
Outward, inward need we trace;
Need arising day by day,
Patience, wisdom, strength and grace.
Needing Jesus most of all,
Full of need, on Him we call;
Then how gracious His reply,
God shall "all" your need supply.

Great our need, but greater far
Is our Father's loving power;
He upholds each mighty star,
He unfolds each tiny flower.
He who numbers every hair,
Earnest of His faithful care,
Gave His Son for us to die;
God shall all "your" need supply.

Yet we often vainly plead
For a fancied good denied,
What we deemed a pressing need
Still remaining unsupplied.
Yet from dangers all concealed,

Thus our wisest Friend doth shield;
No good thing will He deny,
God shall all your "need" supply.

Can we count redemption's treasure,
Scan the glory of God's love?
Such shall be the boundless measure
Of His blessings from above.
All we ask or think, and more,
He will give in bounteous store,
He can fill and satisfy,
God shall all your need "supply."

One the channel, deep and broad,
From the Fountain of the Throne,
Christ the Saviour, Son of God,
Blessings flow through Him alone.
He, the Faithful and the True,
Brings us mercies ever new;
Till we reach His home on high,
"God shall all your need supply."
—F.R.H.

Times of Refreshing and Christ's Reign.

The booklet bearing the above title, which took the place of last month's "People's Paper," is being printed in further good quantities, as it is thought well to use it rather extensively amongst the interested.

All our friends desiring to co-operate in this distribution may do so by ordering supplies or forwarding us lists of names and addresses where they would like copies sent. None need feel diffident about sending long lists, and the smallest will also have our best attention.

The Tract Fund will provide for this work in a general way, but those wishing to meet the cost of their supplies may do so at the rate of 3d. per copy, or 2/- per dozen, posted. Let no one fail to assist in this work because of lack of means.

Passover Memorial. 1937.

This year the Jewish date of Passover corresponds with Easter, the 14th of Nisan being Good Friday, commencing at sundown on the previous evening. Thursday evening March 25th, after sundown, would be the anniversary of the Memorial, and the appropriate time to celebrate by the followers of Christ.

Swedish Periodical—"Dagningen"

Again we wish to remind our readers that we have copies of the above paper available, should they know of any Swedish people who may be helped with the truth message. Some may like to place a copy or so in any of the Swedish Clubs or Libraries where they live. Subscriptions for "Dagningen" may be sent through this office

PEOPLES PAPER.

Published by the Berean Biblical Institute,
19 Ermington Place, Kew, E4, Melbourne,
Victoria, Australia.
(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.

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

Christmas Convention.

IT is a pleasure to report a most helpful and refreshing season on the occasion of the recent Christmas Convention held by the Melbourne Class in this city, over the four days—December 25th to 28th inclusive.

Our heartfelt praise ascends to the Lord for all rich blessings bestowed, and it appeared that these were appreciated to the full by all in attendance. The presence of visiting brethren added greatly to the encouragement of the local friends, and from the expressions of the visitors we were assured that the effort and zeal manifest, as well as the expense entailed in coming long distances, were much more than compensated by the spiritual good things from the presence of the Lord.

Each day of the Convention was opened with Praise and Prayer, followed by a Bible Study, Fellowship Meeting

and Addresses, tea also being served by the local Sisters, which was appreciated and during which there was the opportunity of more informal fellowship amongst the friends.

The passages of Scripture taken for the Bible studies are as follows—Col. 1 :21-29; 2 Cor. 4:1-11 ; Heb. 12:18-24; and 2 Tim. 4 :1-8; and our readers will understand the amount of valuable instruction and encouragement received from these beautiful portions of God's Word. Each day one of these. Studies engaged the attention of the assembly for an hour an a half with much benefit to all in attendance. One of these Studies, at least, will be given in some detail in a later issue.

Addresses by the brethren comprised a wide range of topics—"Character"; "John 14: 27" : "Signs of the Times"; "Watch ye, Stand fast, be Strong"; "Feasts of the Lord's Table"; and the Bible Characters of "Joseph," "David," "Moses," "St. Paul," "St. John," and "Timothy." The thoughts expressed were very encouraging indeed, each speaker bringing out in his own way many helpful lessons and exhortations. Two of these addresses appear in this issue and others will follow as space permits.

The Fellowship Meetings gave further opportunity for Praise and Testimony, also a Question Meeting, and on the closing day the session on "Helpful Thoughts from the Convention," enabled the brethren to give expression respecting the particular thoughts with which they had been most impressed. •

At the conclusion of the Closing Address, the brethren gathered round and partook of the Love Feast while singing "Blest be the tie that binds." Then came the parting hymn, "God be with you till we meet again," and the concluding prayer commended all the Lord's people present and in all parts of the world into the care of our loving heavenly Father, the Great Shepherd of the sheep.

"The Life and Teachings of our Lord, Jesus Christ"

THIS little book of 160 pages is published by the Oxford University Press, and gives the life and teachings of our Lord in the words of the four Gospels fitting in the various features into one connected whole.

It was brought to our attention by one of our brethren in England, who writes as follows:—"At our Sunday meetings we are having very precious times. In the morning for the last two years we have been studying ' The Life and Teachings of Jesus Christ,' and the little book is now driving to a close. It has helped us wonderfully to follow as closely as possible chronologically our Lord's life on earth, and to see how beautifully He opened up His teachings as the disciples were able to receive them. I can never recall a study where our Saviour's life has been brought so intimately to my mind, and I think this has been the experience of all."

Copies of this book will arrive from England early in March, and all orders placed will be filled as received. Those friends desiring copies should order now; the price will be about 2/6 or 2/9, posted.

Zionism in Prophecy.

The helpful series of articles entitled " Zionism in Prophecy" appearing in "The Dawn" of last year are now in booklet form. This is a very useful little book dealing with the ancient prophecies concerning Israel.

Some few copies are on hand, and a further supply will reach us later. We are not sure of the price at present, though it will be about 1/-, or little more, per copy. Those desiring the booklet may order right away.

Correspondence.

N.S. Wales, 20th Dec., 1936. Dear Brother,

Will you kindly send me a copy of " Daily Manna for the Church" if you have one left, and keep the few shillings over for the Tract Fund?

It was very kind of you to answer my letter of a month or so ago at such length. One gets very perplexed at times, and needs the help of the brethren to explain matters. I am more than sorry at the disagreement between the brethren in U.S.A., but can see that Bro. Hoskins is in the right. Some of the articles in the "Herald" still read very nicely, but I have read good sermons by ministers of all denominations, even Catholics.

Another year has almost gone, and it looks as if 1937 \V be the most eventful year yet. One cannot help but marvel at the rapidity with which the storm clouds are banking up, and the world in part so heedless, though the hearts of thinking people are indeed failing them for fear.

With kindest regards to all the brethren, and may the coming year still see us all standing firm in the one great hope. Your Sister in Him.

4th December 1936. The Secretary, Berean Biblical Institute.

Dear Sir,

Enclosed please find postal notes to the value of 1/10/-. which I would like you to use to the best of your ability in the service of the Truth. A Believer.

[This good assistance to the work is much appreciated from our unknown friend. We are glad that the Lord knows all those who sacrifice in His service, and will reward even now with blessings, and in due time most fully in the Kingdom.] -

New Zealand. Dear Sir,

Having read your book, " Foregleams of the Golden Age," I would be much obliged if you would let me know of

any other books by the same author.

I am sure it has been the means of bringing light to my soul on many matters; also I would like to get in touch with others who have been brought to a knowledge of the Truth.

Trusting God will bless the efforts you are making to spread His Word.

I am, Sincerely Yours. Berean Biblical Institute.

Dear Sir,

I am in receipt of your communication of the 7th inst., also the booklet, "God and Reason" I am very interested in your doctrine. I am studying to enter the ministry of Christ, and am, therefore, anxious to leave no stone of enquiry unturned.

I hereby lodge an order for the "People's Paper" to be posted to me during the coming twelve months. I shall forward subscription fee of 2/6 at a later date. Again thanking you,

Yours in Christian Service.

Bible Study Meetings.

Regular Class Meetings for Bible Study, etc., are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses :—

Clyde House, 182 Collins Street, First Floor. Room 5,
near Town Hall, Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust.

The gatherings are quite unsectarian, and all desiring to attend will be very welcome.

South Aust., 10/1/37.

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The Life of Joseph.

(Convention Address)

Who will not agree that this beautiful story of one of God's servants of the Jewish Age, is one that compares with any among the writings of nations?

The thoughtful reader, especially if he be a child of God, cannot fail to be touched with the simple pathos' of this story. Reading on from the 37th chapter to the end of the book of Genesis, we see the various stages of the life of Joseph, son of Jacob, who was destined to play an important part in God's dealings with the children of Israel.

: Very aptly we can apply to Joseph the text of I Sam. - 2.:30—"Them that honour me I will honour," and do -we -not find throughout his whole life, the one great aim and object—the desire to please God and gain His righteous approval in all his doings?

The Apostle in the 11th chapter of Hebrews makes mention of Joseph's faith in God, in His promise and -in a future resurrection of the dead, and so we can see that Joseph realised that to be a friend of God and an heir to His promises, called for purity of heart and a life which God could approve. No doubt as he looked back he saw the influence of God's great promise upon the life of his great grandfather Abraham, upon his grandfather Isaac, and- upon his own father Jacob, and we see that this same promise influenced and controlled him to his own great advantage.

So, we find Joseph a bright shepherd boy of 17 years,- the special favorite of his father (Gen. 37: 2, 3)- who made him "a coat of many colours," which proved later to have a special significance, being a 'sign of special favor, or royalty. His brothers evidently looked upon it as an indication of their- father's purpose to bestow -the chief blessing upon him; This feature, along with Joseph's innocent, pure and guileless life before them seemed to engender within their hearts a spirit of jealous envy.

Later we read of Joseph's dream, (Gen. 37: 5-8). His brothers, taking this as an indication that he should at some future time have dominion over them, hated him the more. Then followed another dream, this time that the sun, moon and eleven stars made obeisance to him, and when he told it to his father and his brothers they rebuked him again, Jacob saying—"Shall I and thy mother and thy brethren bow ourselves down to thee?" It is recorded that Jacob observed this saying, but his brothers envied him. Ah, how little they knew of the experience God had in store for them and how that even their hatred of Joseph was playing a part in the working out of His purpose concerning them.

What a striking contrast we have in this picture! On the part of Joseph we see the spirit of love manifest in his every action, while on the other hand we see the spirit of jealous hatred and envy which his brothers allowed to control them to such an extent that they began to plot against his life. Here we are reminded of the words of Solomon 8: 6, 7.—"Jealousy is cruel as the grave; the coals thereof are coals of fire which hath a most vehement flame." On the other hand, love is strong as death—"Many waters cannot quench love, neither can the floods drown it."

Now we read that an opportunity came for the jealous brothers to give vent to their bitter feelings toward Joseph. (See Gen. 37:12-20). They said—"Behold this dreamer cometh. Come therefore and let us slay him and cast him into some pit," but Reuben persuaded them not to kill him but to cast him alive into some pit, thinking to afterwards rescue him secretly and deliver him to his father again. This suggestion they acted upon, until, seeing a company of Ishmelites travelling with spicery, balm and myrrh down into Egypt, Judah suggested selling him to them, which they did, for twenty pieces of silver, and so Joseph was taken down into Egypt. Later he was sold to Potiphar, one of

Pharaoh's officers, and thus became the forerunner of all Israel into the land of Egypt. How cunningly the brothers deceived their father to hide their wicked deed by taking Joseph's coat of many colors, dipping it in the blood of a goat, which suggested to Jacob that some wild beast had devoured his well beloved son. •

What a severe trial for Jacob, for evidently Joseph was the one in whose line of descent he looked for the fulfilment of the divine covenant, being the eldest son of his beloved Rachel, and a child after his own heart, in whom was the reverence of God and a love of righteousness. The coat of many colors seemed to have been the expression of this hope. But, alas, now it seemed his hopes were shattered, yet he faithfully held to the promise of God and waited patiently for its fulfilment.

How severe also must this trial have been for Joseph. From being a favorite son, he was suddenly carried off as a slave into a foreign and heathen land. This bitter experience, along with the thought of the cruelty and hatred of his cold hearted brothers and his father's subsequent grief and loneliness, without any prospect of ever seeing him again, and no means of communication must have caused Joseph much grief, being of such tender years. Although he had left the scenes of all that was so dear to him on earth, he carried with him the staff of the divine promises, resolving to be loyal to God, and maintain his integrity under whatever circumstances he might be placed.

What a grand example for any young man to follow. Instead of yielding to the evil influence of his surroundings, we find that his being thrown more and more on his own resources and coming into contact with a new and at that time advanced civilisation, he received a new and valuable education which otherwise he could not have received and a discipline that developed manly strength, tact and firmness of character.

Reading on in the 39th chapter we find Joseph serving his master faithfully. Still trusting in God, he cheerfully carried out his duties, and this soon won him the confidence of his master, who, we read, saw that God was with him and made all that he did to prosper, and so in turn Potiphar made him overseer over all his house.

In this way Joseph spent some ten years, but now came to him even a worse experience; he was falsely accused by his mistress in such a subtle way that, because of his purity and innocence of such a sin, he was cast into prison. Here, too, he still remained, loyal to the principles of righteousness and made the best use of the situation: We find -(verse 21), "that the Lord was with him and gave him favor in the -sight of the keeper of the prison," who, in turn, "committed to Joseph's hand all the prisoners that were in the prison."

Surely, then, Joseph was one whose faithfulness in little things prepared him for larger fields of usefulness. He was rightly exercised by the experiences of life; kind to the thankful and the unthankful, and never allowing the injustice and harsh treatment which he received to harden his heart. Never was there a sign of distrust of God or of complaining against Him, but rather he trusted where he could not trace Him. "I would rather walk in the dark with God than go alone in the light" expresses Joseph's position very well.

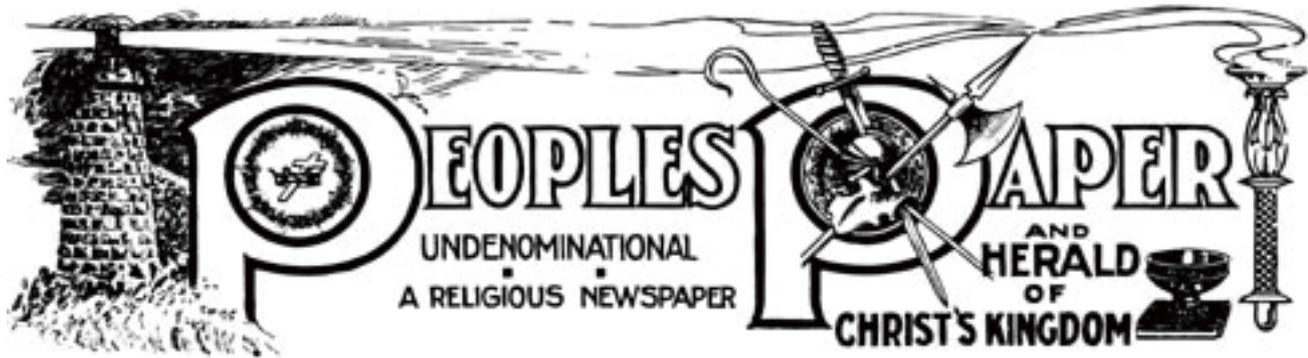
Passing on into the 40th chapter, we find further instances of God's favor toward Joseph. It was given him to interpret the dreams of the king's chief baker and butler, who were also in prison, and in this Joseph thought he saw a possible way of being released—see verses 12 to 15. However, the ungrateful butler forgot his benefactor. Then the door of opportunity swung open, not only to freedom, but to honour and advancement. Gen. 41—Pharaoh had dreamed two dreams which troubled him, as there was not one among all his wise men who could give him the interpretation. Then the chief butler remembered how Joseph had rightly interpreted his dream, and made mention of him to the king, who had Joseph brought hastily out of the prison, that he might tell him his dreams. And so Joseph, being led of God, was able to explain to the king how that there would be seven years of plenty, followed by seven years of famine, throughout all the land of Egypt, which would be very grievous.

Then followed Joseph's wise advice to Pharaoh, suggesting that he should set up a competent man over all the land, who in turn could appoint overseers to put by a great store of corn during the seven years of plenty, so that the land should not perish during the predicted famine. Pharaoh at once recognised that Joseph was led of the spirit of God, and had great faith in him, and realised that he could do no better than appoint Joseph as his prime minister, to be next to him on the throne of Egypt.

What an exaltation! What an honour was bestowed on this young Hebrew, now 30 years of age, who had risen suddenly from the prison house to the throne of Egypt. Yet he did not become puffed up with pride and lose his head, as many would have done. Even though, having reached such a high office, it was not the goal of his ambition, for, like his fathers, he looked for the long promised kingdom of God. There was his treasure, and there was his heart, and from thence he received the inspiration of his noble life, and now he only esteemed this position in the court of Egypt for its privileges of helpfulness to others.

We pass on now over the next period of about nine years to another interesting incident in Joseph's life. He had been next to Pharaoh on the throne, and the seven years of plenty had ended, during which he had gone throughout the land laying by supplies of grain in every city. He had also married, and now had a happy home of his own, with a wife and two children. The great famine had now been in the land for two years, but we read in Gen. 41: 54—"There was bread in all the land of Egypt."

We now come to the beautiful story of the reunion of Joseph with his brethren. The famine had reached far beyond Egypt, so that all the countries around came into Egypt to buy corn from Joseph. Jacob, too, away in the land of Canaan, had heard that there was corn in Egypt, and consequently sent his ten sons down to buy food, but little did they know that this great governor of the land was their young brother whom they had sold into slavery some 23 years before. What humiliating experiences were in store for them! We see how wisely Joseph dealt with them (42nd chap.). Treating them roughly at first and accusing them of coming as spies, they did not recognise him, and bowed



Volume XIX. No. 12 MELBOURNE, 1st DECEMBER, 1936.

Price—Twopence Halfpenny

The Present Truth.

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

THE closing of the year is always a good time for considering progress and prospects, and to review conditions. We are not concerned with things social, political or national, excepting as we can recognise in these connections the fulfilment of Prophecy. It requires no great power of discernment to those acquainted with the Scriptures to note how perfectly the present-day conditions fulfil what has been foretold by the Lord, His Apostles and the Prophets nearly and over 2000 years ago. We may say in the words of the historian Rollins, who viewed the fulfilment of Daniel’s prophecy in the events he was recording : “Can any reasonable man who makes use of his understanding ascribe such a prediction either to mere chance or to the conjectures of human prudence and sagacity? Can any light but that which proceeds from God Himself penetrate, in this manner, into the darkness of futurity and point out the events of it in so exact and circumstantial a manner?” In this connection we need only mention one or two passages as instances :—Daniel 12 : 4; 2 Pet. 3 : 2-4; 2 Tim. 3 : 1-7; Luke 17 : 26-30, etc. The state of the world to-day becomes more and more “as it was in the days of Lot” in Sodom, and “as it was in the days of Noah” before the flood, and there can be no doubt that a greater calamity on the human race is impending.

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

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

In the past our fathers so valued their convictions of truth that they preferred death rather than betray their faith. The question arises, who is right, who is the more pleasing in the sight of God—those who love unity by compromising truth, or those who in Christian spirit most stand firm for truth at the expense of unity?

We readily concede that quite often differences are magnified and extremes are taken and bitter separations have taken place which were quite unnecessary, and indeed even when divisions are unavoidable, bitterness can never be excused. However we may differ, even on the most fundamental principles of Christian faith, Christian love should so prevail that there could be no unkindness, but simply a committing the whole matter to the Lord with the prayer that He may open the blind eyes and, if He will, lead us again into the unity of the faith and happy bonds of fellowship.

We need, however, to remember that the Christian religion is not a flexible, compromising one. Systems established and governed by men may make changes to meet circumstances, both in their principles and methods, but the principles of Christ established at Pentecost are fixed, and no authority on earth can change them. Many authorities have, however, sought to accommodate Christianity to times and circumstances, and have brought in many anti-Christian teachings so that the creeds and dogmas of the churches to-day very greatly misrepresent God and His great plan of salvation. The downfall of the church was not through faithful men and women maintaining an attitude of loyalty to truth and righteousness, though history records many such noble characters. The downfall of the church came about because there were not sufficient unflinching defenders of the faith once delivered to the saints, and because the majority sought conformity with the world and undervalued the truth.

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

There is a spirit which is quite prevalent, to let clown the standards of truth and ethics. It has indeed wrought havoc in the churches, so that they have become altogether worldly and indifferent to the true spirit of the truth and consecration, as taught by the Lord and His Apostles. The adversary would seek in the same way to “quench the spirit” among those who have become awake to the “present truth” (those things which have been revealed by the opening up of the Scriptures as “meat in due season” or truths specially applicable to our day). It is no doubt these matters pertaining to our Lord’s Second Presence, the harvest work, the closing down of the present age, etc., that we are

exhorted to “Hold fast that no man take thy crown.”

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

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

This class of “Priests and Kings”—the Church—is dealt with quite differently, in its selection, from the way the rest of mankind will be in the next age. That will be an age of works, justification by works. This is an age of faith, justification by faith, and that faith is the gift of God. (Eph. 2:8). Our Lord declared, “No man cometh unto Me except it be given him of My Father”; “No man cometh unto the Son except the Father draw him”

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

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

As Christians then we have so far these essentials —The favour of having been called of God. The gift of faith. Justification through the exercise of that faith. The holy spirit of sonship through the further step of faith—consecration. The wonderful hope of the high calling of God in Christ Jesus.

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

How essential is the present truth as it is revealed from God’s Word. The Word of God is the instrument not only for calling the saints, but also for supplying grace and strength and enabling them to meet the difficulties of the way. It unfolds its precious truths as “meat in due season” to meet the needs of the Christian in his own day. It is then very essential that we understand present truth—the Word of God—as it opens up, in order that our Shield is bright and strong, our Helmet of hope is firmly fixed, the Breastplate of righteousness properly adjusted, that our feet be shod with the preparation of the Gospel of peace, our loins be girt about with truth and that we may be able to wield the Sword of the Spirit, and be overcomers in the “good fight of faith.”

How important is the truth. It is the means by which we are sanctified and strengthened to run our course. Just as truth helps so error hinders.

How far may we differ from one another in respect of truth without interfering with our fellowship? The fact of differing on what we may call non-essentials provides opportunities for the exercise of brotherlikeness in respecting the opinions of others though not endorsing them.

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

It is quite understandable that those who do not know present truth, who do not recognise that we are living in “the days of the Son of Man,” and the harvest time of the age, etc., should think such things are non-essentials. They cannot see the present truth to be essentials if they do not recognise that the harvest work is in progress, and that the

separating of the “wheat” from the “tares” is taking place. They cannot value the truths now revealed as we do, who realise the presence of the Lord as “Reaper,” and that He is now reckoning with His people respecting the use of their talents and their structure building of character and teachings, and that the present truth is indeed the feast which He promised to the faithful watchers in Luke 12: 37 and Rev. 3: 20: What may seem non-essential to some may be very essential to others, for it is the “present truth” which is doing the harvest work. On the one hand it sanctifies and prepares the Bride class for the great consummation of her hopes, and on the other hand it separates those who from some cause or other seem unable to understand it.

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

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

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

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

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

Many are the injunctions of the Apostles respecting this matter of “Holding fast the form of sound words” and the truths which God has revealed in His Word. The following are some texts showing our responsibility regarding knowledge :- 2 Tim. 1: 13; 2 Tim. 2: 14-18; 2 Tim. 2: 23-26; 2 Tim. 3: 13-14; 2 Tim. 4: 3-4; 1 John 2: 20-24; 1 John 3: 1-3; 2 John 7-11; 1 Tim. 1: 3-6; 1 Tim. 4: 16; 1 Tim. 4: 20-21 (Diaglott).

That, however, is not all we must “hold fast.” There is the possibility of holding fast the form of sound words, of having a correct understanding of the main features of the truth, even of being “virgins” (justified by faith) and of understanding “present truth,” and yet to fail to be prepared, and so fail to enter the marriage chamber.

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

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

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

There is everything in this day to discourage us. Some have trials and temptations in one way, some in another. Maybe the failure of brethren whom we had highly esteemed in the Lord is apt to discourage us. Sometimes in contact with the world we meet plausible arguments against the truth by agnostics or scientists, and if we trusted to our own wisdom and strength to save us we might go down, but let us hold fast the Word of God. If we cannot understand everything, we do understand enough of God’s wisdom, justice, love and power, which we have exemplified in His dealings with Israel and explained in His Word and experienced in our own lives, so that we can reasonably trust where we cannot quite understand. Even our Lord Jesus was tested in this way. He could not understand why the light of the Father’s countenance should be withdrawn just at the moment when, more than any other, He needed the assurance of His favour and presence. We must nerve ourselves and seek to grow in grace that we too may reach that condition of heart that can say, “Yea, though He slay me yet will I trust Him.” •

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

Let us hold fast our love to the Lord. If we love God we will also love those begotten of Him, and it will be painful indeed to us to even think evil of a fellow member. We would shun listening to reproaches against brethren we would be loyal to God and defend His children and each member in the body of Christ would be loyal to one another.

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

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

Let us hold fast our faith, our hope, our love, our doctrine, which includes "present truth." "Continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them." How important it is that we hold fast that which we have proved to be an unfolding of God's Word—"Meat in due season." If we begin to let slip this or that truth, other truths will likely soon be lost, and "if the light that is in thee become darkness, how great is that darkness?" "Hold fast that which thou hast that no man take thy crown." (Rev. 3:11.).

Hope.

"What though the blossoms fall and die?
The flower is not the root;
. The Sun of love may ripen yet
The Master's pleasant fruit."

"What though by many a wayward fall
Thy garment is defiled?
A Saviour's blood can cleanse them all;
Fear not! thou art His child."

"Arise! and leaning on His strength,
Thy weakness shall be strong;
And he will teach thy heart at length
A new perpetual song."

"Arise! to follow in His track
Each holy footprint clear.
And on an upward course look back
With every brightening year."

"Arise! and on thy future way
His blessing with thee be!
His presence be thy staff and stay
Till thou His glory see."

—F. R. Havergal.

Bibles.

The following varieties of Bibles are now in stock, and prices mentioned include postage cost to any address:

Bible Students' Edition, Cambridge, India paper, Minion type, with Berean Manual .. 15/6

Oxford Concordance Bible, India paper, Emerald type, Persian Morocco, Silk sewed (a fine Bible, just to hand)

Oxford Reference Bible, Minion type, well bound .. 15/9 Oxford Reference Bible, Emerald type, good binding,

Oxford Reference Bible, Brevier type; a good useful

Others at lower prices are also available, and special Bibles can be procured as desired.

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,

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

The Witness Work.

WHILE at regular intervals attention is drawn to the privileges of witnessing for the truth by whatever means may be at the disposal of the Lord's people, a further reference at this time will not be out of place, specially as we have had some encouragement along this line.

As mentioned in our yearly reports for some years past, the use of free literature coupons in suitable newspapers has been a helpful means of placing the truth literature in the hands of a large number of people, with good results in quite a few cases. The Melbourne and Adelaide papers have been used mostly in the past, and with a view to encouraging the work amongst the friends in other centres one of our friends writes:—"It seems that perhaps more good could be done in this country by more advertising in the Saturday daily papers, or in suitable weeklies. I am wondering to what extent this has been tried, say, in Perth, Sydney or Brisbane, or throughout New Zealand and Tasmania. . . . It would be interesting to know to what extent the friends in the 'various Classes throughout the Commonwealth would like to co-operate in placing the advert. in the most suitable newspapers in their various localities. Those Classes needing some assistance. to meet the cost could be helped from an Advertising Fund. I would like to offer an amount as a start to help a work of this kind."

The spirit and assistance of this offer is much appreciated. Whilst realising that the chief work is amongst the brethren in this advanced stage of the harvest work, in encouraging and assisting them along the way, there is also, no doubt, a work yet to be done on behalf of those still desiring the refreshing and comforting message of truth here and there throughout this great land, as in other parts.

For the benefit of all, it is now mentioned that the Adelaide Class expect to use a coupon in the Christmas number of a suitable weekly paper in that city; we are to make use of a very suitable weekly in Melbourne at the same time, and arrangements are being made so that the same may be undertaken in Sydney and Brisbane with the co-operation of friends there. Let us trust that with the witness going out from the four large cities, some real good may result, according to the Lord's good will, and the prayers of the brethren are asked to that end. If but two or three are blessed by the truth message, what a privilege to be associated in such a work, and the Lord is fully able to give the increase—we are not responsible for that. All literature supplied free to enquirers is provided by the general Tract Fund of the Institute, to which the brethren in all parts give support, as they are able.

Much more can be done with the coupons and tract distribution, etc. We shall be very pleased to hear from all Classes and individual brethren who are interested in this work, and would like to co-operate. Samples of coupons which have already been used with some good results will be gladly forwarded, also information as to financial assistance available to those unable to undertake the expense or all the expense in their particular localities.

The Birth of Christ.

"Thou shalt call His name Jesus, for He shall save His from their sins."—Matt. 1 :21

THE great thought with the birth of Jesus is that the first-born of every creature left ' the glory of a spirit existence, the glory which He had enjoyed with the Father before the world was made, and in conformity to the Divine plan for human salvation, "humbled Himself," to human nature, became a man, "was made flesh, and dwelt amongst us."—John 1: 14; Phil. 2: 7-9. But, why did He do this? The Scriptures reply that He took our form and nature—the form of a servant—for the suffering of death. It was for the sin of man that He was to atone; and, to do so, to pay our debt, to give our ransom price, to be our substitute, He must be a man—that, as by a man came death, by a man also should come the resurrection of the dead.

No wonder, then, that the birth of the babe Jesus, the first step in the divine plan for our salvation from sin and death, was hailed by angels as well as by the wise men and the shepherds as a most notable, a most momentous event. And only those who see quite clearly the necessity for a ransom (a corresponding price), before sin could be forgiven or one member of the condemned race in Adam could be set free from.. the death penalty resting upon all, can appreciate the depth of meaning there is in that song which the angels sang: "Glory to God in the highest; on earth peace, good will toward men."

The great salvation of which the man Christ Jesus is the centre is all of divine arrangement—to the Father of glories therefore we ascribe the "highest" glory for all the blessings which through it we enjoy.

The infant Jesus was the first ray of light and hope to men; because He would become a man, and as the man would give His life a ransom for Adam and all condemned in him; and thus, by virtue of having paid our price, "bought us with His own precious blood (His life given)," He would be legally qualified before the divine law to be the "Mediator of the New Covenant," made effective with His own precious blood—"the blood of the New Covenant shed for many for the remission of sins."—Matt. 26: 28.

The great plan for human salvation, begun by the birth of Jesus, has not yet reached completion. It will not be complete until His people have been saved from their sins and from the penalty of their sins—death, which includes degradation—mental, moral and physical. The ransom, thank God, has been paid, and Justice has accepted it; and now God is seeking out "His people." First, during this Gospel Age, He seeks His peculiar people to be the "Bride of Christ," and in the age to follow this, the Millennium, He will cause the knowledge of the divine offer of life under the terms of the New Covenant to be, made general:.. all shall know, and then, "whosoever will may take of the water of life freely." And all whom He shall be willing to own as "His people" will gladly avail themselves of the gracious arrangements and return to full 'favour with God—all others will be wilful sinners, and as such will be cut off from life in the Second Death.

Let us, then, who know the blessed story of the love of God in Christ tell abroad the gracious message, the foundation for which was laid in the birth of Jesus.—"Behold; we bring you glad tidings of great joy, which shall be unto all people." "He shall save His people from their sins." Let us make sure that we have accepted Him and are "His people." Let us be true, wise men, and present to Him our treasures—all that we have and are-our hearts.

Christmas Gifts.

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

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

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

Take my life and let it be consecrated, Lord, to Thee."

ONE of our friends has sent along the following in memory of the author of the above beautiful hymn, the 14th of this month being the centenary anniversary of her birthday. "Frances Ridley Havergal was born on -the 14th December, 1836, and, in due course, every talent she possessed was consecrated to the Lord. She recognised early that, 'In God's great field of labour, all work is not the same; He hath a service for each one who loves His Holy Name,' and, as we sing the praises so ably written and expressed by this servant, our thanks ascend to the 'Giver of every good and perfect gift,' for the faithfulness displayed in the use of these gifts. Her pen ceased not to declare in a most pleasing ministry the praises of Him who knew no sin.

Father, we bless Thee with heart and voice
For the wondrous grace of Thy sovereign choice,
That patiently, gently sought us out
In the far off land of death and doubt;
That drew us to Christ by the Spirit's might,
That opened our eyes to see the Light,
That arose in strange reality
From the darkness that fell on Calvary.
(Isa. 62: 12; Eph. 2: 13).

"There was also in her music constantly a sense of insufficiency in self, and a desire to 'Let every thought be captive brought, Lord Jesus to Thine own sweet obedience--That I may know in ebb-less flow, the perfect peace of full and pure allegiance.' (2 Cor. 10:5.).

'While we would draw attention to her many delightful works, we would also call to remembrance that in her ministry much pain was endured, inasmuch that, in the employment of her talents for the Lord, many were drawn to herself. These she had to re-direct, and, whilst she cherished dearly the love and affection of many, she desired it only for Jesus. 'I want you,' was said to many, 'but I want you for Jesus.'

in His shed blood for their peace with God and hope of heaven; but their works have been faulty. They have not embroidered their garments (Psalm 45), or in other words, have not zealously prepared themselves by attaining the predestined character (Rom. 8: 29)—“conformed to the image of God’s dear Son.” Though their works are unacceptable, and they fail to gain the prize of the “high calling of God in Christ Jesus,” they are saved so as by fire,—fiery trials, great tribulations are permitted so as to assist them to let go the things of earth and overcome those things that hinder. They have “palms” of victory, though are not “crowned”; they serve before the rainbow circled throne instead of “sitting with Christ in His throne, even as He overcame and is set down with His Father in His throne.” (Rev. 3:21).

It has been suggested that this great multitude are human beings who will serve before the throne, on earth, and that Jerusalem is to be the throne-of the Lord. However, the scene in Rev. 7 is a heavenly one, and is before the rainbow circled throne. The multitude unnumbered are seen in white robes, and the time is at the close of the Gospel Age. Not until the end of the reign of Christ when the Kingdom is to be handed over to God will the multitudes of earth be restored to righteousness and perfection (have white robes of their own), and have right to the tree of life. (Rev. 22: 14.)

Other Scriptures in types or parables also indicate this great multitude—for instance, the Virgins Parable, and the scapegoat of Lev. 16. After Aaron’s bullock had been slain and its blood applied in the Most Holy, the two goats from the people were brought to the veil of consecration. One is called the “Lord’s goat,” and that was dealt with the same as the bullock, only the incense offered with the bullock was evidently still burning in the Holy, thus making the Lord’s goat acceptable, for with the goat itself no incense is mentioned. So it is the perfect doings of our Lord Jesus (whose humanity was represented by the bullock) which is incense sweet to God, Making the prayers of the saints who walk in His steps acceptable. (Rev. 8: 3, 4.) The other goat for “Azazel” (see margin), the scapegoat, well represents those who need the wilderness experiences—the tribulations, the fiery trials—so that their flesh may be destroyed and their spirits be saved so as by fire.

This is a gracious provision of the Divine Plan, which would seem incomplete otherwise, for so many coming short of the mark for the great prize of the high calling would otherwise be simply lost, although, in their hearts, they really loved God and righteousness. So it is that Paul says that in the Resurrection one star differeth from another in glory, and our Lord declared, “In My Father’s house (universe) there are many places of abode.” There will be the Twelve Apostles, the twenty-four elders, the 144,000, and the cherubim and seraphim—“All things in heaven”—and then the Ancient Worthies, natural Israel and the whole race of mankind, small and great—“all things on earth” shall be gathered together in one. (Eph. 1: 10, 20-23.)

Melbourne Convention.

The Melbourne Class have arrangements well in hand for the Christmas Convention, to be held over the four days from December 25th to Monday, 28th—D.V.

The gatherings will be held at Clyde House, 182 Collins street (first floor, Room 5), near Town Hall, Melbourne; with afternoon and evening sessions, each day. Tea will be provided for all in attendance.

Visiting brethren are expected from various parts, and all able to attend this Convention may feel sure of a hearty welcome.. Programmes are now available and accommodation can be arranged as desired.

Bible Helps and Other Items in Stock.

Special Xmas and New Year Offer.—For the months of December and January the following studies will be available to all desiring to take advantage of them for presents, etc.:—“Foregleams of the Golden Age,” at 2/- per copy. “Divine Plan of the Ages” (in red cloth binding) and “Some of the Parables,” for 1/3 the two, posted to any address.

“Divine Plan of the Ages.”—Bound in blue cloth, with gold lettering. One of the finest Bible Helps available. Price, 2/6 per copy. Other editions at cheaper rates.

“Plan of God in Brief.”—Containing selections from the above book in handy form; very useful for passing on the message. Price, 6d. each.

“God and Reason.”—A helpful booklet of 124 pages. Posted to any address for 10d. per copy, paper cover; 2/- per copy, nicely bound in cloth.

“A Review of the Doctrines.”—This helpful little book by Bro. H. J. Shearn of England. Price 1/6 posted,

“What Pastor Russell Said.”—His answer to hundreds of questions. 780 pages. A limited number available in cloth and leather binding at 7/- and 8/6 each, posted.

“The Revelation of Jesus Christ.”—Two helpful volumes on Revelation by the late Bro. Streeter.

“Daniel, the Beloved of Jehovah.”—A volume on Daniel’s prophecy; by the same author.

“The Desolations of the Sanctuary.”—A very useful book, with special reference to the tests upon the Lord’s people in these last days.

“Daily Heavenly Manna.”—This little hook in pocket size, makes a very useful present, In two bindings—leather at 2/6 (60 cents) per copy; cloth at 1/9 (40 cents) per copy; both gold-stamped, and with red edges.

“Daily Manna for the Church.”—A few copies of this “Manna” with new daily comments are available. Some friends like these as well as the original “Daily Heavenly Manna.” With strong paper covers, at 1/6 each.

“Tabernacle Shadows.”—This well-known booklet; most helpful to a clear understanding of the plan of salvation. Paper covers, 9d. each.

“God’s Covenants.”—An instructive booklet on these subjects. Priced at 6d. each.

“Christ’s Return,” also “Hell, Death, Spiritism,” at 4d. each.

“Where are the Dead?” and “I will Come Again,” at 3d. each.

“God’s Best Gift.”—For children. Giving an outline of the Divine Plan to suit young minds. Price. 1/- each.

“Emphatic Diaglott.”—New Testament, Greek and English translation. De Luxe binding. 10/6.

“Leeser’s Translation.” — Old Testament; a useful translation; 8/3 per copy posted.

Poem Books. — “Comforted of God” and “Call of the Bride”; two fine little books of helpful poems, 1/4 per copy.

Post Cards. — New selections of cards with helpful Scriptural verses, etc., recently arrived from England, and are well recommended for Christmas and New Year greetings, or general use. Real hand-tinted photo postcards, assorted, 2/6 per dozen; 1/3 per half-dozen. Different variety, very nice also, with encouraging words, assorted, 1/4 per dozen; 9d. per half-dozen. Others on hand at 1/-per dozen, or 1d. each. When ordering, please state clearly which kind is desired. A few only of best variety now available.

Bookmarks.—Assorted bookmarks at 2d. and 4d.

Also wall-texts, including “My Morning Resolve,” at 4d. each.

Christian Hymns.—Bound in blue cloth, words only, 10d. per copy. Also music books for practically the same hymns at 2/- each.

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NO

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Price—Twopence Halfpenny

The Binding of Satan

“And the God of peace shall bruise Satan under your feet shortly.”—Rom. 16: 20.

IN this passage of Scripture in Matt. 12 we note at once the particular circumstances that -brought forth our Lord’s words respecting the binding of the strong man and the spoiling of his house.

Our Lord had performed one of His notable miracles in restoring the sight and speech of the blind and dumb man possessed with a devil—in other words, He broke the power of the demon and thus relieved the man of the afflictions. Undoubtedly this action of our Lord’s indicated the great power invested in Himself and expressed in verse 28 I.—“If by the spirit of God I cast out the demons, then has suddenly come among you the majesty of God.” (Diaglott).

We realise that the Lord used such occasions as these for special purposes. — in the first place to impress faith and confidence in those in the right heart condition at that time, that He was truly the Son of God, so that they may be drawn to Him and desire to follow whithersoever He may lead. Secondly, our Lord’s power exhibited in various ways, was intended as an illustration of His coming glory, when, in due time, He would not only cast out an occasional demon and restore to health one here and there of the multitudes of poor humanity, but would exercise His great power worldwide, restraining the prince of demons and all his evil associates, and restoring the human family to health, strength and eternal life.

As was so often the case during our Lord’s ministry, the Pharisees, who evidently loved darkness rather than light, and thus placed themselves in the hands of the prince of darkness, at once sought to discredit our Lord’s power in the eyes of the people by declaring as stated in verse 24. This brought forth our Lord’s reply in the following verses, which we believe were especially declared and recorded as a guide to God’s people living at the end of the age, even to-day--a time when “Satan would cast out Satan.” That is, the activities of the evil one would so change to endeavour to hold continued sway over the masses of mankind that they would be of an almost opposite nature on particular occasions to what they had been previously. Our Lord was surely refuting the argument of the Pharisees in a way that only He could do, and at the same time laying down a lasting warning for his followers throughout the Gospel Age.

It is not our purpose here to deal so much with the special activities of Satan as he would “cast out Satan” along the lines of Spiritism, Christian Science, faith healing, miracles of tongues, etc., as it is with the binding of the great adversary after all these efforts to evade the power of the greater One has failed. That Satan is to be bound, eventually, most Bible students are agreed, though at what particular time this is to take place, there is not agreement. Some hold that the Adversary is bound at the present time, while we maintain that all the Scriptural evidence favours the contrary view—that Satan is still very active, and will not be restrained, until, during the great time of trouble the present “heavens” pass away with a great noise and the “new heavens” take control fully and completely.

That our Lord had no intention of entering the strong man’s house and binding the strong man, either in His day or during the Gospel Age seems evident from His words on another occasion : “My kingdom is not of this world” (age), John 18 : 36, indicating, we believe, with the Apostle, that “the prince of the power of the air, the spirit that now worketh in the children of disobedience,” would continue to hold sway until “the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.”

Let us note from the Apostle Peter (2 Pet. 3), that the “heavens”—spiritual ruling powers—which shall pass away with a great noise, is the same as those existing in his clay. He says, “the heavens which are now, by the same word (that is, by the Word of the Lord that confirmed the passing away of the former “heavens”) are kept in store, reserved unto fire.” If, then, we believe that Satan as the leader and his associates constituted the “heavens” in the Apostle’s (lay, what authority is there to suppose that the same. “heavens” or spiritual controlling powers would be without the great leader at the end of this Gospel Age? No, there is every indication emphasising the activity of Satan in these last days, rather than to the contrary.

Turning again to Matt. 12; verse 26, to our understanding, though disproving the accusation of the Pharisees at that time, does not intimate that this very state of affairs would never take place. Rather, the inference to be taken from these words of our Lord is, that should we detect “Satan casting out Satan,” then he is divided against himself, and his kingdom is tottering to its fall. And what do we find to-day as we even casually observe the numbers of mankind being attracted by various miracles and faith healings, etc. The Apostle Paul declared that there would be “false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel for Satan himself is transformed into an angel of light.” How strange that Satan should seek to be a bearer of light, but then it is not in the sense of leading to the true light, but rather to captivate the minds of the masses along the lines of deceptive light in which Satan is active. So, then, if we are able to determine such workings abroad in the earth to-day as never before, surely then we are not mistaken that these words of our Lord are having fulfilment in our very midst—“If Satan cast out Satan he is divided against himself.” But how could this be if Satan was already bound? Just as surely as Noah was present “in the days of Noah,” and our Lord is present “in the days of the Son of Man,” so also Satan must still be active, unrestrained, up to a certain limit, when “Satan casts out Satan.”

Further, how do we understand our Lord’s words in verse 20? Did our Lord mean that on his return as the Chief-Reaper of the harvest of this Gospel Age He would immediately bind Satan and spoil his goods, or his house? We do not think that is the correct meaning of His words. We remember in our Lord’s parable of the young nobleman, at his return (representing His own second coming) His first work is indicated as reckoning with His servants and nowhere do we find in the Scriptures the promise that Satan would be bound during the final testing of these servants as to their worthiness of entering into the Kingdom. So far from the harvest or closing period of the Gospel Age being made easier by the binding of Satan, we find that this period is described as being a perilous time, when “a thousand shall fall at thy side, and ten thousand at thy right hand.” Our Lord declared of this same time, “There shall arise false Christs and false prophets and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.” What, then, did the Lord mean when He referred to binding the strong man and spoiling his house? Let us consider the words of Paul in 2 Cor. 4: 3, 4 :—“The god of this world hath blinded the minds of them that believe not.” One writer has stated that, the minds of men constitute the battle-ground between the holy spirit and the spirit of evil, therefore, if the god of this present evil world (Satan) has blinded the minds of the majority of mankind, would not these vast multitudes constitute his domain, his house, over whom he reigns? And when do we expect the Lord to free mankind, also some of the disobedient angels, from the power of this great opposer? Was it to be (luring this Gospel Age, or even in the harvest of the age? We remember the claims of some that their efforts are directed towards winning the world for Christ at the present time, but that is not found in the Scriptures as being the Lord’s design in the matter. We read concerning our Lord’s return :— “When the Son of Man cometh, shall He find faith on the earth?” indicating that at our Lord’s second advent the world would be far from converted, being still under the dominion of “the god of this world.” However, we do read of a time when “Christ must reign till He hath put all enemies under His feet, the last enemy that shall be destroyed is death.” Just as death will be the last enemy to be put away at the end of the Millennial reign, so we believe that the great Adversary, who brought death into the world, will be bound at the beginning of that age. This seems to be the Apostle’s thought in our other text in Rom. 16 :20 :—“The God of peace shall bruise Satan under your feet shortly”—under the feet of the Christ, crushing out all evil during that thousand years, by the hand of the Lord and His saints who are promised to reign with Him in liberating mankind from the sway of the evil one.

The Apostle, not knowing the length of the Gospel Age, was encouraging the Roman Christians to look forward by faith to the time when Satan would be bound and ultimately destroyed, just as he said on another occasion :—“The night is far spent, the day is at hand.” How much more may we appreciate this fact to-day, as we stand on the very brink of the change of dispensations? However, we must not run before the Lord, but exercise the spirit of a sound mind in endeavouring to determine from His Word the times and seasons for the various phases of the wonderful plan

of salvation.

So, we realise that God has a due time for everything, and while it seems from our Lord's words—"Now shall the prince of this world be cast out"--that at that time Satan's fate was sealed, even as it is recorded in Hebrews that Christ "partook of flesh and blood that through death He might destroy him that had the power of death, that is the devil," yet for another two thousand years—the whole of this Gospel Age—God saw well to permit Satan to continue to deceive all mankind, except the few who, by placing themselves in the Lord's care, are able to resist successfully all the wiles of this evil one. What we wish to impress is the fact that God has been in no hurry to restrain Satan, because He sees some very good purpose is being served by the permission of evil, as a means of developing the members of the Body of Christ, as well as enabling the world to learn lasting lessons respecting the sinfulness of sin, so that when the "strong man" is bound, the majority will have no further desire to eat the "sour grape," but by obedience may go on to everlasting life.

When we look around in our land and see all the distress and troubles that afflict the people and which are the result of the reign of the prince of this world, we can at once realise the necessity of spoiling or doing away with Satan's goods, and this, when considering only a mere handful of people in comparison with the millions throughout the world. When we think of all the vast multitudes the world over, living in extreme darkness and superstition, the immensity of the task of ever getting the true light to shine into all hearts is presented to us. This task, surely, would be too much except that the Lord undertake it, but we know that as He has promised "to lighten every man that cometh into the world" (in due time) He will certainly perform it.

Nevertheless, we are not surprised to find in the Scriptures that one thousand years are set aside for the spoiling of all that Satan has done—in other words, for the rolling back of the curse, as recorded by the prophet Isaiah, which please note (Isa. 25: 7, 8). What a wonderful transformation that will be, and what would be more reasonable than to expect that the great Adversary should be bound prior to the actual restoration work, as the old order passes away never to return, and the "new heavens"—Christ and His saints—take control and establish their reign of righteousness; for "God hath appointed a day wherein He will judge the world in righteousness by that man whom He hath ordained."

Let us note, then, that there is a great difference between Satan being bound for the thousand years' reign of Christ, and his being actually bound in this harvest of the Gospel Age. The latter view would create many difficulties, apart from the lack of Scriptural support, for to conclude that Satan is now bound would be implying that Christ is now reigning instead of Satan, that the present evil world was ended, and Christ's Kingdom established in the earth. We look around us and must say: 'Not so, Christ is not yet Governor amongst the nations. Besides, the last members of the Church would be gathered home, the Marriage of the Lamb would have taken place, and we would behold the world being blessed at the hands of the exalted Zion. While we are longing, yea, yearning for the Kingdom, we cannot be deceived into thinking that it has yet come. We still pray, "Thy Kingdom Come, Thy will be done on earth, as it is in heaven," in earnest expectation and hope that this prayer will be answered in due time, when the last members of the Bride of Christ have made themselves ready, by the Lord's grace, and entered into the joys of our Lord to participate in the great work of that Kingdom. We believe that all truly consecrated children of God may continue to have every confidence in yet gaining the abundant entrance into the Kingdom, as they continue to give all diligence to make their calling and election sure.

We note the words of St. Paul in Gal. 1: 4, where he speaks of the redemption that the Lord's people have through the sacrifice, of Christ. We ask, was that promise of deliverance from this present evil world not for all the Lord's people right down to the close of this age? Surely it was. Admitting, then, that we are still living in the time spoken of as "this present evil world," inasmuch as all the Lord's people have not yet been delivered, but "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," how strange it would be to claim that "the god of this world" is bound prior to the close of this world or dispensation.

The same Apostle, in 2 Cor., declares of Satan—"We are not ignorant of his devices"—implying that the workings of the Adversary are mostly of a subtle nature. Again the faithful Apostle warns us in Ephesians 6 to "put on the whole armour of God that ye may be able to stand against the wiles of the devil . . . against the rulers of the darkness of this world" (this present evil world).

When we examine our Lord's great temptation in the wilderness (Matt. 4), when the devil tested Him so severely on the three main points, of using His heaven-given power to supply bread for food, of making a great demonstration by casting Himself down from a pinnacle of the temple, of avoiding the sacrifice even unto death by gaining authority over the kingdoms of the world if our Lord would fall down and worship Satan, and then compare the Apostle's statement in Help. 4: 5, it would seem clear that all members of the Body of Christ would need to resist successfully these special temptations to the end of the pilgrim way, as did our Lord. The verse in Hebrews says:—"For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." That is, as we are as New Creatures. Just as mentioned previously that the minds of mankind is the battle-ground between the holy spirit and the spirit of evil, so this is true respecting the new minds of the spirit-begotten children of God. This same principle was true of Satan himself, as we read in Isa. 14, concerning this Lucifer, son of the morning:—"Thou hast said in thine heart, I will ascend in to heaven." What wonder, then, that this Adversary sought to control our Lord's mind, back there after Jordan, and has used the same means of endeavouring to control mankind and in which he has, up to the present, been largely successful, except in the case of the Lord's people who have learned to resist the devil by the same power from on high as did our Lord. So, we realise that this side of the vail, all the Lord's people will need to continually "be sober, be vigilant," as the Apostle Peter says,

“because your adversary the devil walketh about, seeking whom he may devour : whom resist, steadfast in the faith, knowing that the same afflictions are fully endured by your brethren in the world.” From our standpoint, looking back over the Gospel Age, the same afflictions have been fully endured by, the faithful saints, and their examples are surely of much encouragement to us, as we likewise seek to walk in the footsteps of our Master.

Let us, then, not under-estimate the powers of the great opposer, for just as his was the great master-mind behind the death of our Lord amidst all the ignominy and shame of the cross, so likewise similar experiences may yet come to us. We have truly covenanted to be dead with Christ, “if so be that we may live with Him,” and we have not yet resisted unto blood. No doubt Satan imagined he had gained the victory over our Lord by His death on the cross, but just as this was so wonderful and important a feature of the plan of redemption and a means whereby Christ was raised, even to the Father’s right hand, so the sacrificial death of His followers, by whatever experiences this is accomplished, is just the means of their entering into the heavenly Kingdom to live and reign with Christ. So, we realise that all the evil intentions of Satan will but work out the design of the great Master Builder, as He makes up His jewels — those of fine, developed characters, those that have been beheaded for the witness of Jesus and for the Word of God, rare and precious in the sight of the Lord. “Precious in the sight of the Lord is the death of His saints.”

How thankful we are, that, while the great opposer is not yet restrained, that the time is at hand when he shall be bound for 1000 years, being shut up, that he should deceive the nations no more. That will be the time of which Isaiah speaks, when describing the highway of holiness—”No lion shall be there nor any ravenous beast go up thereon”; and further, “for nothing shall hurt nor destroy in all the Lord’s holy kingdom.” And because there is no hope of Satan ever turning from his evil course, the Lord sees good that at the end of the Millennial age he be destroyed, also all other beings who still wilfully resist the goodness and mercy of God. “All the wicked will God destroy” -- they shall be as though they had not been—and not a stain of sin or evil will mar a perfect universe; all beings shall praise and worship the Lord in the spirit of holiness. In the meantime let us take comfort from the words of the Psalmist, and be encouraged to press on, fighting the good fight of faith, in the power and strength of the Lord. “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Surely He shall deliver thee from the snare of the fowler; because thou hast made the Lord even the Most High thy habitation, there shall no evil befall thee, for He shall give His angels charge over thee, to keep thee in all thy ways.”—Psa. 91: 1, 3, 9-11.

Divine Love’s Consummation.

Beholding heaven’s starry blue,
I said, “Dear Lord, I will be true;
Thy will shall be my chief delight,
Clothe me in robe of spotless white.”
As I His glorious realm behold,
He beckons me with crown of gold.

“Lord, this is all my heart’s desire
That I may join the heavenly choir
And sing Thy praises evermore,
Whom angels worship and adore.
O guide me to my Father’s home,
To sit with Thee upon Thy throne.

“My child wouldst thou this honor gain?
The way ‘is narrow, full of pain,
For he, who shares the throne with me
Must pass through dark Gethsemane; ,
Must often suffer scorn and loss
With patience daily bear His cross

“Yea, gladly Lord, yet not alone,
Since Thou wilt not forsake Thine
own With open face beholding
Thee As in a glass, O let me be
Changed into glory like to Thine
Until I in Thine image shine.”

Transcending joy! He speaks to bless
In tones of loving tenderness!
“As sweet incense thy prayers arise,
Thy God accepts thy sacrifice,

Though thou art in the furnace proved,
I'll ne'er forsake, nor cease to love,

“Though hard the way and tempest riven,
Meat in due season will be given;
Thy faith and courage thus sustained
Press forward till the goal is gained,
As temple stones both true and tried,
Thy Father loves and owns my Bride.”

O love divine! Amazing grace!
I shall behold Him face to face,
Lean on thy well beloved's arm,
My heart, He'll keep thee from all harm,
Bow down in adoration sweet;
Be for the heavenly throng made meet.

“Thy Kingdom come, the earth to bless
With healing, truth, and righteousness,
'Till quick and dead sin-cleansed shall be,
Death swallowed up in victory;
And joyful anthems rend the skies—
The earth restored to paradise.
Etta C. Schafer.

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

The Seven Times Seven Postulates.

A BOOK of the above title, written by Leo. Lorrett, and published in U.S.A., in 1932, has just recently come under our notice. One of our brethren has prepared a short review of this work which we think well to place before our readers as follows :—

“I have read the book ‘The Seven Times Seven Postulates.’ A postulate is described by the International School Dictionary as ‘a position claimed as well-known or self-evident,’ but I fear that many of the views expressed in this book and the positions claimed are far from being ‘well-known or self-evident’ ; indeed, some can easily be proved to be incorrect.

“It is repeatedly asserted that we are living in the 7th Millennium, and have been for 60 years, i.e., that it is 6060 years since the creation of man, up to 1932, when this book was written. The chronological table on which this estimate is based cannot be proved as correct. It seems clear that it has not been the Divine intention to provide us with a clear line of chronology ; had this been provided it could have been known just when the 7th Millennium would begin, and this would mean the beginning of the reign of Messiah.

“While this work assumes that we are 60 years into the 7th 1000-year period, it recognises the fact • that Christ's Kingdom has not yet begun.

“While there is much in the book that is true and forms pleasant reading, there is so much that is pure imagination. The writer appears to have fallen into the ‘too common practice of general speculation which, when applied to divine prophecy, is too apt to give loose rein to wild theory and vague fancy. Those who fall into this dangerous habit generally develop into prophets (?) instead of prophetic students.’ (Divine Plan, p. 13).

“It is better to be content with such things as can be proved by the Word of God than to be wise above what is written.

“There is no Scripture to warrant the view that Christ and the saints who reign with Him will materialise and visit their friends on the earth or that they will be able to travel from Tauri or Alycone to earth in a second of time---’To go in a second from one galaxy to another, the distance of which we now calculate to be thousands of light years.’

“The writer also expects that the remaining members of the Church will be all caught away in a ‘rapture’ prior to the setting up of the Kingdom, and which in one sense seems to support the unscriptural teaching that the last members will not die, but be caught away bodily. Also the writer teaches that many on earth will never die, and this sounds like the expression given out about twenty years ago from U.S.A., that ‘millions now living will never die.’ The Scripture

reads rather the other way, that the time of trouble will be so severe that if the days were not shortened, no flesh would see through it. There can be no doubt that some will pass through that time, but there is no definite promise that they will not die, for 'death passed upon all men.'

"While, as has been stated, there is much that is good in the book, it is too imaginative, and we do well to dwell on those things which we know and of which we are assured. Imaginations may form pleasant reading, but they fail to sanctify or build up in faith and holiness; only truth as revealed in God's Word can do this."

Justification and Sacrifice.

SOME thoughts on the above subjects are also to hand from a Brother, who says :—"While appreciating 'Old Paths' references to Tabernacle and other appropriate ones in their literature, in studying 'Justification by Faith,' I find it necessary to differ on many statements therein. I have grouped my thoughts resulting from study, and find that these matters are expressed by Bro. Russell. in a much better way. We are grateful that Bro. Russell expressed them so plainly for our guidance."

The thoughts are as follow, and no doubt will be appreciated by all who understand and rejoice in the deep things of God's Word :—

"In considering the value of the merit of our Lord's sacrifice for the redemption of the world, and its relation to the sacrifice thus made possible by the church, the value (efficacy) of that merit should be clearly recognised.

"The merit in our Lord was that of the willing mind and obedient heart which was tested unto death, bringing forth the Divine appreciation of such perfect conduct during the period of His testing. By His obedience He demonstrated His loyalty to God, and was rewarded with the highest award on the Divine plane. By keeping the law He earned the right to a perfect human life ; this He did not forfeit, but at the time of His death laid it down that He might receive it again. Just as we will away at the time of our death anything we may have possessed while living, in the same way Jesus, by fulfilling the needs of the law, reserved the right to give to Israel, and through them to the world, the privilege of perfect human life.

"In the Divine arrangement the value of laying down a life not worthy of death is at our Lord's disposal. The application of the benefit of Christ's sacrifice to the Household of Faith imputes to them earthly -rights restitution, human perfection-- _solely for the -opportunity this will give them-of receiving these blessings by faith and sacrificing them by faith, laying them down like our Lord. This •work of -faith-justification and faith-sacrifice has been under the control of our glorified High-Priest throughout the Gospel Age. The presentation ,matter is ours, the acceptance of the offering as a sacrifice is wholly the Lord's, the High-Priest's :work. Our justification is by the Father (Rom. 8: ;33) . : Our sanctification is of God, by Jesus.

"The Church as a whole was accepted through its presentation at Pentecost; the evidence of its acceptance- was the impartation of the holy spirit. Our difficulty is-that, though willing, as imperfect beings, 'we have nothing to offer as a perfect sacrifice, so God's arrangement is that those having the sacrificing attitude of mind, may be dealt with by the Lord Jesus that He may, as their Advocate, impute to them His merit, and He gives what will suit His purposes best, an imputation of His merit for past sins, to, allow their sacrifice to pass the Divine propitiatory satisfactorily. Even then they cannot carry it out to completion unless He continues as their Advocate; thus they can go to Him with .-every blemish that is- unwillingly theirs and have _cleansing from all sin --through the merit of His Sacrifice. - -

"By His death the Lord surrendered his earthly rights to seal the New Covenant, and by permitting justified believers to join with Him in His sufferings's,- He permits us to share as His body members in the Sealing, of, this New (Law) Covenant, thus Passing- -the merit of His sacrifice through the Church; - -

, "Our Saviour guarantees to those who will faithfully lay down their lives in sacrifice that His merit will continue to be applied for all their unwilling imperfections.

"The blood (merit) which our Lord will apply on behalf of the world, as soon as the Church shall have .finished her share in His sacrifice, will be His own blood) in the sense that He accepted or adopted. us as. His members, we losing our individuality in Abe transaction a bride does in becoming-. married."

Convention at- Digby

THERE was a happy gathering of friends at - • • Dig-by on the last week-end of September. Digby is a small place in the S.W. district of -Victoria, and So out of the way that not many are able to visit the earnest little company rejoicing in the present truth there. However, great numbers are not necessary in order that seasons of refreshment in the presence of the Lord may be enjoyed; this was fully demonstrated and appreciated by every one present.

Five travelled in motor car from, Melbourne, covering well over .500 miles there and back, and had a happy time of fellowship during the days spent at Dig-by.

There were four Bible Studies-Psalm 15 ; 1 Pet. 5:5-0; E'ph. 4 : 1-7; and Luke 10: 1-13. These covered the Friday and Saturday sessions, and were very helpful and interesting. Probably the one ill Luke 10, seemed the most difficult, yet, when the parable was taken in its correct setting and seen to apply not to the Christian Church but to the Jewish nation when about to be "left desolate," or in other words, that Divine favour was to be withdrawn, the difficulties disappeared. It was noted that the parable is preceded by the parable of the Prodigal Son, which relates to the Scribes. and Pharisees and is followed by that of Dives and Lazarus, also relating to the changing dispensation, showing that Israel was to die to Divine favour and be in trouble, buried among the nations, while the godly from the Gentiles were received into Abraham's bosom (Divine favour). (Gal. 3:16, 29).

It was pointed out that parables that referred to the Christian Church usually began with such words as "The

kingdom of heaven is likened unto,” and that this is a guide in locating a parable to its proper period of application.

The last day (Sunday) was profitably spent considering five good questions in the afternoon. (1) Phil. 1:17, Have we each a similar responsibility? (2) Heb. 2. 15, Who are referred to? (3) Gal. 4: 12, \\\-hat is the Apostles thought here? (4) How do we understand 2 Cor. 13:4? (5) How does the thought of the Sin-offering compare with that of the hansom? The solutions, it seemed, were satisfactory to all. The concluding meeting was an address on Col. 1:22, 23, after which we sang “God be with you till we meet again,” and prior to the Melbourne friends leaving next morning we joined in “Blest be the tic that binds our hearts in Christian love.” The whole occasion was such as to be an encouragement to other small Classes to arrange, if possible, similar gatherings.

Christmas Convention.

The Melbourne Class wish to make known to all friends that the Annual Convention is to be held again this year ever the Christmas season.

A hearty invitation is extended to all able to attend these gatherings. With the blessing of the Lord, as on past occasions, these gatherings are expected to be equally encouraging and refreshing.

As the programme is now in preparation it would be helpful to hear as soon as possible from all who expect to attend. Accommodation can be arranged as required, and further information as to meeting rooms, etc., will appear in our next issue.

Breaking the Winds.

(Excerpt from “Christian World” by Dr. James Black).

AT the near end of my little garden there is a gully that sends the cold north winds sweeping between the gable of my house and a high wall that separates my neighbour’s place from mine. Try as I would, I found it almost impossible to grow anything worth while growing in this abandoned corner. The blasts of January, but even more so the chill winds of late Spring, simply mowed down any green shoots that were foolhardy enough to appear. So I planned what people call a “wind-break.” I put up some good solid planks and nailed or tied them to even more solid poles. Now, I said, let the wild winds do their worst: I have saved my plants from the blasts of Boreas!

Had I? Not one little bit. In fact, my elaborate wooden wall only seemed to make things worse. For, as I discovered to my cost and sorrow, the cold icy winds swept hard against my barrier, then were deflected and driven upwards, only to fall with increased intensity and malice upon the poor plants on the other side.

I went with my tale of sorrows to an old gardener. . After I’d told him all I had done, he looked at me with a sort of droll pity. “Ach, you learned folk--there’s an awfu’ lot in this warld ye donna ken. Now what ye ought to do is just to knock down your fine big solid wall and stick up some thin dry branches or even a bit o’ wire netting. One-inch mesh will do fine. You try that, sir, and see what happens.”

I’m afraid I laughed at him, and certainly I doubted the value of his advice. If a solid protection like my “wooden wall” was of little or no good, of what possible use could pea-sticks or wire-netting be? However, in despair — not, let me frankly confess, because I was in any way convinced --I was driven to try the old man’s suggestion. I put up a thin trellis of criss-cross wood which seemed to me at the moment to be only a ludicrous protection. But I gladly eat dust, for the thing worked. I find that I can grow plants in the old desolate corner with more than passable success. My grand, solid wall failed ; the thin trellis does the trick.

Why? The reason, as I know, is this. My former solid wall only threw the, cold winds up, and then sent them swirling down on the top of my wretched plants. But the thin trellis breaks up the wind, jumbles it together, sends it back on itself, and so acts as a finer protection for the flowers than the solid bulwark. A hedge, for instance, that breaks the wind and yet lets it through in moderated fashion is a better protection than a thick wall.

You can apply this to anything you like, and you will find it true. What is the best way to protect and shield your children? Build a high strong wall around -them, as -so - many fond people do?- But that sort of thing can never save them from the driving winds of life. Discipline, sorrows, -.and trials, against which no human device can ever elude them, are only deflected to be thrown down on their heads with greater force and devastation. It is far better acid saner to let the winds of Our common experience play around them: moderated only by such natural protection as love and common sense alike can- provide. Sheltered lives, are never really sheltered—. If we do manage to build a high wall of ‘selfish exclusion around them, that generally does one of two things—it either softens them into flabbiness or leaves them a prey to the double swirl of the swooping blasts. Let the winds through, tempered by the natural hedge of love, care and wisdom. Give every good. natural protection — love, care, counsel, warning and brave advice. But don’t be fool enough to think that walls of wood or walls of gold can save your beloved from the inescapable winds. I saved my flowers by a modest trellis. Temper or break the winds, if you like. But let them through. Wooden walls bring their own special kind’ of disaster.

The Gift of Cod.

“Freely ye have received—freely give.”

God’s understanding- love!

To Him we come

Misunderstood,- misjudged,

Motives impugned, and explanations spurned,

Love all aquiver with its deep-driven pain—
And lo! He soothes us with His understanding love
Giving us credit for the best we are,
And what we strive to be: • ,
Draws from the wound its bitter sting.
And with His loving confidence .gives strength
To bravely bear,

Freely He gives us this groat love,
And we •
He bids to give it forth again as free,
To those we meet upon our daily path,
Giving each credit for the best he is,
And what he strives to be-
With-understanding love, give strength to bear,
And thus the burden of our brother share, .,
Who gives another. strength of soul will find
That he, himself, is not one whit behind.
So may we live! -
Freely we have received love-
-Freely give!

Bible Study Meetings.

Regular Class Meetings for Bible Study, etc., are hold each. Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses :— ••

Clyde House, 182 Collins Street, First Floor. Room 5, -
near Town Hall,- Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust. The gatherings are quite unsectarian, and all desiring to attend will be very welcome,

Correspondence.

South Australia,
Berean Biblical Institute, 8th October, 1936.
Melbourne.

Dear Sir,

I think it must be about time I renewed my sub. for "People's Paper," so I am sending postal note for 2/6. I enjoy the paper very much; the article on Palestine in the last three issues has been very interesting.

As there is a few shillings to my credit with you I would like you to send me the book "A Review of the Doctrines," and "The Plan of God in Brief." I received the book "Desolations of the Sanctuary" and am sorry to say it is only too true. Some of the articles in the "Tower" since that book was written have gone still further astray, but I suppose that is only a sign of the times.

With kind regards, I remain,

• Yours faithfully, B.W.J.

September, 1936. Dear Friends,

I write to thank you very much for the two copies of the "Studies" you sent me. It is indeed a help to have the explanations of the present times, which can be plainly seen in the European situation of to-day. I am looking forward to the end, as I know that whatever happens in between, the kingdom is coming afterwards. When I read a newspaper now I read it with the knowledge of the present truth, and am not alarmed unduly.

Times are still very difficult, but the Lord still provides just sufficient to carry us on from one week to another.

I shall be very pleased to have the copy of "Foregleams of the Golden Age" later on. At present I am busy with "The Time is at Hand," which I find very interesting. The more I read and understand the more I understand what I have already studied.

Thanking you again, with Christian regards,

Yours in Christian Fellowship, B.A.

Berean Biblical Institute. Western Australia.
Dear Sirs,

I happened to pick up a piece of an old Adelaide "Chronicle" the other day and I saw your advertisement, of which I enclose the coupon. I would be very thankful to be enlightened on the subjects you name.

Would you please send me items Nos. 1 and 4 of the coupon? I would be very grateful if you could oblige. Yours faithfully,
Z.B.P.

South Australia,
12th October, 1936. Dear Sir,

The enclosed coupon I have taken from the Adelaide "Chronicle." As I am deeply interested in the subject "Upon the earth distress of nations," I shall be pleased if you will send some pamphlets on the subject.

Thanking you kindly,
Yours faithfully,
B.F.A.

"Weeping may endure for a night, but joy cometh in the morning."—Psa. 30: 5.

"The night of weeping soon
Will be for ever past;
Thy coming will disperse the gloom
And sunshine bring at last.

"Duties of Daily Life.

LIFE is not entirely made up of great evils or heavy trials, but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the infirmities of others, their bad judgment, their perverse tempers—to endure neglect when we feel we deserve attention, and ingratitude where we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way, and whom He has provided on purpose for the trial of our virtue—these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To patiently bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusions, disturbance — in short, with whatever opposes our will or contradicts our humour—appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline—F.L.S.

Be Still.

How many have learned to hold still and wait upon Him? Some may be disappointed because their prayer was not answered immediately. They think the work should be done instantly. But this does not give occasion for us to become impatient, anxious or fretful. Only wait and see the salvation of the Lord. He is interested in His children; He is watching over us. His everlasting arms are beneath us. Neither can the enemy touch us unless He allows it. A refuge and a fortress is our God.

Greeting Cards, etc.

A further supply of cards very suitable for Christmas and New Year greetings is expected shortly, including some with the new year calendar. These will be in two lines, assorted, at about 1/4 and 2/4 per dozen, also a cheaper variety, assorted, at 1/- per dozen. Orders for these may be placed right away, and a full list of literature, etc., suitable for, Christmas gifts will appear in December issue.

Tracts for Distribution.

The article, "When Christ is King," which appeared in last month's "People's Paper," is now being prepared in tract form. Good supplies of these may be obtained by all desiring to co-operate in the work; also other topics available.

"DAILY HEAVENLY MANNA."

NEW EDITION. Vest 'Pocket Size.

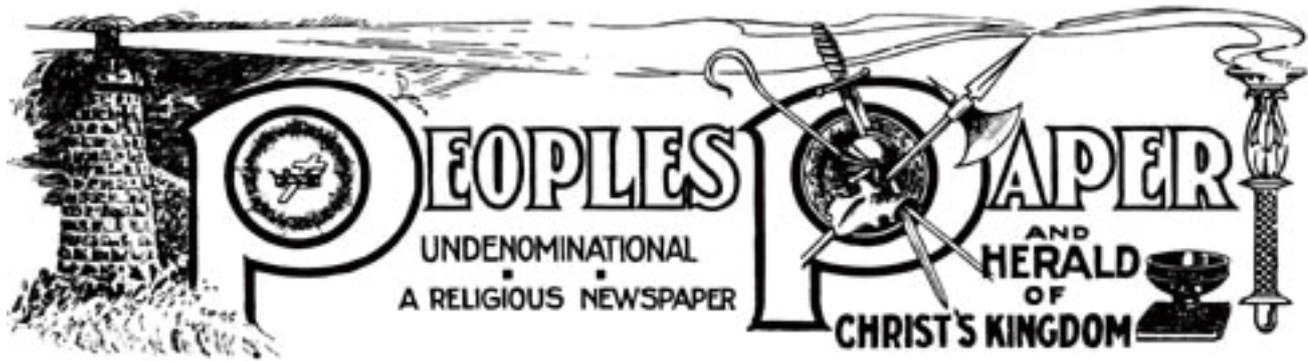
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Bound in strong cloth, black or dark green, gold stamped, and posted to any address-1/9 (40 cents) per copy.

In good black leather covers, nicely stamped in gold, red edge,-2/6 (60 cents) per copy, posted. (Reduction in price for three or more copies).

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Volume XIX. No. 10 MELBOURNE, 31st OCTOBER, 1936.

Price—Twopence Halfpenny

Songs in the Night.

ALTHOUGH the nightingale sings during the night-time, darkness is the time when most birds are silent and hidden away in their cosy nests. But we know that they will sing again in the morning, and we look forward to it. We know that at their convenience they will entertain us throughout the day, when not too busy with their domestic affairs. Speaking of an evening in Paradise the poet Milton wrote :-
“Now came still evening on, and twilight grey Had in her sober livery all things clad.
Silence accompanied for beast and bird,

They to their grassy couch, these to their nests Were slunk—all but the wakeful nightingale.”

The world's morning time now dawns, but it is not yet fully here. When it comes there will be songs of joy and gladness throughout the world. Regarding that period David wrote, “Sorrow may endure for a night, but joy cometh in the morning.” (Psa. 30:5). Again he said, “My soul waiteth for the Lord more than they that watch for the morning.” (Psa. 130 : 6). Also the prophet Hosea said, “Then shall we know, if we follow on to know the Lord ; His going forth is as the morning.” Solomon observes that the morning is the “time for the singing of birds.”—Cant. 2 : 12.

Early Singers.

The world's night-time has been long and dreary, yet it has not been without its songs. Very early in the history of the human family the Lord found some to sing His praises. So beautiful and so acceptable was that early song of faith which Abel raised to God that his sacrifice was approved and he received immediate evidence of the blessing of the Most High. Enoch also was one of the sweet singers of that early age. While the darkness of sin and death lay upon the land, back there over five thousand years before the breaking forth of the present morning light of the blessed Messianic age, he sang of the coming of the Lord with all His saints, to execute the works of righteousness and justice in the earth and to convince all the wicked of their ungodly deeds.

Evidently there always has been some of the divine plan and purpose revealed, sufficient to give assurance to all those who possessed that rare element of faith in God. When Jehovah pronounced the sentence of death on our first parents, He nevertheless gave a ray of hope in the prophecy that “the seed of the woman shall bruise the serpent's head.” That star of hope has shone throughout the darkest ages for those who have looked for it, impelling songs of joy. It is only when all hope is removed that one loses the power of song. God alone has held the world's hope in His own keeping, and has revealed it to His servants so that they might have courage and zeal to witness for Him, and that the power of their faith might give them joy and songs, even in this night-time of sin and death.

As we follow the course of God's dealing with His prophets, with the Jewish people, and with all His witnesses before the first coming of Christ, we find that song after song arose from true and loyal hearts. All these songs were based on the divine promises. David was a prophet, and he made reference to “an instrument of ten strings.” This wonderful harp of harmony manifestly pictures the great divine plan of the ages. Just how much of that plan David knew, we are not fully informed ; but when he wrote such remarkable songs as Psalms 2, 37 and 72, he must have believed that a great Kingdom of righteousness would be inaugurated in God's due time, and that under that divine regime all corruption, injustice, oppression, and wickedness of every kind would be destroyed throughout the earth. In his mind's eye David must have seen the Lord in His coming great glory, when He takes unto Himself His mighty power and establishes His universal reign on this planet.

David's Songs Were Prophetic.

It is interesting to note to what extent the Psalmist's “songs in the night,” as David so beautifully sang them, deal with the experiences of God's faithful people throughout the intervening centuries until now. For example, in Psalm 116 he says : “I love the Lord because He hath heard my voice and my supplication. Because He hath inclined His ear

unto me, therefore will I call upon Him as long as I live. The sorrows of death compassed me, and the pains of hell (sheol) gat hold upon me; I found trouble and sorrow . . . The Lord preserveth the simple; I was brought low, and He helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears and my feet from falling. I will walk before the Lord in the land of the living . . . I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. Precious in the sight of the Lord is the death of His saints.”

Who is there among the Lord’s people to-day who cannot appreciate the sentiments of this beautiful song of praise? Yet it is but one of the many “songs in the night” that God has had sung for our encouragement. And we, too, can join with the prophet in singing it from the heart. We all can realise that the Lord heard our voice and our supplication when we cried unto Him, and that He still harkens unto us in every time of need. The sorrows of death and the pains of sheol follow the course of humanity, for all men are condemned in Adam. But God has delivered us from a state of condemnation, and has placed our feet on salvation’s mighty rock—Christ Jesus. Daily now we can say, “Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.” Verily, our rest is in Him ; and we know that outside of Him there is no certainty, no assurance, no peace, no comfort, no rest.

That 116th Psalm is a consecration song. The Christian knows that to be consecrated in heart and life, and to maintain that condition during each hour of the day, means to be in alignment with the great spiritual laws and forces of the Almighty. Such consecration means pureness of motive and intention. It means love of truth, because truth reveals the character of God. It means courage to stand for principle and to defend it with “the sword of the spirit, which is the Word of God.” It means a discernment of the causes of gratitude, which are clearly manifest to us when we look for them. It means a constant searching of ways whereby to prove our love. It means holiness unto the Lord. It is a practical thing, a mighty thing, a thing that if established and maintained is bound to win for us the eternal blessing of God.

The Song of Sanctification.

When we speak of consecration we call attention more especially to our own side of the proposition of being a Christian. There is another term that suggests to our minds the part that God plays, and that is the word sanctification. In this connection Jesus prayed to His Father regarding His followers, and said, “Sanctify them through Thy

Truth. Thy Word is truth.” The Apostle Paul said to his fellow Christians, “The very God of peace sanctify you wholly.” (1 Thes. 5 : 23). And again he said, “That He (God) might sanctify and cleanse it (the Church), with the washing of water (truth) by the Word ; that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing ; but that it should be holy and without blemish.” (Eph. 5 : 26, 27). Of course, the Apostle says, “Sanctify the Lord God in your hearts.” (1 Pet. 3:15). But we must remember we cannot sanctify God in the sense of making Him holy, for He already is holy ; but only in the sense of fully recognising His holiness, and keeping it ever to the fore in our own thoughts.

Thus, during this night-time of humanity the Christian can sing the song of sanctification. That is, he sings of the part that God plays in the deliverance and salvation of His people. All things are of God. In the first place, He provided the plan of salvation, and He also has furnished the means whereby we can make progress in the straight and narrow way. The means He has provided cannot fail if faithfully used, for God is at the back of it, and working through it. Sanctification means a full dependence on God as the source of all grace and blessing. It keeps us in closest touch with Him who is engaged in “bringing many sons to glory.” “Lead me in Thy truth and teach me,” cries the earnest, devoted heart; “for Thou art the God of my salvation.”

The Song of Faith.

One of the sweetest theme songs in any age is the song of faith. And this song has its sweetest note when the dark clouds of sorrow gather about us, and when earthly sources of comfort and help seem far away. A poor widow, arrested for vagrancy, was asked by the judge if she had means of income. She replied, “Yes, I have my two hands, my health, and above all, I have my God.” The poorest Christian, rich in faith, is never down and out.

This attitude of faith, that can say, “I have God,” no matter what the circumstances may be, is in itself one of the mightiest of sermons and finest of songs. Christians of strong faith give far more than they ever receive from the world and, living on a higher plane than the rest of mankind, they can appraise the events of life with an eye to the prophecies which show them the eventuality of all earthly affairs. Furthermore, a life daily lived in the power of faith is an uplifting force even when it meets with opposition from workers of iniquity.

To assist us in cultivating faith the Apostle Paul wrote the 11th chapter of Hebrews, wherein he, recounts the valiant deeds wrought by many of God’s ancient worthy ones fighting “the good fight of faith” through the long centuries of the past. He says that these all died in faith, not having received the promises; but were persuaded of them, and embraced them by faith, and confessed that they were strangers and pilgrims in the world. Because of their faith they will obtain a “better resurrection” than the rest of mankind. The assurances of God were everything to them, and by embracing the divine promises of restoration they remained strongly entrenched in their citadel of faith.

The Song of Love.

The most comprehensive song, and manifestly the most helpful one that God has given us to sing during this present night-time, is the song of love. This is a song that gathers into itself all the finest qualities of the Christian life. The Apostle tells us that such things as faith, hope, meekness, endurance, unselfishness, etc., all belong to the great “love” family. He says, “Love is not provoked to anger .. 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.” To

learn to adequately sing the song of love is worthy of one's utmost endeavour, for it is the highest accomplishment to which one can attain while tabernacling in the flesh. A Bible commentator, speaking of love, has aptly said : "Love is not, like justice, an exact principle to be measured and weighed. It is three-fold in its 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 impersonation of all that is truly worthy of admiration and reverence; and will love our fellowmen in proportion as they bear His likeness. The divine law commands love, both to God and to man."

How perfectly Jesus knew the great song of love! How fully He had known it up in the heavenly state before He ever came to earth ! Of Him it was said that "having loved His own that were with Him in the world, He loved them unto the end." He Himself said, "The Son of man is not come to destroy men's lives, but to save them." We are told that He "had compassion on the multitude." He wept at the grave of Lazarus. He felt sadness for the poor groaning creation. There was no place for bitterness or unkindness in His great and generous heart. His life moved on in tune with the harmonies of heaven. He knew the divine love song from beginning to end. In singing that song He made no discords. And He has set forth the music of that song as no one else has ever rendered it from the creation of the world.

A Song That Few Can Sing.

And how wonderfully well John the Apostle learned this same song of love! He also suggests that our singing of this song is the criterion of our standing with God, saying that "we know that we have passed from death unto life, because we love the brethren." He says also, "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" "Beloved, let us love one another, for love is of God; and everyone that loveth is begotten of God, and knoweth God." "God is love; and he that dwelleth in love dwelleth in God, and God in him." "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."-1 John 3: 14; 4: 20; 4 : 7; 2 : 10.

Ah, yes, here is the grandest of all the songs of the night—the song of love. As the realisation of divine love becomes sweeter as the days go by, so this love song assumes a fuller and richer tone. In the 14th chapter of Revelation the church class is pictured as standing on Mount Zion singing the song of divine love, to the accompaniment of the harps of God. "And no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." How strange that so few could learn a song like this !

In the fable of the nightingale it is said that he did not wish to be equalled by the other birds, so he determined to sing at night-time when the rest of the feathered choir would be in their nests and would not be able to get near him to learn his song. The Christian learns the song of love more perfectly as he keeps close to God, in the spirit of prayer and praise, and by daily contact with His Word. And how wonderful it is to realise that an important part of the great plan of the eternal God of the universe is being accomplished in us. We should pray that there be no short-circuiting of the spirit of divine grace and truth, but that under every circumstance God's will may be done in our hearts and minds without any mental resistance on our part. Then we shall be able to sing as do all those who have caught higher visions than the things of this world. Our whole life then will be a song, even as the life of Jesus was a song, and as also the lives of all the faithful disciples of the Master have been songs for the past nineteen hundred years.

The Divine Plan as an Oratorio.

An oratorio is a musical composition of many parts, all blended together into the main theme chosen by the composer. Handel's "Messiah" is a composition of this kind. Such a masterpiece invariably reminds us of the Divine Plan of the Ages. Here indeed are various parts — creation, the divine promise of restoration, the birth of Jesus, the ransom, the resurrection of Christ, the call of the church, the future exaltation of the church, and the ultimate blessing of all mankind. Was there ever anything so wonderful as this? Can we sing it?

Where are those harps of ours? If for any reason we have laid them aside, let us get them out and tune them up. They were not intended for disuse. As we endeavour to give to others some benefit from the lay of love and faith and hope which we sing, our own hearts will rejoice with exceeding great joy, and we'll have assurance that God is using us for some great purpose of His own. "What though my joy 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

How, indeed? We have assurance that our King will soon declare Himself, and that ere long to cause every knee to bow and every tongue confess." We behold the old order dissolving before our eyes, and men are at their wits' end to know what to do to solve the momentous problems that now face the world. We know that we now have but a brief witness to give, and then we'll hear the call to "come up higher." Truly the great song of redemption and divine love and grace was never so sweet and precious to us as at the present time.

Who wants to sing the songs of God, especially the song of His great plan of salvation and deliverance? Let us get

closer together in the relationship of love. Let us blend our hearts and voices in the music that God has so carefully written for us.

Let us keep singing on and on into the Kingdom.

And when we get there we'll still keep on singing, "in a nobler, sweeter strain," through the ages of the ages, this great love song of gratitude and praise to the beneficent Father of all mercies, the Author of all truth and the Dispenser of all love.

—From "The Dawn."

Communion.

"Begin the day with God;
Kneel down to Him in prayer;
Lift up thy heart to Him above,
And seek His love to share.
"Open the Book of God
And read a portion there,
That it may hallow all thy thoughts,
And sweeten all thy care.
"Go through the day with God,
Whate'er thy work may be;
Where're thou art—at home, abroad,
He is still near to thee.
"Lie down at night with God,
Who gives His servants sleep;
And when thou treads't the vale of death,
He will thee guard and keep." —Selected.

AIDS TO BIBLE STUDY.

"Divine Plan of the Ages," blue cloth, gold lettering, 2/9 (Other editions at cheaper rates)
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19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia. (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.

Europe's Big Crisis.

"Waiting for War," says American.

EUROPE is face to face with the most serious crisis in its history—a catastrophe which only a miracle can avert," says Mr. Arthur Brisbane, internationally-known journalist, who returned recently to New York from a tour of Europe.

"In prize fights unimportant preliminaries precede the main event, in which a black man knocks out a white one or a German knocks out a coloured brother," he said. "Europe is waiting for the main event—the next world war."

"It has been watching the preliminaries—the knock-out of Haile Selassie by Mussolini in a few rounds, and the savage and bloody civil war in Spain, which still rages.

"The newspapers will have told you that the hideous Spanish conflict is based on political and religious hatreds. The

rebellion is a protest against the establishment of a Red Government along Russian lines.

“Statesmen and newspapers in European countries, regardless of their sympathies with either side, urge their Governments to stand aloof, avoiding the possibility of making a new enemy if the other side should win.

“The present Radical French Government’s sympathies are with Spain’s Government. France does not want an active Fascist enemy beyond the Pyrenees and fronting on the Mediterranean.

“The ultra-Radical French newspaper ‘L’Humanite’ declares that Mussolini and Hitler have furnished 22 fighting planes to the Spanish insurgents. Both dictators doubtless pray for victory for the rebels and Dictator Franco, if they ever pray. But they, too, want no enemy. Europe is waiting for the main event.

“So it goes on in far off China, which, like some huge afflicted dragon biting at its own coils, endures a permanent condition of civil war, complicated by famine and flood.

“There South fights North, while quiet, thoughtful little Japan bites out choice pieces here and there.

“The new situation in European politics shows the united air fleets of Russia and France theoretically opposed to those of Germany and Italy, with England isolated.

“The aeroplane presents a difficult complication with the heart of the British Empire—the Royal palaces, West End shopping district, hotels, Houses of Parliament, Bank of England and the Stock Exchange—crowded into a few acres and Six million Londoners packed together waiting to be bombed and gassed.

“In the next war the nation that drops the first bombs—explosive and gas—on the capital city, will probably win, at least temporarily. In the long run, fortunately, the highest intelligence will be found, not in any single dictator or personality, but in the intelligent will-power of the nation attacked.”—Melbourne “Herald.”

The above summary of the present world outlook by Mr. A. Brisbane is just one of many such predictions respecting a fast-approaching catastrophe that threatens to consume the boasted civilisation of modern times. These statements are coming from thinking men the world over, though how few seem to look in the right direction to discern the cause of such a dreadful upheaval, and so they are at a loss to know of the gracious remedy that the Lord of the Universe has in store for the poor, groaning creation.

When we find that over nineteen hundred years ago our Lord foretold the very conditions existing to-day—”Upon the earth distress of nations with perplexity; men’s hearts failing them for fear and for looking after those things which are coming on the earth” (Luke 21:25, 26)—and that the Scriptures assure us that eventually the whole creation “shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Rom. 8: 21), the wonder is, that the understanding of God’s Word, as the Divine revelation to man, is so little sought after.

How dark and gloomy indeed is the outlook in world affairs apart from “the more sure word of prophecy,” which the Apostle exhorts “whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.” (2 Pet. 1:19). But what relief comes with a clear understanding of the purposes of God. While “darkness covers the earth and gross darkness the people,” on account of man’s disobedience and fall into sin, yet, after the exaltation of the complete Body of Christ, and the subsequent passing away of the present order of unrighteousness in the great time of trouble that looms ahead, a better and grander day is promised wherein “all the families of the earth shall be blessed.”

The Lord in His wisdom has seen well to permit the present reign of sin and death to continue over the ages, because in no other way could all mankind be so well impressed with the results of disobedience than by a personal experience in its fruits. Having had their teeth set on edge by the “sour grape,” the lesson will be a lasting one with the majority, and so when the Lord’s Kingdom is established in the earth it will surely be “the desire of ‘all nations.’”

How thankful, then, we are to know that though the present distress and troubles must later become intensified throughout the whole world, and be the means of bringing all humanity to their knees before the Lord of Hosts, that the rich blessings to follow will much more than compensate when “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

The Lord’s people, surely, may well rejoice at every evidence of the near approach of the Kingdom, at the same time giving earnest heed to the words of our Lord—”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).

New Office Address

The office of the Berean Biblical Institute is now permanently situated at 19 Ermington Place, Kew, E.4, Melbourne, Victoria, Australia.

All correspondence, etc., should bear this new address, also Postal Notes and Money Orders may be made payable at Kew Post Office.

Friends visiting the office will find Ermington Place situated running off the main Deepdene and Mont Albert tramway route from Melbourne city, near the junction of Glenferrie and Cotham Roads. Our telephone number is Hawthorn 6251.

Swedish Periodical.

Word is to hand from Sweden advising that a monthly paper called “Dagninger” (The Dawn) is now in publication on the truth, for the benefit of readers of that language.

We shall be pleased to hear of anyone able to read Swedish being interested in this paper, and a sample will be gladly forwarded. Subscriptions for “Dagninger” may also be sent through this office.

The prayers of the friends are requested on behalf of this effort by our Swedish brethren to serve the cause of truth.

Helpers to Bible Study.

“Daily Heavenly Manna.”—A supply of our second edition of these pocket “Manilas” is now due from the printers. A marked improvement will be found in the binding of the cloth covered books, and those bound in leather will be of the same high quality. In black or dark green cloth, gold stamped and red edges, at 1/9 (40 cents) per copy; with black leather binding, gold stamped, red edges, at 2/6 (60 cents) per copy.

“A Review of the Doctrines.”—This helpful little book by Bro. H. J. Shearn of England, Price 1/6 posted. Strong’s and Young’s Concordances.—These fine Concordances are now available new, and one or the other is really indispensable to the earnest Bible student. Prices on application.

“Leeser’s . Translation.” — Old Testament; a useful translation; 8/3 per copy posted.

Books, Wanted.

Friends having copies of “What P. R. Taught” to spare for disposal, are asked to communicate with us.

Booklets on Bible Truths.

“Plan of God—in Brief.” A helpful booklet to pass on the message to others. Good supply on hand at 6d. per copy.

“God and Reason.” Further supplies of this very useful booklet expected shortly. Orders may be placed at 10d. per copy; reduction on three or more.

“Some of the Parables.” An instructive work on some of our Lord’s Parables priced at 8d. per copy; reduction on three or more.

“Christ’s Return,” also “Hell, Death, Spiritism,” at 4d. each.

“Where are the Dead?” and “I will Come Again,” at 3d. each.

Bible Study Meetings.

Friends visiting Melbourne, and expecting to attend the Class meetings, are advised to communicate with us respecting the meeting place. ‘Fowler House, 18 Queen-street, is no longer available, and the new address has not yet been decided.

The Birth of a Nation.

(Part 3.—Continued from last issue).

THE wonder city of Palestine is Tel-Aviv, lying to the north of Jaffa. It is a startling example of what Jewish initiative is capable of accomplishing. Upon what was nothing more than sand dunes a quarter of a century ago there has arisen a go-ahead and modern metropolis with a population of just over 130,000, all

Jews. What is more, it is still rapidly expanding. It is not only the largest city in Palestine, but an important economic and distributing centre for the Middle East.

The story of Tel-Aviv is a wonderful romance. In 1908, the heads of sixty Jewish families in Jaffa decided to form a little residential settlement of their own. They were led to do this because of the lack of suitable accommodation in Jaffa, while they were also anxious to live their lives in their own way. So they went out to the sand dunes to the north of the town and there erected sixty little cottages, and called the place Tel-Aviv, meaning “The Hill of Spring” after a Hebrew settlement on the Euphrates during the Captivity. When the War broke out, the settlement had grown to 139 houses, with a population of 1416. Then it was closed down, the houses sealed up and the place evacuated, to come to life again at the close of hostilities.

Since then, its growth has been phenomenal. It is today a prosperous and flourishing city of spacious boulevards, fine public buildings, stores, shops, restaurants, cafes, cinemas, theatres, synagogues, schools and colleges. It has its own electric power plant, railway station, police force, and a municipal council elected by popular vote, with an annual budget of £400,000.

As you stroll about its streets and note the general air of prosperity everywhere, you are quickly aware that it has a personality and atmosphere of its own. It is not Oriental, being far too modern and new for that. Neither is it entirely Occidental, nor even a mixture of the two. Yet you sense there is something about the city and its people that singles it out as different from all others. Then you discover the reason. It honours and favours one race, though it despises none. Written ail over the city is Hebrew. All notices and signs are in this language, and you hear Hebrew spoken on all sides. Not that English and Arabic are not used, for they are. In fact, at Tel-Aviv you can hear almost any European tongue but the dress, manner and bearing of the people bespeak their race, and they do not hesitate to emphasise it.

When you reach the shore with its casino and fine stretch of sands, and note the facilities for bathing, the rows and rows of deck-chairs and refreshment kiosks, you begin to understand how Tel-Aviv has developed into a pleasure resort. It has become the Riviera of the Near East. At night the municipal band plays in the casino, and restaurants and cafes along the front are crowded. In the town are modern cinemas, with the latest talkies, an opera house, two large theatres, a stadium and gymnasium, a museum, and an art gallery.

The great surprise about Tel-Aviv, perhaps, is the discovery that it is the home of over four hundred factories, large and small, all of them to-day in a flourishing condition. With its lack of raw material and cheap power, Palestine was never regarded as anything but an agricultural country. The Jew has shown that such a view needs modification. Not only are the factories of Tel-Aviv catering for local consumption, but the larger concerns are exporting to neighbouring countries and elsewhere such products as textile goods, boots and shoes, false teeth, wireless sets, engineering products, chocolate, sweets, cigarettes made from native-grown tobacco, preserved foods and a host of other articles and commodities.

The city now boasts its own permanent International Exhibition, covering 100,000 square metres of ground, with buildings specially designed for exhibition purposes. Then, Tel-Aviv is the home of several large publishing houses which now supply Hebrew readers at home and abroad with their literature, both original and translated. There are two Hebrew daily newspapers and several weekly and monthly journals.

The Jews' success in the ordinary realm of farming has astonished many people. It used to be said that you could never make a farmer of a Jew. But the Jew has proved a very successful farmer in Palestine, easily beating his Arab neighbour by his more up-to-date methods, and business acumen.

The Arab still ploughs with a primitive wooden instrument, fitted with an iron shoe, and drawn over the ground by an ox or mule. He cuts his corn by hand, by means of a sickle, and it is carried to the threshing-floor, where the grain is laboriously trodden out by oxen, the chaff and straw being separated from the grain by winnowing—a method which is undoubtedly picturesque, and a reminder of that followed in Bible days.

The Jewish farmer, on the other hand, resorts to the latest mechanical devices. The soil is turned over by petrol-driven tractors, and the harvesting and threshing are done by a mechanically-operated machine, which cuts, threshes, and sacks the grain in one continuous operation.

There are now some 120 Jewish agricultural settlements scattered about the country. They vary considerably in size, and also in population; ranging from 800 to 1500 acres in area, and from a score or so of settlers, to as many as 700 or 800. They are in every sense of the term model institutions of their kind. Some of the colonies devote themselves to mixed farming, others to dairy farming, others again to raising cereals, citrus fruits, or other products. Much depends upon the soil, situation, the kind of produce it is proposed to cultivate, and the type of settler.

In some colonies the farms are individually owned, and run much as farms are in this country. The settler either buys his farm or is assisted in its purchase by one of the Jewish financial agencies, such as the Keren Hayesod. Then some settlements are split up into small holdings, where each farm is managed by the settler and his family, and is held on a hereditary lease. Then there are what are termed the communal settlements, where the whole estate is worked and developed in common. Every member has equal rights, "each giving according to his capacity and receiving according to his needs." All income and expenses are pooled, and members use a common dining-room.

Many of these modern farm villages stand on what was, a few years ago, swamp land. Take the colony of Nahalal, in the Plain of Esdraelon as an example. It was founded in 1922, covers about 2000 acres, and has a population of some 600 souls. The greater portion of the land on which it stands was swamp, the breeding-ground of mosquitoes. One section of the swamp was known to the Arabs as "ain sommune," which means "poisoned well," and it was said that anyone who drank its water died of malaria. Not only were the swamps drained, and the mosquitoes got rid of, but the water was purified, and is now looked upon as the best drinking-water in Esdraelon. Furthermore, the water which was running to waste here is now used for irrigating the fields and orchards.

The Jews now own about 178,000 acres of agricultural land, upon which some 48,000 Jews are engaged. The greater majority of these settlements were founded since the War, and are today self-supporting. In addition to meeting their own food and forage requirements, the settlements sold on the market last year, through their cooperative sales organisation, milk and dairy produce to the value of 1130,000; various fruits, £22,000; and vegetables and honey and other produce, 125,000.

The Jews have certainly demonstrated the agricultural possibilities of this sacred land. Success has resulted from long, hard, patient toil, backed by practical and scientific help. There is a Jewish Agricultural Station, with several experimental fields in various parts of the country. The Station has devoted its energies to such important items as cereal growing, cultivation of fodder and vegetables, feeding of livestock, cross-breeding, improvement of cattle strains, efficient and rational utilisation of the soil, crop rotation, fertilisation and plant and animal disease.

Such, in brief, is the Jewish hold upon the sacred land of Palestine. During the past twelve years, the Jews have sunk over £40,000,000 in the country. They are spending something like £180,000 a year upon their schools and education, and another £160,000 a year on medical work. The Rothschild Hospital in Jerusalem is being converted into a recognised medical school. Eminent Jewish scientists from Germany are being invited to join its staff. Seven have been brought out within the last four months, making a total of twenty-one such refugees from Germany since 1933. I am aware, of course, that the Arab population does not look with favour upon this Jewish invasion. But the Jew is already there, he has dug himself firmly in, and nothing but a miracle could drive him out. Was it not the land of his ancestors? It was in Palestine that the Jews were welded into a nation, there that their racial characteristics were formed, there that their language, literature, religion, culture and customs were fashioned and fostered; there that their kings ruled, their prophets taught, their psalmists sang.

Palestine means everything to the Jews as a nation, and throughout the centuries of their dispersion they have remained indissolubly linked with it in hope, memory and ideals, their longing for a return and a restoration animating all their religious celebrations and enshrined in all their prayers. That age-old dream of world Jewry is now being fulfilled, and the historian of the future will record how it was hastened by Europe's persecution of the despised race.

(Concluded.)

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 heathens of India, Africa, China and Japan were converted to the present condition of Christendom they would need still to be converted to be Christians, for there is probably more evil and wickedness in what are called the Christian nations than among the heathen.

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

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

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

It is to the Bible that we must turn to learn of the sure hope for the poor "groaning creation." Here we find a clear plan for ultimately releasing mankind from the death sentence and leading all the willing and obedient up the highway of holiness (Isaiah 35) back again to the perfection and happy condition enjoyed by our first parents prior to the fall.

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

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

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

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

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

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

The seeming delay since the first advent has been on account of the Divine purpose to select the Church, the Body of Christ, or the Bride Class, to be "joint heirs" with Christ in the Kingdom, to - reign with Him, to bless all the families of the earth (Gal. 3: 9, 16, 29).

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

Our Lord foretold, as did also the prophets, particularly Daniel 12 : ; 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 (hu-

man) 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).

The Ships.

One ship drives east and the other drives west,
With the self-same winds that blow,
‘Tis the set of the sails, and not the gales,
Which determines the way they go.
Like the winds of the sea are the winds that blow,
As we journey along through life;
‘Tis the set of the soul,
That decides the goal,
And not the storm and the strife.
“He bringeth them unto their desired haven.”

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He is Able to Keep.

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called . . . For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day . . . That good thing which was committed unto thee keep by the holy spirit which dwelleth in us.”-1 Tim. 6: 20: 2 Tim. 1 12-14.

IN these verses we have brought to our minds two aspects of the Christian life. The one is in what we must commit to the Lord; the other is what the Lord has committed unto us.

It is an important thing that we properly distinguish between things that are our responsibilities and things that are not. Perhaps there are as many mistakes made in dabbling or meddling in matters that are not our responsibility as there are in neglecting things that should occupy our best attentions. It seems very important, then, that we must exercise the spirit of a sound mind, so as to properly distinguish between things which God has committed to us and things which we ought to commit to God.

Sometimes even in our zeal for God and His cause we may be led to do things and speak of things which, while we thought to do good, have worked only mischief. We had thought we must do so, in order to save the cause, or progress the work. When too late we have learned the lesson that it is better to abide by Divine instruction, and in those matters that are out of our province to trust and know that the Lord is able, by one means or another, to preserve His cause, to guard His people. Nothing can hurt or hinder His purpose. There is nothing too hard for Him. (Jer. 32 : 17; Luke 1 : 37 ; Matt. 19 : 26; Gen. 18 : 14.) See also Isaiah 14 : 27 and 46 : 10, 11.

We need have no fear of the Lord neglecting to guard His own cause. He will guide and guard, His people, His elect ; none can by any means prevent the accomplishment of His purpose, His will. "All things shall work together for good to them that love God."

What rest, what peace this happy assurance brings even in the dark days of calamity or distress, of grief, sorrow or pain. It is when faith is weak that fear takes hold and distress of mind leads to discouragement and "Doubting Castle."

Sometimes there are great trials and testings in connection with our fellowship or our service in the Lord's vintage. It is well that we always consider the circumstances and our own responsibilities. Sometimes friends have stepped into such matters and made things worse, when the spirit of a sound mind would have said, "No, it is not my responsibility, and 'I fear to touch things that involve so much, my feeble hand might shake, Thine can make no mistake.'"

We take the case of Uzzah neglecting the instructions concerning the Ark of the Lord. He thought to save it from falling by putting forth his hand and he was smitten dead. What a lesson to us all not to meddle with matters out of our province, but just trust and the Lord will take care of His own. There had been neglect on the part of the priests in not having the Ark carried in the proper manner, according to the instructions of the Lord by Moses. Had it been carried properly by the Kohathites the incident would not have occurred. Numbers 4.

How important it is, then, that we should understand and distinguish between the things that God has committed unto us and the things which we have committed unto Him, or must leave to Him.

First, it seems well that we consider what we have committed unto God, for unless we have come to Him and consecrated ourselves to Him, He will not commit to us privileges which belong only to His children. What is it that Paul had "committed unto Him against that day"? It does not take long to state this, for when we were brought nigh to God through the death of His Son, we realised that we were bought with a price—"the precious blood of Christ, as of a lamb without blemish"; therefore we were not our own.

It was at this stage that the invitation came to us, "My son, give me thine heart." It was here that we heard the Lord's words, "He that will be My disciple, let him take up his cross and follow Me." It was here that we were invited to count the cost; were we willing to forgo the good things of this life, to tread the narrow way with its trials, persecutions, and disciplines—to be dead to the world and the flesh, and like our Master, say : "Thy will be done," howe'er it cross mine own?

We saw with the Apostle (Rom. 12: 1) that it was but our reasonable service and so we presented our bodies (ourselves) to the Lord as a willing sacrifice, made acceptable by the merit of our Lord's death and perfect life which was a sweet incense unto God, ascending on our behalf.

So, then, we have committed our all to God, all our interests in this life—all we are and all for which we hope. That is a full surrender. Just as Jesus on the cross, sinking into death, committed His life unto God, and was fully persuaded that the Father would raise Him up out of death, which He did on the third day, so we commit ourselves and all our interests to the Heavenly Father's care. According to our faith, or as to how fully we are persuaded (like Paul) that God is able to keep or guard it, until that day when we may awaken in the likeness of Christ, will be the rest and peace in the hard places of this life, when we do not just understand the why and wherefore of many things that are permitted. If we have trustful faith we will be able to rejoice in the thought that the Lord is doing His part in training, polishing and fitting us for the Kingdom, and so we will be able to rejoice even in tribulation. (Rom. : 3.)

What a grand example of faith we have in Abraham. (Rom. 4:20, 21.) He had surely committed his way unto the Lord. Jesus, too, had committed His life unto the Father at Jordan and so fully did He trust to- His good care and providence that perfect calm and peace 'were maintained under all circumstances. We are also assured that it is our privilege to claim the same Divine protection, for "the Father Himself loveth you," and "If God be for us, who then can be against us?" With such confident faith, with such full submission to the Divine will, disappointments are accepted as His appointments and peace is maintained in our greatest griefs, sorrows and pains.

Sometimes we are disappointed when those we trusted and had laboured within the truth service and joined with in fellowship have turned away. Paul had such experiences like many of us. He writes pathetically to Timothy (2 Tim. 4: 9, 10) : "Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world." Also 2 Tim. 4: 16, "In. my first defence no one came to me, all forsook me." Then, having done all we know how to regain such an one, we must not worry, or keep worrying him, but as the Apostle says, "After the first or second admonition, an heretic, or fractious person reject." Leave him in the Lord's hands.

"Commit thy ways unto the Lord, trust also in Him and He will bring it to pass." There is no need to carry all the weight of responsibility, all the burdens of business or household affairs, of parental cares or the cares of the church

when matters seem to go all wrong. We must take it to the Lord, seek wisdom and guidance, doing what we believe to be right and then “cast all your care upon the Lord for He careth for you.”

It is sometimes those who are nearest and dearest to us who give us most pain and anxiety and grief, and hearts might well be broken did we not have the place of refuge—did we not have faith in Him—to whom we have committed ourselves and all our homes and business and all our loved ones. But if we do “know in whom we have believed and are persuaded that He is able to keep—to guard—that which we have committed unto Him against that day,” we trustfully rest.

It is just when the hard times come, when we cannot see how to provide things honest, even the necessary things for our dependents, that faith can shine out the brightest. It is when our loved ones, our little ones, that have entwined themselves around a father’s or a mother’s heart, lie helpless and gradually sinking- away; when all has been done and there seems no hope and one’s heart seems desolate indeed ; it is then that our faith is tested. Do we really know Him, do we really fully trust Him—that He knows best, that it must be best—even to allow our loved one to be snatched from our grasp of love? If we do, if we have fully committed our all to Him, then faith will shine out in our peace amid sorrow, in our calm amidst storm, in the rest. of faith in the anguish of grief. Not that there will be no tears, not that there is less pain, not but that the love goes out to find its object flown and only memory to grasp, but there is peace, there is assurance, “We sorrow not as those who have no hope.” “The Lord gave, the Lord hath taken away” ; the Lord will restore to life in the glorious morning; “Blessed be the name of the Lord.” So there is the blessed rest in the Lord.

There are no circumstances, no conditions that can come to us but what, if we will just remember that we have committed all to the Lord, we may find peace and rest, for the Great Shepherd will guard His sheep. (See Psalm 1.21.)

It is sometimes so hard to be misunderstood and it is right that as far as possible we should try to explain and restore confidence. When we have done all that seems possible in that way, without avail, then we may remember our Example who was “despised and rejected of men”; so misunderstood as to be declared a blasphemer of the holy name He loved and crucified as a felon. “Who when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him who judgeth righteously.” (1 Peter 2 : 23.)

The Christian way is a narrow way, a way of difficulty ; it is a way of testing, of trials, a way of faith. But it is a wonderful privilege to which we are invited, to come into Christ, to be baptised into His death—to suffer with Him—and then to live with Him, to reign and sit with Him in His throne, even as He overcame and sat down in His Father’s throne. So, then, we, know that great trials must be endured in order to perfect us in character and make us fit to partake of the inheritance of the saints in light. However, we have such good promises of grace and strength for our day, in every circumstance, with the assurance that nothing shall be permitted more- than we are able to bear. When anything seems so hard to bear let us remember that the Shepherd of Israel is ever ready, able and willing to deliver, or to sustain in every need. “Let them that suffer according to the will of God commit the keeping of their souls to Him in well doing as unto a faithful creator.” (1 Peter 4:19.)

If we come to such a position as Israel, with Pharaoh’s host behind and the sea before, let us trust and neither-murmur nor complain. We have committed ourselves unto the Lord—just trust. “Stand still and see the salvation of God.” (Exod. 14: 13, 14.) “Having done all, stand.” (Eph. (3: 13.)

What has God committed unto us? We may get mistaken ideas respecting our responsibilities. The great mistake of Christendom is that it was thought that God had committed to the Church the work of converting the world and to set up Christ’s Kingdom during this Gospel Age. The great Antichrist, the Romish Church, is the result of this false idea.

Some., to-day, assume a responsibility of declaring that the Gospel Age is ended, that the Kingdom of Christ is begun and millions now living will not die. This has been declared for nearly twenty years but the millions still go on dying.

But coming nearer home, there are those who conic to the knowledge of present truth who seem to appoint certain work or position to themselves and assume authority. Sometimes elders assume it to be their responsibility to rule over God’s heritage and usurp an authority above others. Also, sometimes, members in a Class will interfere with the work appointed to others. Then there is the possibility of meddling with other people’s affairs, of talking about others’ concerns. While we all have a responsibility towards other members in Christ, to comfort and encourage as we may be able—”Bear ye one another’s burdens and so fulfil the law of Christ”—we are not to criticise or judge one another. “Every man shall bear his. own burden”; we can only help as opportunity affords.

We have to “learn to be quiet” and to “mind our own business.” “For every one of us shall give account of himself to God.”

If we realise all that the Lord expects from us in the things He has committed to us, we shall realise, too, that it will take us all our time and strength, supplemented by the grace of the Lord, so that we may reach “the mark of the prize of the high calling of God in Christ Jesus.”

. What has the Lord committed to us as new creatures -in Christ? Of course every good and perfect gift comes clown from God, and should be received with thanksgiving by everyone and used to the glory of God. But God is now dealing only with those who come unto Him by faith in Christ. Even the first drawings of God, the ability to understand the message of truth, that by believing on the Lord Jesus Christ we might be saved, was something we had to act upon, and by so doing we came to be justified and at peace with God. Then a further opportunity was opened to us—that of Romans 12:1. By taking this step of consecration the Lord gave us the evidence of acceptance as a member in Christ—the holy spirit—the spirit of sonship into the heavenly family .

The Lord 'has, then, committed to us the responsibility of sonship. We as His dear children must walk so as to honour our Father. That is a great responsibility—to let our light so shine that others may come to glorify our Father. Jude 20 and 21 says : “Beloved, building up yourselves on your most holy faith, keep yourselves in the love of God.” As God commits each item of truth to us, we must use it before we have further truth entrusted to us step by step.

Having reached this privileged position of son-ship, having surrendered our hearts, wills, our all to the Lord, He, then, commits to us all these things which we surrendered to Him and would have us use everything as His, in His service, to His glory. Then let us remember, when questions arise as to our going anywhere, to consider whether the time can be spent in that way to God's glory, or will it be going for our own pleasure and may be rather a hindrance than a help to our spiritual interest. The first and most important object is that which is God's will for us, even our sanctification.

Time is a talent committed to us, so we must try to “redeem the time for the days are evil.” Our homes, our loved ones, we now love and serve as unto the Lord, as good stewards. While we loved these before, now we also love them because we committed them to the Lord, and we love them and serve them all the more, all the better. Even if they do not appreciate it, the Lord will, for thus we show our love to Him and desire to serve Him. So, also, in our business or service for employer—do all as unto the 'Lord. The true Christian, while not of the world, while having given up everything of selfish desire, yet will be the best master or servant, the best husband or wife, or parent, or son, or daughter.

Yes, all we have of time, our bodies, health, strength, friends and wealth, we gave up, but have received again at the Lord's hands to be used for Him. “I died, yet I live, yet not I, but Christ liveth in' me,—For me to live is Christ.”

”Again, when it comes to using our money, the question must be : Would the Lord approve, will He think me a good steward if I purchase this Or that—can I use it, can I wear it to His glory? Would He approve of my spending for things that are vain, that do no good, let alone things that do positive injury either to self or others? We are not to judge one another in such matters; we are to judge ourselves. Some who profess Christ, and possibly even the majority of clergy, seem to think they can spend money that ought to be the Lord's in tobacco and many questionable worldly pleasures. The Lord is to be judge as to the use of our talents and the rewards will be according to faithful stewardship.

There are two parables of our Lord which illustrate and emphasise this matter—the “Pounds” and “Talents.” In the first the Lord represents Himself as going to receive a kingdom and to return. He gave to His servants each a pound to use. This seems to represent something that comes to all Christians' alike and that may be justification, with the opportunity of putting it to the bankers and making some gain. That seems to be the one thing we all have in common at the beginning of our Christian course. We could not start without justification. So Paul says, “Therefore being justified by faith, we have peace with God.”

How many there are who go no further. They are like the man who tied the pound up in a napkin —made no use of it. So, at the finish, he finds the pound taken away from him. The only object of this justification by faith in this age is that we present our justified bodies a living sacrifice to God. There are many who receive this grace of God in vain.

A very important talent is the truth ; all true Christians are missionaries. “As the Father hath sent Me even so send I you.” John 20 : 21. (See also Matt. 28 : 19, 20; margin.) That has been the privilege all down the age and those who most earnestly have obeyed the Lord have suffered for it. We have the privilege of present truth and this is a talent for which we must give account. What results are we going to be able to bring to the Lord? (1) The effect on ourselves—our own sanctification. (2) What effort have we put forth to sound the trumpet—the shout —of the Lord's presence, to give out the meat in due season, of things new and old out of the storehouse?

Another talent is membership in the Body of Christ; we have a responsibility to comfort and encourage—to edify each other. Some have talent in explaining truths, some of sympathy and helpfulness, and in conversation, but it may only be a talent of one's presence and smile, and the spirit of Christ. Do we count our talent of little consequence? Should we not feel that even the smallest service is something we can do for the Lord? Are we going to neglect this talent and allow just anything to come in and prevent our care for the Lord's cause and comfort of His members? Inasmuch as we do this or that to the Lord's little ones, we do it unto Him.

Where would we be if the Lord had been careless of our interests ; even if Paul had taken matters more comfortably ? No! We are not going to be carried to Paradise on flowery beds of ease. If we are to win the prize of the high calling it is going to be “Ne'er think the victory won, nor once at ease sit down, thine arduous task will not be done till thou hast gained thy crown.”

“Increase our faith, dear Lord,
For Thou alone can'st 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.”

God's Glorious Temple.

"Ye are built up an Holy Temple, a habitation of God through the Spirit."

Of all the beautiful lessons
With which God's Book is filled,
This one of wonderful sweetness
Hath most my being thrilled.
Oh! wonderful care of the Father,
Oh! wonderful love so free,
To know that the Maker of all things
Careth so much for me.
'Tis said that the temple so stately
That crowned Moriah's hill,
Was built without sound of hammer,
The toilers working so still.
Far off from the grand foundation,
Was all of the noise and strain
Of fitting one stone to another
From base to turrets fane.
And when all were brought together,
The stones of every size,
The columns so strong and graceful,
Each in its place to rise;
They formed so grand a temple,
As never before was seen,
So true in its great proportion,
So bright in its glittering sheen;
Yet there 'is a greater temple,
And God is He who plans,
Now gathering His stones together
For His house not made with hands.
And each living stone will be there
Which evermore day by day,
He's fitting for this great temple
Which will last forever and aye.
Our pains, temptations, and perils,
Our sufferings, sighs, and tears,
Are God's chisels, tools and hammers,
Until the Master appears;
Let none shrink from the process,
Let none of the Lord's complain,
But wait with a meek submission,
'Twill not be long nor in vain.

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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Justification and Consecration.

THAT justification precedes consecration would appear very clear from Romans 5:1-2. We could not approach God as sinners in our own behalf. "No man cometh unto the Father but by Me." (John 14 : 6.) It is because we are justified by faith that we become at peace with God, and having reached that step we find the way open into the grace in which we now stand, rejoicing in the hope of the glory of God.. That is, that on the basis of justification by faith we were able

to accept the invitation to offer ourselves as living sacrifices to God.

It would seem, however, that this justification by faith was but intended as a temporary condition of being at peace with God until a decision should be arrived at in respect of consecration. A justification rather to friendship, at peace, but evidently the real merit of the Cross had not been applied until the consecration was made and we became "accepted in the beloved," a member of Christ's body.

We came into the Court condition with the opportunity of the laver—the washing of the water of the word—and the veil of consecration before us with its promise of spiritual blessings beyond. This seems to fit with the position to which our Lord referred, saying "count the cost." No one is even then compelled to make the sacrifice; they could still withdraw from the Court, having "received the grace of God in vain."

However, having once made our consecration of all our earthly hopes now and of restitution, of which the Cross gave us opportunity, then we could not take back the sacrifice. Having come to a knowledge of the truth, tasted of the heavenly gift and of the good things of the world to come, etc., we must either carry out our consecration or fall back into a second condemnation to death from which there would be no recovery, for Christ died but once and we have had our opportunity of life which is secured for every man.

So, then, while justification precedes consecration, it would seem that justification to life is not valid until the offering is made. We put our little all on the altar and Christ supplements it with His merit so that it may be acceptable to God—so makes it real.

Pilgrim Way Ended.

THOSE of our readers who have visited Adelaide during Convention and other seasons will doubtless remember Sister Hobbs who recently passed away after a comparatively short illness. Although well advanced in years our Sister had retained her mental faculties almost to the end.

Those who knew Sister Hobbs must surely have appreciated her many fine qualities of Christian character ; so gentle and kind and yet firm in holding fast to what she knew to be the truth of God's Word. We feel that we can indeed thank God for the memory of a life so full of loving thought for others. "She hath done what she could" was said of one who ministered to our Lord, and we think our Sister did what she could to show forth His praises to others.

It is a comfort to us to realise that as one after another the Lord's chosen ones are being gathered Home that soon the Church, the Bride, will be completed and then the blessings of the Kingdom will begin to flow to the whole world of mankind. "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

Change of Office Address.

Our brethren and readers generally will please note that the office of the Berean Biblical Institute is to be situated at a new address-19 Ermington Street, Kew, E.4, Melbourne, Victoria, Australia—on and after Monday, the 14th of this month (September) and all correspondence, etc., should be so addressed to reach us from that date. Arrangements will be made, also, to receive all mail matter still bearing our present address.

This new position in Melbourne for the work will be just as central as previously, and some further advantages for service are expected by making the change. Electric trams (Deepdene and Mont Albert) from Melbourne city pass Ermington Street, for the benefit of all desiring to visit the office. Also other electric trams and trains pass within walking distance.

Our telephone number will still be Hawthorn 6251, and this means of communication will be available at all hours. We just desire and seek the Lord's continued blessing and guidance on the work in His Name, on behalf of, and in co-operation with, the Lord's people everywhere.

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The Birth of a Nation.

(Part 2--Continued from last issue.)

WHEN the War broke out there were some 55,000 Jews in Palestine. Apart from those engaged in trade, and toiling in the few- agricultural settlements that had been established, they were, for the most part, inclined to be fanatical and great sticklers for the law as laid down in the Talmud and other holy books. They observed the Jewish feasts and fasts, wailed at the Wailing Wall, and though fully believing in the restoration of the Jews to Palestine they seemed to think that it had to come about in some miraculous manner and not through political and financial means.

These Orthodox Jews, so picturesque a sight in the old city of Jerusalem in their long velvet cloaks and fur-trimmed

hats, with curls on either side of the face in obedience to the law, "thou shalt not mar the corners of thy beard," were shocked at the tactics and daring of their more modern brethren from overseas, and even to-day they can hardly be proclaimed as ardent pro-Zionists.

One has only to note what the Jews have accomplished and their grip upon the land to realise that Jewry's dream of a Jewish state in Palestine is no make-believe affair. To-day there are just over 330,000 Jews in the country, about one-quarter of the total population of the land. Last year the number of immigrants was 42,359; in 1933 it was 30,327. It is expected that the figures for 1935 will reach between fifty and sixty thousand, seeing that between January and June 30,474 immigrants entered the country. This is the highest number on record.

The great complaint of the Jews is that the country could absorb a much larger number of immigrants than is allowed to enter. By restricting immigration the Government is accused of holding up important developments. There is practically no unemployment in Palestine, and skilled labour is demanding and receiving a day, high wage for such a country.

Immigration into Palestine is subject to definite regulations. The Jewish Agency submits every year to the Government a list, stating how many immigrants it can absorb. Here the Government believes in treading cautiously, with the result that often only a half, or even fewer, of the number stated are allowed to come in. But immigrants with £1000 capital can enter the country and settle there without obtaining the necessary permit. This also applies to professional men such as doctors and dentists, architects and lawyers, possessing a capital of £500, as well as to certain classes of mechanics possessing £250.

But it is not only the number of Jews in the country which is significant; it is the hold they have secured upon the land, and the influence they exert in the conduct of its affairs. Fifty years ago there were 4000 Jews in Jerusalem, out of a total population of 24,000. To-day the Holy City has a population of about 100,000, over 60,000 of whom are Jews. For the first time since the days of the Romans Jerusalem has become a Jewish city. Since the War no city in Bible lands has undergone such a transformation. To-day we have two Jerusalems: the old city within the walls, containing the Temple Area, the Via Dolorosa, the Church of the Holy Sepulchre and other sacred sites, which Pilgrims come to see—the Bible city, as it were—and Greater Jerusalem, which has sprung up outside the ancient ramparts. How the city has grown will be evidenced when it is stated that it has spread nearly half-way to Bethlehem on the south, well on the way to Ain Karem, the birthplace of John the Baptist, on the west, and on the north to the foot of Mount Scopus, where stands the British War Cemetery. Only on the east has Jerusalem failed to expand, because the ground falls away in precipitous slopes into the Kedron Valley, making any extensions here impossible. Curiously enough this modern development of the Holy City follows closely the description of the rebuilding of Jerusalem as foretold by the Prophet Jeremiah.

Be that as it may, Jerusalem's old walls are now encircled by a score of attractive Jewish garden cities—Talpioth, Rehavia, Romena, Mkor Haim, Kiriath Moshe, Monte-fibre, Beth Hakerem, Bait Vegan, Neve Jacob, to name but a few of them. Over a hundred miles of new streets have been added during the last twelve years or so, fine, spacious thoroughfares, many of them tree-lined, along which ply motor-buses and cars. With its attractive private residences and array of fine public and private buildings—churches, synagogues, hospitals, schools, colleges, hotels, restaurants and cinemas—Jerusalem has become a modern metropolis, possessing all the amenities of Western civilisation.

The initiative behind this development is mainly Jewish. In King George V. Avenue, close by the Rehavia Colony, stands the new Zionist Organisation Office, two wings of which are now completed and in occupation. When this great pile is finished it will prove a worthy home for the various organisations of the great Zionist Movement, the future Parliament House, as it were, of the Holy Land.

In the great boardroom can be seen the Golden Books, five in number, huge volumes elaborately bound in leather, with pictorial designs, containing the names of those who have contributed to the Zionist funds. The massive table and chairs are fashioned of eucalyptus wood, grow in the country. Hanging round the walls are portraits of famous Zionist leaders, including the late Lord Balfour. Under the latter is a heavy plate-glass with a quotation in Hebrew: "I will gather you into the midst of Jerusalem."—Ezekiel 22:19.

On Mount Scopus stands the Hebrew University, and it is significant that the first modern university to be founded in Palestine should be a Jewish institution, and that one of its principal tasks should be the revival of the ancient classical Hebrew as a living language. A more appropriate site for a Jewish seat of learning could scarcely be conceived. From the grounds one looks down upon the Temple Area, over the City of Jerusalem, and in the other direction over the Jordan Valley to the Mountains of Moab beyond. From the roof of the Library Building you can get a glimpse of Zelah, the home of Kish, the father of Saul, Israel's first king.

The ground was purchased by Dr. Weizmann when he went to Jerusalem in 1918 as head of the Zionist Commission. One of the foundation stones of the University was laid by Lord Allenby in 1918, whilst the British guns were still booming not many miles eastward. The University was officially opened by Lord Balfour in 1925. The buildings include an Institute of Chemistry and of Medical Research, an Institute of Mathematics, Einstein Institute of Physics, Institute of Science, a building for the Faculty of Humanities, an Assembly Hall and Library. The latter contains the largest collection of works dealing with Jewish literature and history ever gathered together in one place. At the time of writing they total over 300,000 volumes, and are being added to at the rate of 10,000 volumes a year.

One of the principal tasks of the University is the compilation of a Hebrew dictionary which will be acceptable to all Jews. This may appear to be a simple matter, but such is not the case. Many Jewish scholars have declared that it is an undertaking which could only be accomplished in Palestine by an officially recognised Jewish institution. Among the Jews there are many sects, and between them Hebrew has become a kind of jargon. The professors on Mount Scopus

have undertaken to make Hebrew a living language which all Jews will be able to use and understand. It is a task which will occupy some time, for in addition to sorting out the roots of the various words already in use and deciding upon the right one, there are many thousands of new ones to be added, words and expressions which have crept into the world's vocabulary within recent years. Hebrew is one of the three official languages of the country, the other two being Arabic and English.

(To be continued.)

Scriptural Usage of the term Salvation.

HIGHER Critics and Evolutionists have much trouble in their endeavour to hide from the common people the fact that their theories are diametrically opposed to all the teachings of the Scriptures respecting human salvation. These latter-day philosophers do not like to be called "infidels," "unbelievers," but prefer to take their texts from the Bible in their endeavour to undermine faith. If Evolution theories were true the word "salvation" would be wholly inappropriate. If mankind have been climbing upward for six thousand years into perfect manhood, and if they are gradually to become angels by processes of evolution, then the word "salvation" is altogether out of place when applied to them. They should rather be let alone in their glorious upward progress. They would need no Saviour, or Redeemer; for according to this theory, mankind never was lost—never fell from perfection.

But the Bible proposition is the very reverse of the Evolution theory. The Scripture teaches that man was created perfect and holy, in the moral likeness of His Maker. It declares that when on trial to determine whether or not his life and favours might be continued to him everlastingly, Adam sinned and was sentenced to death. It tells that through Jesus God has made a provision for the recovery of mankind out of the sin and death condition into which he fell; that the work of Jesus primarily is that of the satisfaction of justice; that He died, the Just for the unjust, and that sinners are to be reconciled to God through the death of His Son. The Bible teaches that this redemptive process, this salvation of mankind from sin and death, has already begun in that Christ has already given His life a Ransom-price, and has been exalted and declared to be the Saviour, the Life-giver of the world.

But the world has not yet been saved. It lies in the Wicked One. Satan is still the "Prince of this world." Sin and death reign. The world has only the Divine promise which was given to Abraham, but of which the majority of mankind do not even know. That promise, however, is sure—that eventually all the families of the earth shall be blessed by Messiah; and that to effect this salvation Messiah in due time will set up a glorious reign of righteousness, the Kingdom of God under the whole heavens. It shall rule; it shall conquer; it shall destroy sin, death and everything opposed to Divine righteousness and to the best interests of mankind. Thus eventually the knowledge of the Lord shall be made to fill the whole earth (Isaiah 11: 9), and every knee shall bow and every tongue confess the Lord. (Isaiah 45:23.) Thus shall come the glorious opportunity for salvation through the knowledge of the Lord, and of His will. (Jer. 31:34.)

Those who desire to do God's will shall be assisted by the Redeemer, thus to cultivate a righteous character. That assistance will include an uplifting out of, or saving from, sin and death and all the terrible associations of mental, moral and physical imperfection. That salvation will be to life, health and strength—mental, moral and physical. The earth also shall be saved—recovered from the Divine 'sentence or "curse." No longer will thorns and thistles cause sweat of face; but the earth shall yield her increase and be styled "The garden of the Lord." (Zech. 8: 12 ; Isa. 51: 3.) "The earth is God's footstool, which He will make glorious." (Isa. 00: 4 3.)

But that salvation of man and of his earthly home and future dominion is preceded by another phase, or kind, of salvation. Before dealing with the world God elects, calls, draws, instructs a saintly class. These by faith may now speak of themselves as saved, although their salvation will not really be accomplished until they share in the First Resurrection. Now they reckon themselves as passed from death unto life, as New Creatures, brethren of Christ, children of God. Into all this glorious condition the saintly ones will enter with their resurrection change, experiencing a transfer from human nature and conditions to spirit (heavenly) nature and conditions.

Thus eventually there will be two classes of saved ones—two classes saved out of the sin and death conditions which now prevail :

(1) The Church changed from earthly to divine nature.—1 Cor. 15: 51-54.

(2) The willing and obedient of the world who, during the thousand years of Messiah's glorious reign, will be gradually changed not to a different nature but from the imperfection to the perfection of human nature.—Acts 3: 20, 21.

Meantime all the wilfully wicked, disobedient or rebellious will be utterly destroyed in the "Second Death," "as natural brute beasts." (2 Pet. 2 : 12.)

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What the Church Sacrifices.

IN the Scriptures the word sacrifice is very properly used in two ways—first, to describe the surrender of our will in order to have God’s will done in us; second, to indicate the work of our great High Priest, to whom we give up ourselves, and who makes that consecration acceptable to God. Primarily we sacrifice what we possess of the present earthly rights, privileges and opportunities; for this is what we possess. But, additionally, we give up something by faith. By faith we believe that God has made a provision that all mankind shall have the privilege of restitution to perfection during the Millennial Age; and by faith we forgo, or give up, our share of Restitution privileges. Thus our principal giving up is our surrender of what we have; and our secondary giving up is that which we have by faith in God’s great Plan.

However, it is not necessary for one to have an appreciation of the coming restitution blessings in order to sacrifice these and thus present himself a living sacrifice, as the Apostle exhorts. (Rom. 12 : 1.) A knowledge of Restitution blessings is connected with a full knowledge of the Ransom. We can see that others in the past did not have this knowledge clearly. But since those who consecrate to the Lord give up everything that they have; this would include Restitution also. So, then, while the saints who lived before the Harvest period did not have this knowledge of Restitution, yet they made an acceptable sacrifice through faith in the Redeemer.

The terms offer, sacrifice, devote, etc., sometimes have different meanings. When, for instance, we read that the high priest offered the sacrifices and also that we offer our bodies living sacrifices, we would differentiate between these uses of the word offer and say that to devote for sacrifice is our part. This we do when we present our bodies. We can do no more than present them. This is shown in the type by the bringing of the two goats to the door of the Tabernacle and the tying of them there. In this sense we sacrifice—that is, we give up our own will and our own rights to everything. But the Heavenly Father does not deal with us in the sense of accepting a sacrifice from us, except through the Redeemer. As our great Advocate He stood ready to impute His merit to our offering; and as the High Priest, the representative of God, He sacrificed it. We had already presented our-elves; and our offering was completed when the High Priest accepted the sacrifice and began the killing of the antitypical goat. But this is a gradual work. In the type, the life was accepted instantly when the High Priest thrust the knife into the goat; but the sacrifice was not actually completed until the blood was taken into the Most Holy. And so in the antitype.

Our Work Not Completed at Consecration.

This work of sacrificing the Church our Lord is continually accomplishing in one way or another all through the Gospel Age. When we received the begetting of the holy spirit we ‘became New Creatures. And this actual dying, and all the sufferings in the “narrow way,” and our continuing to yield ourselves to the guidance of the Lord, are all parts of the work of sacrifice. When we sacrifice our will we should not entertain the thought : Now I have done my part, let the High Priest do the rest ! This is not the right thought. At any moment we may cease to will and thus cease to present ourselves; at any moment we may sit down and say, “We will take our ease.” We must not do so ; but we are to continue to fill up the sufferings of Christ.

It is not all over when we consecrate. Then we gave up all of our rights and interests. It requires a great deal of grace to be (lead to the world and alive to God. This the Apostle represents when he says, “For the bodies of those beasts whose blood is brought into the Most Holy by the high priest, wherewith to make atonement for sin, are burned outside the camp.” (Heb. 13 : 11.) In one sense of the word that “goat” is dead. Our experiences represent the actual suffering and going outside the camp—all that happens to us while we are reckoned dead according to the flesh.

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Health Promoted by Righteousness

The Power of Thought. "Be in Health even as thy soul prospereth."--3 John 2.

IN this day of general awakening and independent thinking many are coming to realise the wonderful power of the mind over the body. They fancy that this is something new, and some even appropriate as a name for their theories, the "new thought." Other names are Christian Science, mental healing, hypnotism, mind cure, etc. Peculiarly enough, all these writers find the best expression of their sentiments in the language of the Scriptures, although they ignore the Scriptural teachings as a whole and very evidently do not understand them. For instance, favorite among their quotations are these : "As a man thinketh in his heart, so is he." (Prov. 23:7) ; "Be ye transformed by the renewing of your minds" (Rom. 12: 2) ; "Changed into the same image from glory to glory, as by the Spirit of the Lord" (II Cor. 3: 18) ; "Whatsoever a man soweth, that shall he also reap" (Gal. 6 :7). But notwithstanding tributes to the teachings of the Bible, so far as we can discern, few of these "mind-cure" teachers are really "believers" in the Scriptural sense of the word. Very generally, while referring Jesus in a respectful manner, they give evidence that they do not accept Him as the only teacher—the sent of God. Rather, they seem to class Him, with Plato, Socrates, Confucius and others of the good and great, and to accept His teachings as on a parity with theirs.

On a False Foundation.

We do not claim that these various theories are wholly bad. Satan now realises that it is impossible to shut out the light of the oncoming day. Hence, his transformation, by which he becomes a leader, a teacher, along what might be termed good lines in many respects. He would be a teacher of gentleness, quietness of spirit, good thoughts, pure thoughts.. In this capacity he is now flooding the world with spurious teachings, and making a special point of mental healing. Indeed, we cannot doubt that he even stands prepared to assist these theories which he is now promulgating by granting blessings of health and relief from disease to those whom he would more particularly associate with himself and his theories. This power is manifest to some extent in the healings done in the name of Mormonism, in the name of Christian Science, in the name of Spiritism, in the name of Occultism, in the name of Mind Cure etc. The Scriptures everywhere recognize Satan not only as a malevolent being, opposed to God and to righteousness, but they declare that he does possess certain powers for evil. In olden times these were known as occult powers, and the apostle wrote about those who were afflicted of the devil. Our Lord said of one poor woman He healed, "whom Satan bath bound, lo, these eighteen years" (Luke 13 :16).

God declares in His Word, His ability to completely control sin, and that, ultimately, He will do this—that Satan shall 'be hound during the thousand years of the Millennial Kingdom of Christ, during which time the world will be blessed and uplifted from sin and death and the malevolent influences that are now upon mankind. They declare that even in the present time God will permit the wrath of man and the malevolent of Satan only as far as He can use these ultimately for good, and that the remainder He will restrain. In other words God at the present time is gathering out of the world the "Little Flock," the Bride of Christ, whom He designates His "jewels," and He uses Satan and evil men and the malevolent conditions of the present time to try, to prove, to test, to polish these saints whom He is preparing for the Heavenly Kingdom—for joint-heirship with His Son in the work of the Millennial Age—the work of uplifting humanity generally, so many as will return. We might say, then, that the adverse influences of the present time constitute the grindstone upon which these jewels are polished, and that Satan, through his various agencies, is used of the Lord in turning this grindstone. And this is the Scriptural thought : Note the experiences of Job, and how God in

his case gave Satan permission to try, to prove, to test that noble man—to polish him. Note that the Apostle similarly refers to his own experiences, saying that a certain adverse condition of the flesh was used of Satan to buffet him, but that the Lord assured him, “My grace is sufficient for thee: for my strength is made perfect in weakness” (2 Cor. 12 :9). Therefore, says the Apostle, I will glory in my infirmities, since I shall have correspondingly more of the grace of God wherewith to resist them and be profited by them. For, he declares, the light afflictions of this present time are working out for us a far more exceeding and eternal weight of glory, while we look away from the things seen to the things that are unseen.—2 Cor. 4:17, 18.

“In All Deceitfulness of Unrighteousness.”

In these words the Apostle points out that Satan will be granted by the Lord special power in the end of this age, and that as a result there will be especially severe testings upon the people of God. We are to closely discriminate between Divine permission and Divine authorisation. We are to remember that “God tempteth no man” (James 1:13), and that it is a totally different matter that He permits Satan to tempt. Thus the Lord would separate the wheat class from the tare class, and not only so, but divide the wheat class into two portions, two classes, a “Little Flock” of “more ‘than conquerors” and a “Great Company,” loyal at heart, but not sufficiently zealous to be counted worthy of a place as members of the Bride of Christ.

So much for the reasons why God permits Satan now to masquerade as the champion of pure thoughts and righteous living and to deceive and lead astray all these who, having the Word of God in their hands, have loved the error rather than the light, or, as the Apostle puts it, they receive not the truth in the love of it ; therefore, there comes now to them strong delusions that they may believe a lie, that they all may be condemned—that it may be manifested that they were not worthy of the glorious things which God has in reservation for those who love righteousness and hate iniquity, who love the truth and hate falsehood.

Selfishness and Falsehood Rewarded.

We are not uncharitable but truthful, when we say -that in the case of many of these false teachings the reward of health is sought from selfish motives purely ; nor are we too severe when we say that health is frequently secured as a reward for systematic falsification. The very teaching is that the facts are to be denied, and that the denial, the untruth, is to be insisted upon until it becomes a very part of one’s being. Those who take this evil mind-cure are taught to lie to themselves as well as to others, and to say, I have no pain, I have no aches, I am well, thoroughly well. This systematic lying is rewarded, no doubt by the father of lies, who if he had the power to inflict with all manner of disease in olden times, doubtless has considerable of the same power to-day, and if he has power to inflict would also have power to release from his affliction.

But, do you say, how could Satan be interested in such a propaganda? We reply : (1) That all who follow this prescription and learn to lie thoroughly to themselves thereby vitiate their own minds and consciences, so that thereafter they cannot reason correctly because they have lost the foundation of truth. Their minds are in confusion, at least upon every religious subject. (2) By this so-called new light, new thought, new mind, science, etc. the Adversary directs and draws away from the true light, the true science, the Word of God. He kept it hidden for centuries, called the “dark ages ;” then subsequently, as the Reformation light broke in, he endeavoured to turn it aside and to twist it and to misrepresent it, so now, when the true light is shining forth, showing that the Word of God is grand and beautiful and harmonious, and that our difficulties in the past were mistranslations and misinterpretations of the Word, Satan draws attention away from it entirely to what his unwitting votaries style the power of the new thought, the new mind. (3) Those whom Satan is using in this direction, as we have already seen, quote Scriptures freely wherever they can pervert them to an apparent support of their theories, but they do not really believe the Scriptures, neither do they really believe in Christ. Does this seem a hard saying?

We answer that by their works they deny Him, for although they use the name of Christ—as, for instance, Christian Scientists—they really deny the foundation of His teachings. They deny, for instance, that man was ever perfect, in the image of God ; they deny that he ever fell from perfection into sin; they deny that a death penalty was upon him ; they declare that there is no such thing as sin and death, that belief in these are merely mental delusions that should be put away. And if they deny sin and death, of necessity, logically, they must also deny a redemption from sin and from death ; and if they deny the redemptive work of Christ they as surely deny that He is the Redeemer.

“Look Unto Me and Be Ye Saved.”

We are opposed to Satan and all his healing falsehoods and all the various delusive arguments by which he is now seeking to put darkness for light, and to make the true light of God’s Word appear to be darkness.

While, therefore, others are selfishly looking to mind-cures, hypnotism, Christian Science, Spiritualism, Occultism and other “isms” for the cure of their maladies, let us harken to the voice from heaven saying, “Look unto Me and be saved.” (Isa. 45: 22.) Let us be content to have what the Lord has promised us in His Word, and to desire no more. Spiritual Israel enjoys God’s favor during this Gospel Age, but is not promised health, wealth and prosperity of an earthly kind.

Indeed, the Spiritual Israelite is exhorted to have such an appreciation of the spiritual blessings proffered him as would prompt him to gladly surrender all of the earthly blessings that he may have the heavenly—even to the extent of laying down wealth, strength, life itself in the service of the Lord and on behalf of the brethren. “We ought to lay down our lives for the brethren,” says the Apostle. (1 John 3: 16.) And the laying down of life frequently means the laying down of health and strength—it means self-denial in the interests of others. It is the reverse of seeking first physical health and personal advantage. Its rule is, Seek first the Kingdom of God and its righteousness and all earthly blessings

shall be added unto you according to the heavenly Father's wisdom of what would be for your highest welfare.

The true Christians, the Elect, are urged to set their affections on things above and not on the things of the earth, for they are reckoned as dead to the world and as having become alive as new Creatures in Christ and, therefore, as enjoying with Him superior joys.

“Be in Health — Even as Thy Soul Prospereth.”

The Scriptures acknowledge sin, sorrow, pain, suffering, death, and they teach us to sympathise with those who are thus afflicted. They show us how all these are the works of the flesh and of the devil, that Satan was a murderer from the beginning, that it was through his lie that our first parents were led into disobedience. They show that Satan's course since has been to lead men downward through falsehood, through the perversion of their minds with all manner of untruth and impurity. They show God's condemnation of sin and His declaration of sympathy, and the manifestation of that sympathy and love in the providing of Christ as man's Redeemer. They show that ultimately the Redeemer is to be the King of the world and to take His great power and bind Satan, and destroy all unrighteousness, and lift up the poor fallen race during the Millennial Age, called in the Scriptures the 'times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.' (Acts 3 : 19-21.) They tell us that this will be accomplished at the second coming of Christ, and that in the interim, between the sacrifice and the time of the establishment of the Kingdom in power and great glory, a special work is to be in progress ; namely, the selection of a Little Flock of footstep followers who, hearing of the grace of God, shall be so moved thereby to love righteousness and hate iniquity that they will accept the Master's invitation to walk in His footsteps of self-denial.

“A More Excellent Way.”

We have been surprised that Christian people of considerable development and experience have been attracted by the literature and theories of mind-cure, etc., when we have heard them comment upon the good, helpful advice given in some of these writings. We have been astonished that they did not seem to know how much better advice is given in the Word of God, in comparison with which all such writings are foolish.

In illustration : These various “new-thought” instructors give out as a piece of news, as something thoroughly original with themselves, the declaration that fear is the basis of much of the pain sorrow and disease of mind and body which prevail. There is truth in this beyond a doubt; a truth not only recognised and taught long ago by every school; namely, that to fear a disease is to induce the disease; but the same lesson in much its best form is taught in the Scriptures. For centuries they have been telling such as have the ear to hear that while “the fear (reverence) of the Lord is the beginning of wisdom,” the “fear of man bringeth a snare.” Do they not again declare that “fear hath torment” or trouble? Do they not exhort God's people saying, “Fear not their fear, neither be afraid, but sanctify the Lord Go(11); in your hearts, and let Him be your fear and Him be your dread.” In other words, fear and dread nothing except what would be displeasing to God and, therefore, wrong and injurious toward yourself and others.

On the other side of the question do not the Scriptures hold out hope and courage in a way that no other writings in the world ever did? Do they not say, “Be of good courage, and He shall strengthen thy heart ?” Do they not apply this mental medicine to all of life's affairs and interests, as, for instance, assuring us, the Father knoweth what things ye have need of, and He is more willing to give the holy Spirit to them that ask Him than are earthly parents to give good gifts unto their children? Do they not assure us that “as our days, so shall our strength be?” Do they not tell us that “no good thing will be withheld from them that walk uprightly?” Is it not written, “The eternal God is thy refuge, and underneath are the everlasting arms?” “Thy help cometh from the Lord:” also, “Let not your heart be troubled, neither let it be afraid.” “Take no anxious thought for the morrow ; cast all your care upon Him, for He careth for you.” “It is God that girdeth me with strength ;” “When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee.”

Their Rock is Not Our Rock.

What a rock foundation is thus presented in the Word of God for those who have the proper faith and can claim these promises. How poor in comparison are the words of the worldly-wise of our day, who are attempting to give the world the “new thought”—attempting to take away their fear. and instead to give them hope and courage. We might say, without fear of contradiction, that the only strength their position contains is gained from the occasional misapplication of Scripture. The peace, the joy, the rejoicing, the blessing, the comfort, the refreshment, the rest of heart set forth in the foregoing expressions of sympathy and love and assurances of help are all and only

for the Lord's beloved ones. These “new thoughts” are antagonistic to the Bible, and anti-Christian, in that they teach unregenerate men and women to ignore the sin which separates them from God, and to claim to be God's children and to appropriate thoughts of peace and of Divine favour. The Bible, on the contrary, denounces such doctrines as “doctrines of devils,” because they ignore Him who is the Way, the Truth, the Life, and aside from whom none can come unto the Father nor under Divine blessing, nor properly have peace with God.

Cleansed, Transformed, Renewed.

These philosophies of men seem to parallel the truth, only on a false basis. This is another evidence that they are not merely of human origin, but that the father of lies has had to do with their arrangement and propaganda. They give out as a brand new thought that all disease is the result of filth, mental, physical, or both, and the proper course for man is to put away sinful thoughts, impure affections, from his mind, and to fill it instead with good things, that his body similarly should be cleansed by an abundant use of water, inwardly and externally; that the system should not be clogged by gluttony, else the blood will become impure and sickness result ; that the air we breathe should be pure and plentiful, and that physical exercise is necessary to proper health. To all this we agree ; it is all good, it is all useful

and we wish that all mankind — the world and Christians—might appreciate it and obey its suggestions. But it would be a mistake to suppose that these things are new to a Christian who is informed respecting the teaching of the Word of God. Is he not therein taught by the Apostle, “Cleanse yourselves from all filthiness of the flesh and of the spirit (mind) ?” Is he not urged to be abstemious and instructed—“Let your moderation be made known unto all men?”

“The Perfect Law of Liberty.”

It is not a new thought that love should be the guiding, the controlling impulse among men everywhere, but the Bible first of all presented this teaching--love for God and the brethren, love for kindred, love for our neighbours, yea, even love for our enemies. It is the Bible that pre-eminently teaches that perfect love filling our hearts will cast out fear and selfishness, and that, relieved of these—which are the representatives of darkness--our whole bodies may be full, of light and be refreshed and re-invigorated and strengthened, and that thus we may be blessed, not only in the life to come, but also in the life that now is. But, we had, with the Scriptures, that while a kind of love may be possible to the world ; the real, genuine love which is of God can come only through the begetting of the Holy Spirit, and that all other loves are merely fragments or imitations of this true love. This love alone will stand the careful inspection and criticism which the Apostle gives us in I. Corinthians 13.

In proportion as we do by faith grasp the promises, and in proportion as we daily strive to live so as to maintain our relationship with the Father and with the Son, and with their gracious promises, in that same proportion our faces will show all these—joy, peace, patience, love. These will gradually become more and more written in the lineaments of our faces, visible to all. And more and more will our health and strength prevail, spiritual and physical. And it is proper in this connection to remember the instruction of the Apostle, that we should not think about the evil and undesirable things, but think about the pure and good and noble things. Undoubtedly a poisonous effect upon the system is engendered by thinking about sinful or injurious things of any kind ; undoubtedly also the body and mind are both strengthened by thinking about things noble and good and pure. The Apostle’s words are, “Whatsoever things are pure, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good repute; think on these things.” And let us remember that the new commandment of the Master was that we should love one another ; and the Apostle declares that “Love is the fulfilling of the law,” and again the Master says that we should love even our enemies.

As daily and hourly we seek to cultivate this spirit of love, and to allow it to dominate in our words and thought and deeds, in the same proportion will be the measure of our blessing, because in this we will be “doers of the Word and not hearers only.” We are not, however, to place too high an estimate upon the present life, and health and earthly blessing and joys; rather we are to be content with such things as we have, and to realise the Divine supervision of our affairs and to allow all of life’s experiences to bring us more and more of the peace of God which passeth all understanding, and which should continually rule in our hearts. But while not seeking to save the present life, but rejoicing in the privilege of laying it down prudently in the Lord’s service as opportunity offers, we will, nevertheless, find that the rest and peace of mind which come through believing and through following the Lord will be a favourable influence as respects our physical health, peace, joy, blessing. We who believe enter into rest now and yet, as the Apostle declared, “There remaineth a rest for the people of God.” Heb. 4:9). We will attain that in our change in the First Resurrection--we will be satisfied when we awake in His likeness.--Psa. 17: 15.

“As a man thinketh in his heart, so is he.” This is not to be understood as meaning that whatever a man thinks is true. That is a false definition • the correct thought respecting this statement is that what a man may seem to be outwardly is not necessarily a correct view of his real character—his heart, his will, his intention, is the real man as God sees him. If, therefore, our hearts condemn us not we have peace with God; but if our hearts condemn us we know that God is greater than our hearts and knoweth all things, and we should not have peace, but should repent of the wrong-doing and come again into harmony with God, where we may enjoy true peace.

The Apostle illustrated this, saying, “If any man seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man’s religion is vain.” (Jas. 1:26). So surely as his heart is changed, so surely as he is begotten of the Holy Spirit, so surely as the spirit of love dwelleth in his heart and more and more abounds richly, it will affect not only his actions, but also his looks and his words. He will seek to bridle his tongue, to bridle all of his passions, to be emptied of his former ambitions and desires, and to be filled with the noblest, the purest, and the best, which come from the fountain of grace and truth in the Divine revelation.

The Power of the Will.

The majority of mankind, fearful and discouraged, fail to make the best possible use of their talents and opportunities. The Scriptures instruct those who have entered the school of Christ that the will is the first matter that is to be settled—that a double-minded man, who has never a settled purpose in respect of his life, is unstable in all his ways. They urge positiveness—a full consecration of heart, mind, body, talents, everything to the Lord ; and to those who take this position of a full consecration the Scriptures give valuable assurances, which should strengthen every fibre of the human body ; as the Apostle expresses it, “Gird up the loins of your mind and hope to the end.” And again he says, “Be strong in the Lord, and in the power of His might ;” “I can do all things through Christ, Who strengtheneth me ;” “According to thy faith be it unto thee.” Oh, what marvellous power has come to weak and fainting hearts through the fixing of the wilt—the conversion of the will to do and to be in harmony with the Lord at any cost ; and the appropriating then of these promises, exceeding great and precious, which belong to no others than this class! How many have found that thus the Lord’s strength was made perfect in their weakness after they had taken the proper step of consecration—after they had exercised the faith which He called for, and which is necessary for our development ! No wonder these can rejoice in the Lord ; no wonder the Apostle says that they are able to rejoice in

tribulation, knowing that tribulation is working out the lessons of patience, experience and hope, and fitting them for the glorious things to come.

PEOPLES PAPER.

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In Due Time.

Time is one of the most important factors in God's plan. The days of creation were long periods of time ; the time of man's experience with evil has been six days of a thousand years each ; the days of redemption and of the development of the Church has been nearly two thousand years. Time has been necessary for the accomplishment of God's great work ; and it has also been necessary in proving to man the righteousness of God's character. Only time could prove to men his invincible justice. Six thousand years ago His sentence of death passed upon mankind, and during all that time He has permitted generation after generation to go down into the grave in the midst of agony, blood and tears. And though He loved men so, even while they were yet sinners, that He spared not His own Son, but freely gave Him up for us all, yet He has never for a moment relented so as to interpose His power for the relief or release of the groaning creation ; nor will He do so until His "due time"—the time which His wisdom appointed, which will be the very best time for the securing of the largest possible results to the race, both of knowledge and of advantageous experience, as well as for the development of several of the most important features of His plan. But, as time only can develop God's plan, so time only can manifest His love as well as His wisdom, His power and His justice.

Time will fully manifest the Divine wisdom in what seems to short-sighted humanity like pitiless delay. Already those who are privileged to view by faith the Divine plan see the necessity of time for its full accomplishment. It is in view of such necessity that the children of God are frequently exhorted to patience. God has kindly brought us to His standpoint of view, and bidden us look into the glorious future—to the outcome of His plan ; and in proportion, as we are able to comprehend and believe it, we may rest and rejoice in it. But in the meantime, being thus graciously refreshed by the cheering prospect, we must patiently wait for the end, however painful the waiting season may be.

Patience is a virtue which our heavenly Father desires to cultivate in us; and He manifests in Himself the grandest example of it. Through all the centuries past he has patiently endured the reproaches of those who, failing to understand the course of His wisdom in executing justice and in working out the deep designs of His abounding grace, attributed evil, and only evil, to His glorious and holy character. He knows that "in due time" His character will be fully vindicated, and so He patiently waits and works and endures. So also our Lord Jesus waits and endures. He endured great humiliation in coming to our low estate. Then, as a man, He patiently endured the contradiction of sinners against Himself and ungrateful persecution, even unto death, from those He came to serve. And, like His heavenly Father, through it all He was cheered in consideration of that "due time," though then in the far distant future, when His character, and also the Father's character, would be fully vindicated and manifested to every creature in heaven and in earth. And still our blessed Lord Jesus and our adorable heavenly Father await with patience the grand consummation. So, in similar attitude of mind, we must wait, for the servant is not above his Lord, and our rejoicing in view of the future will, if we have the mind of Christ, be not only because of our own prospective vindication and glory, but also in prospect of the vindication and glory of God and of our Lord Jesus Christ, and of ' the prospective everlasting triumph of truth and righteousness.

The waiting time is by no means a time of rejoicing, except in hope. This is a time when they that live godly must suffer persecution, when our eyes must look upon scenes of sorrow- and mourning, when our ears must hear the wails of distress, and when our feeble flesh must experience the pangs of death. But oh, there is a glorious release to come "in due time." Wait for it patiently. "Let patience have her perfect work !" Submit to the humbling process. The Church's pathway of present humiliation leads to the future glory.

"Humble yourselves," says the Apostle, "under the mighty hand of God, that He may exalt you in due time." Do not make the great mistake of seeking present exaltation at the expense of that which is to come in due time to those who patiently endure to the end. It is only in proportion as any turn their eyes away from the glory to follow in due time, and thus lose faith in it, that they begin to prize the trifling recompenses which the world offers for the sacrifice of their birthright. Let us, therefore, dearly beloved, keep the eye of faith fixed upon the hope set before us in the Gospel ; and, forgetting those things that are behind—all worldly ambitions, etc.—let us press toward the mark for the' prize of our High Calling, which shall indeed be realized by the faithful--"in due time"; for, "Faithful is he that hath called you, who also will do it." His purposes cannot fail, nor His word return unto Him void.

Zion Heard—and was Glad.

IN the midst of all this trouble and tumult in the world to-day, what is the attitude of the Lord's truly consecrated and faithful people? Are they, too, in fear? As the judgments of the Lord fall heavily upon the wayward and disobedient, so that the whole earth reels and staggers as a drunken man (Psalms 107: 27), are the saints in dismay and distress. Ah, no; for it is written, "Zion heard, and was glad and the daughters of Judah rejoiced, because of Thy judgments,

0 Lord.” It is the “sinners in Zion” that are “afraid.” Psalms 91 and 46 show why the saints rejoice and are restful of heart while others weep and lament. It is because they “dwell in the secret place of the Most High (represented by the Holy of the typical Tabernacle), and abide under the shadow of the Almighty” (as the typical Tabernacle was covered by a pillar of cloud by day and a pillar of fire by night). It is because God is their “Refuge and Strength.” “The secret of the Lord is with them that reverence Him and He will show them His Covenant.” Psalm 25: 14.

These dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the Divine plan, with its times and seasons, which enables them to see both the necessity for the present method of Divine discipline upon the world and also the peaceable fruits of righteousness which shall result there from. In the midst of the storm and battle of this great Day of the Lord, they hear the commanding voice of the , Lord of Armies, and their hearts rejoice; for they have full confidence in His ability to bring order out of all the confusion. They realise that in the judgment of this day it is the Lord that speaks from Heaven—from the high place of authority and control; therefore they give thanks at the remembrance of His holiness (Psalm 30: 4)—of His Justice, Wisdom, Love and Power, which ensure His doing all things well.

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Question Box.

Question: What is your thought respecting prayer? In some societies and churches, men seem to pray so long and loud and work themselves up so. Is that as it should be?

Answer: When the Lord was asked, “Lord, teach us to pray,” the specimen prayer He used was very short, simple, yet covered so much, and right to the point of things essential. When ye pray, say, “Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. Lead us not into temptation but deliver us from evil.”

There is no suggestion that we should scream aloud as though God could not hear. He knoweth our needs before we ask Him. Our chief concern should be “seek first the Kingdom of God and His righteousness.” If we have faith in God’s love and care for us and His power to do more than we could ask or think, we know He can read the intents of our hearts even if we but wait in silence before Him, like the worthy Hannah of old. No, shouting and screaming or “making long prayers at the corners of streets, in vain repetitions as the heathen do,” is not the way to approach God. We must approach in reverence and humble confidence and “make our wants and wishes known,” submissively ready to accept whatever Divine wisdom may either grant or withhold. “Thy will be done.”

The object of prayer is not to inform God of anything, it is rather to bring ourselves into condition of heart and mind to receive whatever His good providence may grant. It is the drawing nigh to God, to gain supplies of grace and strength, to be encouraged by communion with our Father, that we may be able to go through our day to His glory and be a source of comfort and blessing to all with whom we come in contact.

How many prayers request things which the Lord has not promised to His people of this age. Quite often things are requested which in our consecration we are supposed to have surrendered. When we determined to take up our cross and follow Christ, and entered the covenant of sacrifice, all earthly hopes, aims, ambitions, worldly pleasures or prosperity were laid on the altar. Our hopes and aims were transformed into spiritual desires and we committed ourselves, our all to Him. “In whom we have believed and are persuaded that He is able to keep (guard) that which we have committed unto Him against that day.” Then what should our prayer be but longings for His grace, thanks-

givings for all His good gifts, which He bestows more than we could ask or think and a seeking to be filled with His spirit that we may overcome anything in us contrary to His will and that we may discern more and more clearly the heavenly manna, the teachings of His Word, and be able to live rejoicingly to His praise and help others to also come and glorify His name.

It is here too that we may come when the deep shades of sorrow and grief weigh heavily upon our hearts, we may here cast our burdens on the Lord and find the rest and peace, consolation, the “balm of Gilead,” the solace for all woes, the assurance of such good promises.

Yes, “Come ye disconsolate, where’er ye languish, Come to the mercy seat fervently kneel: Here bring your wounded hearts,

Here tell your anguish,

Earth bath no sorrow that heaven cannot heal.”

The Birth of a Nation.

THE following is the first instalment of an article bearing the above title, and written by Mr. H. J. Shepstone on the wonderful progress being made in Palestine. It appeared in “Pearson’s Magazine” early this year, and ‘Mr.

Shepstone has kindly granted permission for this reprinting. While more recent reports of the trouble between the Jews and Arabs may curtail some of the progress in the Holy Land temporarily, we feel sure that this article will be of much interest to our readers, in view of our Lord’s words concerning “a parable of the fig tree.” (Matt. 24 : 32).

The first Jewish conquest of Palestine, under Joshua, was by the sword. To-day we are witnessing another conquest of this little land of sacred memories. This time it is a commercial and industrial one, but it is, nevertheless, equally daring and thorough, and is one that bids fair to have far-reaching results upon the whole civilised world. After nearly twenty centuries of dispersion the Jews are returning to the land of their forefathers, and are creating there a new state — a Jewish commonwealth.

There is no denying the unique position the Jew holds in Palestine to-day. He recognises his power, his resourcefulness, his ability to make good, and is carrying everything before him. He sets the pace, and is largely directing the policy of the country — commercially, industrially, educationally and socially. Not least, he looks upon the land as peculiarly sacred to him and his race.

As a result of Jewish initiative, Jerusalem has been transformed from a place of pilgrimage into a city bristling with life and energy, a recognised financial and business centre. The Holy City boasts her University, educational and philanthropic institutions, and is a city of art and culture. That dreary and desolate region, the Dead Sea, has, through Jewish enterprise, become a second Klondyke. The valuable salts are being recovered at the rate of over two hundred tons a week for fertilising and medicinal purposes. Here, too, is the world’s most novel Lido, Kallia, built upon the shores of this extraordinary sheet of water, lying 1400 feet below sea-level, famed for the great salinity of its waters and for its awe-inspiring scenery. The recently completed hydro-electric power-station on the River Jordan, with its four great turbines generating 32,000 horse-power, is a Jewish concern. Its erection called for the building of dams and miles of canals in the heart of the wilderness. The demand for electricity, both for light and power, has been so great, however, that a second station is now to be built. The sleepy old city of Tiberias, the only town upon the Sea of Galilee, has become a centre of great activity, with its power-station, factories, garages, banks, schools, hotels and restaurants. Its famous Hot Springs, whose waters equal those of the leading spas in Europe in medicinal qualities, have been modernised, and to the north of the town a promenade has been built, with facilities for bathing, boating, yachting, tennis, etc.

At Haifa, the only town on the Palestine coast possessing a modern harbour, the Jews have started many important industries—flour mills, soap works, cement factory, tobacco factory, textile warehouses and the like. Here, too they have founded a technical Training College, the only one in the country, where young Jews are taught the various branches of engineering and allied trades. The Jaffa orange industry has risen from an export of 400,000 cases per season in the pre-war days to over seven million cases, some seventy per cent, of this production being Jewish. Palestine is also a large exporter of grape-fruit, all grown in Jewish orchards. Bananas and table grapes are other items of export from Jewish fruit growers.

The Jewish city of Tel-Aviv, lying to the north of Jaffa, is now the largest city in Palestine, eclipsing Jerusalem in population and also in importance as a trading centre. It is the wonder city of the East and few realise now fast it has developed and the influence it is destined to exert upon the economic life of the country. Then, all over the land, from Dan to Beersheba, there are now some 120 flourishing Jewish agricultural settlements. Recently the Jewish dairy farmers of Galilee sent over a shipment of eggs which the Empire Marketing Board pronounced as “very satisfactory.”

The transport of the country is in Jewish hands. Motorbuses run everywhere, linking up the towns and villages with very efficient service. As an example of the thoroughness of the bus services, there is a bus every quarter of an hour during the day between Jerusalem and Jaffa and Tel-Aviv. a distance of some forty miles, over very hilly country, and the return fare is only 3s. 6d. Jewish ships under their own flag, now ply between Haifa and New York, and it is their intention to form a direct shipping line between this country (England) and the Holy Land. The Jewish flag is quite a pretty emblem, consisting of a white background relieved with two broad bands of blue, with the so-called “Star of David” in the centre, two equilateral triangles, also in blue.

I am aware, of course, that Palestine is being governed by Great Britain under a High Commissioner, Sir Arthur Waichoape, who resides in Jerusalem. But Palestine is not a British possession. We are administering the country under

a Mandate from the League of Nations and with the consent of the leading Powers. In that administration Great Britain is far from being a free agent, and has to render to the League and to the civilised world an account of her stewardship.

The Mandate gives international recognition to the policy of a Jewish National Home, based upon the historical connection of the Jewish people with Palestine. It provides, among other things, "that the Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of a Jewish National Home," and that the administration of Palestine, "while ensuring that the rights and privileges of other sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions and shall encourage, in co-operation with the Jewish Agency, close settlement of the Jews on the land, including State lands and waste lands not required for public purposes."

The Mandate also provides for the official recognition of "an appropriate Jewish agency as a public body for the purpose of advising and co-operating with the Administration of Palestine in such economic, social, and other matters as may effect the establishment of a Jewish National Home and the interests of the Jewish population in Palestine."

In other words, the League and the civilised world have promised Palestine to the Jews as their National Home, and they mean to see, so far as they are able, that that promise is kept. This desire to found a Jewish state in Palestine has long been a dream of world Jewry. It received organised expression in the formation of the Zionist Movement, which came into being long before the war, though it was the latter that gave a real impetus to the movement. It is common knowledge how in November, 1917, the late Lord Balfour wrote to Lord Rothschild to the effect that "His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jews."

Behind this declaration is a striking little incident, not generally known, but nevertheless authentic.

Shortly after the war broke out, the Government found itself short of a certain mineral which was necessary in the manufacture of high explosives. At this stage Dr. Chaim Weizmann, a Russian Jew who had resided in England for about twenty-five years, came upon the scene. He was a lecturer on chemistry at the Manchester University and had discovered a chemical substitute for this mineral, which he offered to the Government. He was asked by Mr. Lloyd George, then Minister of Munitions, his price. He replied that he desired no money, but asked for a promise that Britain's power and influence would be used to free the Promised Land from the oppressor and secure it for Jewish occupation.

Dr. Weizmann is President of the Zionist Organisation, which is a kind of world parliament, representing the whole of Jewry, and is conducted on democratic lines with a duly elected President and Council which form the executive. It has over a million members scattered all over the globe. Any Jew may become a member on taking up a shekel, which is the symbol of adherence to the Zionist programme. The shekel is issued annually, and before the war its price was one shilling everywhere, but, owing to differences of exchange, its price is not universal in these days. In Great Britain, it is now two shillings.

Every holder of a shekel is entitled to vote for delegates to the Zionist Congress, which is the supreme authority of the Zionist Organisation. The Congress meets every two years and it has just held its nineteenth session in Lucerne.

Closely affiliated to the Zionist Organisation are various other institutions, such as the Jewish Agency, whose business it is to control immigration, the Jewish National Fund, which attends to the purchase of the land, and so on. The Zionist Organisation, in fact, is made up of over fifty different federations, while, in addition, there are separate unions dealing with specific activities, such as labour, etc.

After the War, thousands of Jews from all parts of the world flocked to Palestine, built for themselves homes in the new land, and founded industries and agricultural settlements. But the trouble with Hitler in Germany and the Persecution of the Jews in Eastern Europe have been the main causes of the satisfactory position in which the Jew finds himself in the land of his forefathers. These have resulted in the settling of many thousands of Jews in the country, and the diversion to the land of many millions of pounds sterling in Jewish capital which would never otherwise have left Europe.

Among the great batch of German immigrants there were Jews of marked ability and distinction in the commercial and business world, noted educationalists, doctors, surgeons, dentists, as well as lawyers and men of letters. These men to-day, because of their superior knowledge and ability are playing a very important part in the creation of what will eventually prove to be an influential and powerful Jewish commonwealth.

(To be Continued.)

"The greatest troubles are those that never happen." —Anon.

"In distress, a friend comes like a calm to the storm-tossed mariner."—Euripides.

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The Deep Things of God.

"The spirit searcheth all things, yea, the deep things of God." ---1 Cor. 2: 10.

WHEN we say that a book or a thought is "deep," we mean that its full significance does not appear on the surface ; there are parts or phases of it that lie beyond the range of our ordinary vision or comprehension. This is the case with many of the narratives and statements found in the sacred Scriptures. Take for example the Garden of Eden story. It does not seem at first to be more than an ordinary narration of an ancient occurrence ; yet there are things in this apparently simple narrative that do not appear to the casual reader at first glance—we must study it carefully and "read between the lines."

As we probe into the story we see inordinate ambition, the lure of increased knowledge and power, the subtle suggestion that "the end justifies the means," the desire for self-aggrandisement on the part of Lucifer, and other factors which since that time have found an integral place in the world and its affairs. We find this time-worn tale replete with information regarding the motives that commonly underlie human action; so true indeed that it bears in itself the undeniable marks of veracity.

Another instance is the account of the birth of the Lord Jesus. Perhaps no story within the Bible seems more sweetly simple than that of the Babe of Bethlehem. To be sure, the announcement made to Mary, and the angel's message to the shepherds and the angelic chorus, introduce the element of the supernatural; yet outside of these things, all the rest of the story appears to be easily within the comprehension of any average person. But when we look more carefully we behold much greater depths.

We see in the heavens the mighty Logos before He took upon Himself the human nature. We try to understand the meaning of His leaving the heavenly courts and coming to this earth, humbling Himself to take on the human form, bearing human infirmities, and finally dying at Calvary. To some this is an impenetrable mystery, but enlightened Bible students can solve and understand it by means of the wonder-working alchemy of divine love revealed to them. Indeed, it exemplifies the eternal love that underlies the whole plan of God, from beginning to end ; and causes our thoughts and the imagination to become "lost in wonder, love and praise."

Love and Sacrifice.

The death of Jesus may be regarded as one of the "deep things of God." It causes us to ask : Why should sacrifice find so large a place in the divine scheme of things? As the mighty monarch of the universe, could not God save people without involving suffering? The answer suggests the fact that there always has been what may be termed a divine "law of necessity" operating in connection with all divine affairs. In other words, God cannot do things that are out of alignment with the principles of His own character and constitutional "modus operandi."

God does not cause trees to grow with their roots in the air and their leaves and branches in the ground. Such an anomaly would be entirely contrary to the divinely ordained law of nature that governs all vegetational growth. We cannot annul or reverse that law, and we have no reason to believe that God will ever do so. Behind everything is an intelligent controlling principle that emanated from the Creator. The student of natural science tries to find out what this is in connection with the affairs of the natural realm; and the student of God's Word endeavours to ascertain its function from the spiritual standpoint.

Many people say that the "law of sacrifice" simply means that it takes sacrifice to prove love and loyalty—that God requires it merely to set noble examples before others. It takes no intricate philosophy to elucidate this theory. It is not "deep," but appreciated by the worldly, and extolled in books and the public press. Recently a story appeared in the papers of a man and a woman who had started to cross the street. An unseen car came upon them. The man could have saved himself, but he thoughtfully and nobly pushed the woman to safety and in so doing lost his own life. Then there was the young boy who carefully placed his baby brother into the hands of the fireman at the upper storey window, and then fell back into the house, overcome by the smoke and flames--though he might have saved himself at the cost of his little brother's life.

Once in a while we hear of noble “sacrifices” of this kind, and such stories tell us that the world is not all bad, but that there are some capable of extreme unselfishness in time of peril. Such examples manifest the fact that there still lingers in humanity some of the fine qualities which God placed in man in the act of creation, and also suggest what restored man will lie like when his latent powers for good once more find development in the Millennium. But Jesus’ sacrifice was more than an example—it was vicarious. The greater the sacrifice, the greater is the degree of love revealed; and His was the greatest of all sacrifices. Therefore it is that the love of Jesus ranks so high in God’s sight. There was no pride, there was no selfishness, in His love. Verily, it was the purest of the pure.

Hidden Springs of Faith. -

One of the things that reaches down to hidden depths, and up to wondrous heights, is Christian faith. The outsider does not see the source of its supply. We remember an apt story from Bunyan’s “Pilgrim’s Progress.” While in the House of the Interpreter, Pilgrim came to a grate where a fire was burning. A certain man was pouring water on the fire; but this in nowise diminished its strength, for it flamed forth with great intensity of heat. Inquiring why this was, Pilgrim was led in behind the fireplace where he discovered a man secretly feeding the fire with oil. Then the Interpreter explained that this showed the grace of God in the heart of the Christian, and revealed the fact that he was in contact with the deep things of God which no opposition could avail to destroy. Thus real faith is ever fed by deep well-springs of truth; and at the time when it is needed it is always available.

The following story once appeared in the “New York Observer”:—“In a place where we once had our home there was a spring, famous in all the country round from the fact that it was never known to fail, or even to vary to any perceptible degree, either in volume or temperature. It bubbled up at the base of a very high mountain. And there it may be found to this day, always the same, offering to every passer-by a precious draft of clear cold water.

“Other springs dry up, and even the river becomes a poor, insignificant thing, crawling along in the middle of its wide channel, the very shadow of its former self. But this spring—THE spring---keeps up its steady flow in defiance of the sun’s withering rays and the torrid atmosphere. It seems insensible to climatic changes; to it all seasons are alike . . . neighbours have great faith in this spring. They would as soon expect the mountain to be removed as not to find it giving forth its bounteous stream. And when all other sources fail them, they feel sure that they know one which will not deny their thirst

“What an illustration we have here of constancy --a spring that never fails. But so many professing, Christians are like mere surface springs, that are but the mere drainings of the upper soil. They give much promise in rainy seasons, and gush and flow in copious streams when the air is full of moisture and the ground is soaked with water. It is easy enough to be a spring then. But where are they when the dry season comes, when the sun is high and the ground is baked with heat? We may seek them, but alas, they are not to be found. When springs are needed most they disappear, and where their waters once flowed there is now nothing but arid sand. It is not so hard for them to keep appearances of spiritual strength in times of revival, but (luring the rest of the year, under the scorn or influence of the world, under the burning heat of opposition, of fiery trial, of persecution, they dry up. How is it with us? Does love remain, giving out as before the gracious influences of truth, with a meek and lowly spirit, or does it disappear and fade away in sin and worldliness?

“Oh, how good a thing it is to be a constant Christian a Christian in all times and seasons, in public and private, in all circumstances, and conditions of life. Do you know such souls---sweet tempered, gentle, gracious souls always near to God, always with their faces shining with truth as a light from heaven? You always know where to find them—at the foot of the cross—ready to give you, a weary, thirsty seeker, a precious draft of truth from the overflowing chalice of their own faith-filled loving hearts. And the reason why the temperature of the spring is always the same is because its sources are deep. It has its origin far down below the surface of the earth among the very foundations of the mountain (Kingdom) itself. It is not fed by the drainage of the surface, but by the ever-living rock-hewn reservoir down in the secret places of the Most High. All its constancy and sweetness and purity is owing to the fact that its sources are deep.

“Herein we have the explanation of a mystery in spiritual things. The faith that is firm and changes not to suit the fashion of the times, that soul is ever full of grace and truth, the character that is Christ-like, conforming not to the ways of the world, must have its sources deep--deep down in the bosom of the mighty rock. It is no wonder that many fail to walk as He walked, after professing faith in Christ.= because they are depending merely upon transitory emotions, upon shallow convictions and passing excitement. They cannot endure a spiritual drought, because they have no depth. They are not rooted and grounded in the truth. They have no real vital union with the only One who is able to keep them from falling, and to present them faultless before the presence of His glory with exceeding joy.”

Understanding the Deep Things.

A thing is not necessarily hard to understand because it is “deep.” A fifty-foot well of water is 110 harder to understand than a ten-foot well. It is no harder to understand the ocean where it is a mile deep than where it is a hundred feet deep. When a person is a Christian for a few months he is not likely to have the depth of character that he will have after years of walking in the strait and narrow way. In the latter case he has had a greater amount of experience. He can look farther down into the depths of divine love that has followed him. But it is no harder for him to understand the mystery of life, or to appreciate the divine guidance that has directed his way.

Just as there is more water where the ocean is a mile deep than where it is a hundred feet deep, so there should be more substance in the life of the Christian who has been serving the Master for years than in him who has been in the racecourse but a few months. For the former life has been deepened, broadened and enriched. The “deep things of

God” have become practical realities to him, for he has come to look “not at the things that are seen, but at the things that are not seen,” knowing that the “things that are seen are temporal, but the things that are not seen are eternal.”

“The spirit searcheth all things, yea, the deep things of God,” says the Apostle. The meaning of these words is evident, viz., that he who has the spirit of the Lord will search into the deep things of God the great vital things that God has set forth in His Word; things essential to salvation. and that reveal the plans, purposes and, above all, the character of God. Among these things are the divine attributes—wisdom, justice, love and power. These are all very deep. Some who are developed in love would quickly change their conditions on the earth for heavenly conditions, if they had the power. Well, God has the power, yet He allows conditions to remain as they are. Why is that? Because He has a wisdom that is very deep. His wisdom looks to the grand outcome of human affairs. He wants all creatures, “whosoever will,” to finally have the best.

Justice is deep. A sage of Israel once said, “Because divine sentence against evil work is not executed immediately, therefore the hearts of the sons of men are set in them to do evil.” Evil-doers do not recognise the working of the principle of justice; but in the age to come they will know all about it, and will wonder that they had not known it before. “An eye for an eye, a tooth for a tooth, a life for a life.” Thus is God’s law of justice. It is mathematically exact, and it would go hard with the sinner if love had no place in the divine programme. All who appreciate justice will practise it now, and will abhor its opposite.

God’s power is “deep” in the sense that it is immeasurable. It cannot be computed in foot-pounds of energy, - it in any earthly unit of dynamic strength. It is so great that it will reject the systems of the world that have existed so long, yea, “break them in pieces like a potter’s vessel.” It will lift mankind out of the condition into which the race has fallen. It will clothe the earth in the garments of endless praise. It will break the power of sin and death, so that these shall not exist anymore forever.

Divine Love.

God’s love, manifested in His provision for the world and in His dealings with His children, is one of the deepest of all things.

“For the love of God is broader
Than the measure of man’s mind,
And the heart of the Eternal
Is most wonderfully kind.”

A poet tells of a little child who was playing on the shore of a beautiful bay along the Atlantic. He was much impressed by the white-crested waves as they rolled in toward him. When he returned to his distant inland home, he told his companions that he had seen the sea. But how much of the ocean had he actually beheld? Only the small part that lay near the shore. The vast thousands of miles of the mighty Atlantic he had not seen, nor could he imagine its scope.

Then the poet goes on to say that in like manner we say we know the love of God; and so we do. But how much of that wondrous ocean of love do we know? Only the part that we see near the shore of our present life. The mighty ocean of redeeming love lies far and wide, filling eternity and heaven and earth with its vast tide. We know it now by a brief experience; but hereafter we shall be able to explore its heights, lengths, depths and breadths for evermore.

Other Deep Things.

While the parables of Jesus are simple stories told to teach truth, there is a depth to them that calls for thought and analysis. Without giving the matter due consideration many persons take the parable of “The Rich Man and Lazarus” as a literal statement; and by so doing they entirely miss its import. The parable of “The Sower and the Seed” also is a most comprehensive one, taking in, as it does, all those who hear the Word of Truth during this age, and setting forth their response or lack of response to the voice of God. As for the parable of “The Ten Virgins,” this, too, is a wonderful story; and its complete fulfilment evidently has not yet taken place. The “Eleventh Hour” parable seems to apply to the past and present, and manifestly the last call for workers is now going forth.

The test that God applies to the Christian is full devotion to Him, and the possession of that love that “is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; hopeth all things, beareth all things, believeth all things, endureth all things.” Those possessing such love are the ones with whom God is most highly pleased and who will win out in the end. He lets us know “the deep things of God” for the one great purpose of deepening and enriching our characters, so that we may become more God-like. If the truth fails to accomplish this in us, then we are not using the truth as it should be used. “Sanctify them by Thy truth,” prayed Jesus; “Thy Word is truth.” And Paul said, “Be ye transformed by the renewing of your minds, that ye may know what is that good and acceptable and perfect will of God.”

The “deep things of God” always maintain their depth. They never become shallow pools by the wayside. As we gaze far down into them, we behold the reflected stars of hope and promise, and can behold the image of the church of Christ as it struggles on and upward toward the goal held out before it. Always we catch the vision of Jesus as the great exemplar of divine love. His cross is there, too, and it glows with a celestial light as the world withdraws from us and we find ourselves more and more realising the divine presence. Ere long the veil of the flesh will be passed, and then we shall enter into His house above, there to feed more fully on “the deep things of God,” with enlarged capacities to receive and appreciate them.

And how we should long to be nearer to Him now, to be enriched with the heavenly treasure ever more abundantly. At times the partition that separates us from Him and His personal presence seems very thin. But in all things we

know that He is leading us, dealing with us, loving us, though still invisible to human eyes. We are glad that He is faithful, and that “none can pluck us out of our Father’s hand.” We want to sink so completely into His will that in all circumstances of life we can say:

“Nearer, my God, to Thee, Nearer to Thee;
E’ en though it be a cross That raiseth me.
Still all my song shall be, Nearer, my God, to Thee;
Nearer to Thee.”
—From “The Dawn.”

“Every hour is worth at least a good thought, a good wish, a good endeavour.”—Clarendon.

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 la) “Peoples Paper” is overdue.

Clergymen Smoking and Mawkish Hymns.

FROM Sydney comes the news that after a speaker at the Methodist Anti-Smoking League this week had declared that “three-quarters of Methodist Church ministers indulged in the vicious habit of smoking,” the league decided to change its name to that of “The Christian Anti-Smoking League.” . . . In contrast to other days, when the Methodist Conference is sitting at Wesley Church a “smoking room” is now provided for ministers.—Melbourne “Age,” June 3rd.

SYDNEY, Friday, June 5th.--”There is a fountain filled with blood, drawn from Emanuel’s veins: and sinners placed beneath that flood lose all their guilty stains.”

This verse was quoted by the Rev. N. C. Goss, of the Croydon Congregational Church to-day, in support of his statement that many hymns are “pagan, gloomy, amorous or mawkish.”

“That hymn is purely pagan,” he said. “That’s not Christianity. You find that idea in all pagan races.”

—Melbourne “Herald.”

The above extracts from recent press reports give further emphasis of the deplorable condition existing amongst professed ministers of the Gospel. In the first instance, how little the true Christian life is understood by the reverend gentlemen mentioned. Surely those who intelligently read their Bibles could never harmonise it life of worldly indulgence with that of the Lord’s and the Apostles’ they claim to follow and represent.

Our Lord’s own words are, “If any man will come after me, let him deny himself and take up his cross and follow Me”; and of Himself He declared, “The foxes have holes and the birds of the air have nests but the Son of Man hath not where to lay His head.” (Matt. 16:24, 25; 8: 20.) All the Apostles likewise set the same standard for Christian discipleship. The following are samples of the numerous quotations to be found in their writings :—”But what things were gain to me those I counted loss for Christ.. Yea, doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ.” “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” (Phil. 3:7, 8; Gal. 6:1.4.) “Love not the world, neither the things in the world. If any man love the world, the love of the Father is, not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” (1 John 2: 15, 10.) What place then should smoking or “smoking rooms” have in the lives of those claiming to be the Lord’s consecrated people?

The second statement, reported as coming from the: Rev. N. C. Goss, is even worse, as it strikes at the very foundation of the Christian’s. hope—”the blood of Jesus Christ (which) cleanseth,us -from all sin.” (1 John 1: 7.)

It is very evident that this gentleman, if-he has been a Christian, now no longer has faith in the sacrifice of Christ as being necessary- for salvation from sin and death. If the words of the hymn complained of are pagan and not Christianity,, as he says, there, it, is very strange that the Founder of Christianity and. all His inspired Apostles, as well as the faithful prophets of all previous. ages, agree in their declarations• that “without the shedding of blood there is no remission of sins.” Surely the Apostle made no mistake..when he declared, “Christ died for our sins according to, the Scriptures” (1 Cor. 15: 3) and “Neither is, there salvation in, any other : for there is none other name (than the. name of Jesus Christ) under heaven given among men whereby we must be saved” (Acts.4: 12, etc.). Well would it be for church-going people generally if their leaders who now “deny the: Lord that bought them” would frankly admit that the Word of the Lord is no longer their guide and authority behind their teachings.

Surely those earnest Christians still connected with one or another of the denominations should take note of these things, and instead of trying to correct such matters within .the systems, as in the case of the “Christian Anti-Smoking

League,” should obey the Lord’s injunction to “Come out of her, My people.” (Rev. 18: 4.) “Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord’s vengeance; He will render unto her a recompense . . . He would have healed Babylon, but she is- not healed : forsake her.” (Jer. 51.:6-0.)

“A Review of the Doctrines”

The above is the title of a little book of 92 pages written by Bro. H. J. Shearn, of England, and which makes a review of Christian doctrines in the light of “present truth.”

While there are some expressions that may not be fully endorsed, we feel sure the little work will be found helpful by the brethren generally, in that it has the truths nicely assembled in the handy size.

A supply will be on hand shortly, and in the meantime all may order who desire copies of this hook. It is very neat in appearance, being bound in green cloth and can be carried in the pocket. We are not sure of the price to be charged, but it may be about 1/6 per copy, including exchange, etc., from England., Question Box.

Question.

--in Malachi 3: 5 it says the Lord will be a swift witness against extortioners and all evil-doers. If, as we are, led to believe, our Lord has been present since 1874, how is it that evil-doers are worse now, if possible, than ever before? St. Paul also says about Anti-christ “whom the Lord shall consume by the bright shining of His presence.” In the last ten years the Papacy has been getting more power, especially in England and U.S.A., and in North Queensland they control everything, the Labour Party in particular.

Answer—A careful study of the Scriptures respecting Christ’s second coming clearly reveals the fact that He comes again secretly, “as a thief in the night,” and that He will gradually reveal His presence to His faithful people. There is much to be done before He takes His throne and begins to put the world right. The parables of Matt. 25 are given to illustrate and emphasise the teachings in our Lord’s answer to the disciples’ questions of Matt. 24: 3-- “When shall these things be? What shall be the sign of Thy presence (parousia) and of the end of the world (age)?” He was not again to come in human form: that could be located in a desert or secret room, but comes a glorious spirit; in the “express image of the Father’s person.” “in the glory of the Father and all the holy angels with Him.” He comes to displace Satan and his evil spirits and to reign instead; with His Bride, the Church, no more visible to mankind than has Satan been more powerful for good than Satan has been for evil.

The Parable of the Ten Virgins illustrates the necessity of watching and of having good supply of the holy spirit, and shows the testings that will separate the wise from the foolish virgins. The Parable of the Talents shows how the Lord will first reward His people according to their faithfulness in the use of their talents. First; the dead in Christ shall rise, receive their rewards and “enter into the joys of their Lord.” Then those that remain in the flesh as they reach the end of their earthly course receive their rewards and are “changed in a moment” to be “with the Lord in the air.”

When all this is accomplished, when “the Bride has made herself ready,” the third Parable of the Sheep and Goats will begin to have fulfilment—the Millennial reign will commence as verse 31 says, “Then shall He sit upon the throne of His glory,” and all nations will then be dealt with. Not until the Church is complete need we expect the fulfilment of Matt. 24: 30, “Then shall all the tribes of earth mourn and they shall see (discern—realise) the Son of Man coming in the clouds (troubles) of heaven with power and great glory.”

That will be the further development in connection with Christ’s presence. That is what Paul refers to in Rom. 8: 19, 20—the whole groaning creation waiting for the manifestation (revealing) of the sons of God. That is when the bright shining, “the Sun of Righteousness,” will arise and scatter all the vapours of superstition and errors and completely destroy the “man of sin,” the “mystery of iniquity” the great Papal system, the Roman Church.

It is a mistake to think that “because we are undoubtedly living “in the days of the Son of Man,” which correspond to “the days of Noah which were before the flood,” that the new age—the Kingdom age—has begun. No, not until the great flood came and destroyed the “old world” did this “present evil world” begin, and not until this “present evil world” (2 Peter 3) has ended in the fiery time of trouble, will the “world to come wherein dwelleth “righteousness,” begin. Then Satan and his wicked spirits will be bound and all evil restrained. No more will “the wicked prosper as a green bay tree,” but “the righteous, shalt flourish as the palm.”

No doubt all long for the Kingdom and our finite minds take small views and expect things in a hurry, but the great “Divine Plan of ‘the Ages’” progresses in stately step-pings, and even seeming delays are but working out the Creator’s great designs.

Watching Unto Prayer.

(1 Peter 4: 7. Convention Address.)

We would examine the subject of our talk we all will have vividly brought to our remembrance the many texts closely associated with this topic, and additionally the many exhortations of our Master to His church to “watch and pray.” But to introduce our subject let us read A-Peter 4: 7—“But the end of all things is at hand; he ye therefore sober, and watch unto prayer.” Since,

Matter so important is enjoined on the household Of faith, it surely behoves each and all to discover for what is one to watch, and how to watch; and for what is one to pray, and how to pray.

We are fully aware that “to watch” is really to be, awake, alert, ready, closely observing, to be on guard, to be vigilant and wary. And likewise we all define prayer as desire, or to earnestly petition. One poetic phrase defines prayer as “the sincere desire of the soul, either uttered or unexpressed.” ‘ If this be true, and we believe it is, then every human being at some time or other is in an attitude of prayer, since prayer is desire—sincere desire. But -that is a little beside our point, for when we infer “prayer to anyone we generally associate it towards ‘,Cod, as our Scriptures affirm—”Let your requests ,(desires) be made known to God.” (Phil. 4: (I.) However, we believe many are in this condition of prayer, but for some reason do not see the necessity for watchfulness, or as our text says, of sobriety--attentive to the outcome of our prayers. Here is one prayer of an earnest soul :—

A PRAYER FOR LIGHT.

“Life! great mystery! Who shall say
What need bath God of this poor clay?
Formed by His hand with potent skill
Mind, matter, soul and stubborn will;
Born but to die: sure destiny—death.
Then where, oh! where this fleeting breath”
Not one of all the countless throng,
Who lived and died and suffered long,
Returns to tell the great design
That future, which is yours and mine.
We plead, O God! for some new ray
Of light for guidance on our way;
Based not on faith, but clearer sight,
Dispelling these dark clouds of night;
This doubt, this dread, this trembling fear;
This thought that mars our blessing here.
This restless mind, with bolder sway,
Rejects the dogmas of the (lay
Taught by jarring sects and schools,
To fetter reason with their rules.
We seek to know Thee as Thou art
Our place With Thee—and then the part
We play in this stupendous plan,
Creator Infinite, and man.
Lift up this veil obscuring sight;
Command again: “Let there be light!”
Reveal this secret of Thy throne;
We search in darkness the unknown.”

We wonder whether the writer of this prayer fulfilled the other portion of necessity in prayer—watchfulness. If so, we are confident that the light desired would be revealed in the “Light of the world”—Jesus. (John 1:8, 9.) The many other desires of the prayer, too, would be granted in (his time, and the “Plan of the Ages” would unfold its mysteries and treasures, and the eye of understanding would be enlightened, to know something of the unsearchable riches of Christ.

It grieves us though, that because of sleepiness, or drowsiness, many of the groaning creation have such a prayer dwelling in their hearts, and do not find the answers. How many, like the writer of the above, are thirsting for the waters of life? We do not doubt the earnestness of those who pray in such manner; we do not disbelieve that their words are the “sincere desire of the soul.” Now, as the Scriptures affirm that God is “able to do exceeding abundantly above all that we ask or think,” and our Lord commissioned us to “ask and it shall be given you; seek and ye shall find ; knock and it shall be opened,” etc., if we do not realise these promises there must be something wrong, either with us or our prayers—possibly “we ask amiss.” Perhaps the fault is suggested in I John 3:22—do we keep His commandments? Do we practise those things pleasing in His sight? Surely one of His commandments was “watch and pray.”

If we are convinced that our prayers are not answered and we still grope “in darkness the unknown,” let us discover why. Perhaps the answer is delayed because we are not asking according to God’s will for our welfare, or maybe the flesh is weary, like in Gethsemane when the Apostles were asked to keep watch—how drowsy and sleepy they became. And this, we believe, is the very reason ninny are not partaking of God’s favour to-day they do not watch! If we pray and do not watch, we lose the greater part of the blessing that God wishes to give, and will never know whether our prayers are heard.

Let us retrace our thoughts again to the beginning of our topic--“prayer is sincere desire.” Vain repetitions, however

scripturally correct in word formation, will not avail us anything. Our prayers must be sincere desires. Could we examine, with profit, some of our prayers? We pray, "Thy kingdom come, Thy will be done"; do we watch to recognise our part in "what manner of persons we ought to be in all holy conversation and godliness, looking for and basting unto the coming of the day of God." It is by such observation that we discern the blessing derived from this portion of a prayer.

Briefly it means, that, if when we pray "Thy kingdom come and Thy will be done," we are solicitous for others, and ready to help others enter that kingdom, the blessing is ours.

Two illustrations of the subject are contained in Luke 10:2 and Eph. 6: 18, 19. In the former we hear the Lord soliloquising respecting the harvest, and enjoining the disciples to pray that the Lord of the harvest would send forth labourers into. His vineyard. It looks on the face of it that they were telling God what to do. Having in mind the other part of our topic, of watching, we can see that the prayer was instituted on their behalf, and if they were watching unto prayer they would quickly see their part in the request they were making. It ended in a manner that showed their watchfulness, for were not these very disciples the chief instruments, or labourers, in the harvest that was then ready for reaping? Truly their watching demonstrated the sincerity of their prayer. In fact, 0, referred to, was the Apostle Paul soliciting prayers in a meditation of weakness? Or was he not rather instituting a prayer, that if really offered with sincere desire, would open the eyes of his brethren in Ephesus to observe their part in the ministry he was so privileged to bear and faithful watchers would quickly grasp the opportunity offered in cooperating, that he might indeed "make known the mystery of the Gospel"?

We pray "forgive us our trespasses," but if we do not watch for the conditions of forgiveness, we will not know whether our faults are forgiven. We pray for a larger measure of the holy spirit, in order to be more fruitful. Failure to watch for the opportunity of being less filled with our own spirit, less filled with the spirit of the world, and less under the influence of the Adversary, would result in a prayer being unfulfilled. We- pray for more peace, but if we are not awake to use ,profitably the peace we already possess, how can we expect to inherit more? We pray for more joy, for "love rejoiceth in the truth." Should we still take pleasure in iniquity, is it possible to receive more- joy?

We know there has been much controversy regarding which is most essential in the development of the Christian character—character-building or doctrinal soundness. We believe that one is as essential to the "man of God" as the other; and likewise in the matter of prayer. If we do not closely observe the result of our prayers, we are wasting much time.

An illustration 'of how needful watching is associated with prayer, was uttered at a Convention some years ago. One Brother asked the question in regard to prayer: "Did you ever pray when trying to catch. horses?" Possibly few of us have had such experience, but we can sympathise with our Brother in the difficulty of reining in some fractious animal. And so great apparently was the task that he resorted to prayer. He possibly managed the task successfully by perseverance in the right manner, and the accomplishment was due, no doubt, in no small measure to his watching. He 'was watching in harmony with his desire, and when the favourable opportunity arose, he (lid his, part in the matter concerned.

Another instance, related in the daily press, is as follows :—A doctor was summoned to a child with a chronic illness. He was too late to save the little one. The grief-stricken mother declared, "The Lord's will be done." The physician commenting' on the case declared it was neglect largely that caused the child.; sickness, so if the mother had watched regarding her obligations, probably the Lord's will would -have been sweeter for her.

The point to ask always is, what is our part? And so, if "prayer is appointed to convey the blessings God designs to give," let us watch for them, for do we not all knowledge "God moves in mysterious ways His wonders to perform"?

We pray comfort. If we use this blessing we will receive, comfort, for it is given "that we may comfort others in trouble by the comfort wherewith we ourselves are comforted of God." We pray to "endure hardness," and to be strengthened that we may wage a better warfare. Not watching unto prayer in this particular we soon would be offended because of conflicting views, or opposition from one of the many quarters that continually beset us. Sincere prayer in the request of any matter entails that we should be on watch. Are we troubled? Are we afflicted? In these matters there is much scope for growth to be made, in harmony with our prayers in which we ask for patience.

Another matter we all are concerned with is our endeavour to keep the unity of the spirit in the bond of peace. We could hardly assert our genuineness in this request if we loved rather a factious spirit, debating, or a continual stirring up of strife, striving about many words, ever learning and never able to come to a knowledge of the truth. Again, we pray and sing, "Let us pray for one another." This prayer is without effect if we do not closely observe the opportunity for fulfilment; being asleep as regards such a request, we never would recognise an opportunity for assisting one another. A similar thought the Lord must have had in mind is recorded in Matt. 5:44. Om prayers would not be that our enemies might continue to be enemies, but watchfulness on our part would quickly discern the moment that we might be of use to assist our opposers to come to a better understanding of the Lord's graciousness. "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men."

The Apostle says, "Pray without ceasing" the necessary labour in such a matter would be our watching- in the same, and grasping as we see the opportunities of bringing every desire of ours in armony -with God's will, that we may receive the abundant entrance into the Kingdom of God's dear Son.

Let our prayers be no "lip service" (Isa. 29:1:1), for "whosoever offereth praise glorifieth Me," and we want the "words of our mouths and the meditations of- our hearts" to be the showing forth of the,"abundance, of the heart." Much harm could be, done by-merely a lip service in the matter • of prayer; harm to both the utterer and the hearer. There would he no watching on the part 'of the former, and the latter would be inclined to not recognise the genuine

when contact is made with such, associating it 'rather with the insincerity of those who practise prayers to, be heard of men. Prayer is not a matter of eloquence, but as before stated, sincere desire.

In all and sundry who in diverse manners and various tunes pray and desire ever so small. a blessing, even in the matter of food, let us watch to fulfil our part in the matter, and God will be quick to answer on His part. Some pray and do not watch; others watch and. do not pray.'

And in this connection, as we review our text again; we would, note in respect of "the end of all things is at hand," that many watchers see the fulfilment of Luke.21:: 5416. But so many, watchers often forfeit much peace, as our hymn puts it, and needless pain is borne because we do not take it to the Lord in prayer.

. Now, I have a secret : Some pray,. some watch and consequently receive the blessings associated in watching unto prayer. But they still- lack the chief blessing and that is that after certain requests are granted-they are not used profitably, as all bequests should. Let. us not forget the law 'of- the Kingdom"Freely-ye have received, freely give."

In conclusion,-prayer is a privilege of which God *ants us to. avail ourselves, not •that he does •not know our desire, but rather that He. wants us to watch for the answer :and-there by become familiar with.His ways and, how He deals with us, that we may be wise in His will,-both in our own-behalf and additionally for others, so- that all may "watch, and pray."

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About the cherished hopes that lie crushed lifeless at your feet,
The golden dreams left unfulfilled—the labour incomplete.
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You would not miss the joy and peace of walking at His side,
Of finding tempest changed for calm, and sorrow sanctified.
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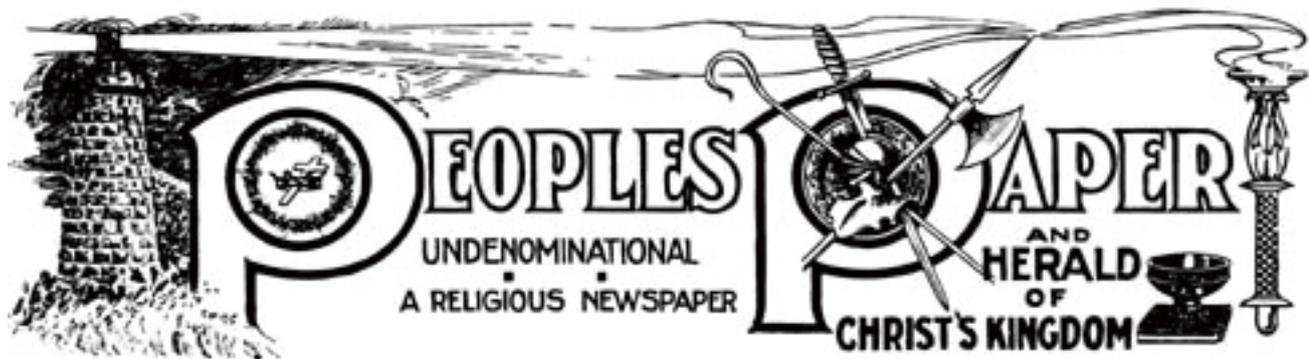
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Signs of Christ’s Presence.

(Convention Address : Continued from last Issue).

THE great tribulation of this “winter” time is to be unprecedented ; and our Lord’s assurance is, that nothing to compare with it has or shall ever come upon the world. This positively identifies His language with the trouble at the close of this Gospel Age, of which the prophet says, “At that time shall Michael (Christ) stand up . . . and there shall be a time of trouble such as never was since there was a nation.” (Dan. 12 : 1). It identifies it also with the period mentioned in (Rev. 11 : 17, 18), when “the nations were angry and Thy wrath is come, and the time of the dead that they should be judged.” So great will this trouble be that without some restraining power to cut it short the entire race would eventually be exterminated. But God’s power is exerted on behalf of His saints ; and for the elect’s sake those days shall be shortened. Rev. 7: 1-3 gives us the picture of the four angels standing on the four corners of the earth, holding the four winds to prevent them from “blowing” on the “earth” (society), “nor on the sea” (the restless masses of mankind) “nor on any tree” (church system). Then is seen in the vision another angel having the seal of the living God, and he cries with a loud voice to the four angels, “Saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads.” It would seem that we are now living just at this period when the destructive forces which will ultimately precipitate the great time of trouble are being restrained—“for the elect’s sake”—until the servants of God have all been sealed in their foreheads ;—given an intellectual appreciation of the divine plan and purpose.

Verses 23-25. “If any man shall say unto you then, lo, here is Messiah, or there, believe it not. For there shall arise false Messiahs, and false teachers, and shall show great signs and wonders; insomuch that if it were possible they would deceive the very elect.” The deceivers here described are not the fanatics who from time to time have claimed to be Christ and have deceived but few. The Anti-Christ, the great deceiver, the Papacy, the great mother of harlots and her apostate daughters would seem to be here indicated.

Various Protestant denominations, although they acknowledge no head except Christ, nevertheless practically make their Synods, Conferences and Councils into heads, from which they take their laws, usages and confessions of faith, instead of the one only Head of the one true Church. It may be that there will yet be further deceptions by false

teachers claiming special power and showing great signs and wonders which, if it were possible, would deceive the very elect. How each of the Lord's people will need to watch and "prove all things," holding fast to that which is good.

Verses 26-27. These verses show that our Lord at His second presence will not again appear as a man, that they could say, "He is in the desert," or that, "He is in the secret chambers." If anyone should tell us that He is here or there, that He can be located anywhere, then we are not to believe them. The presence will be everywhere, just like the sunshine that comes from east unto the west. The word "lightning," used in the authorised version, allows of a wrong thought, and has misled many to think that the Lord will come like "lightning," which stays not a moment. The Greek word means "bright shining," and is so translated in Luke 11: 36. It is used in Revelation for lightnings, but it undoubtedly here refers to the "bright shining" of the Sun of Righteousness. It is a beautiful illustration of the presence of Christ. Those awake and watching may see the glories of the rising sun for some time, even before it rises above the horizon. How it dispels the gloom and darkness, just as the Sun of Righteousness arising will disperse the dark night of sin and sorrow, of superstition and error, and bring healing in its wings.

(Mal. 4: 2). Thus the Lord would guard us from the many deceptions which were to be, and undoubtedly are, prevalent in this, our day. The question of the disciples was, "What shall be the sign of Thy 'parousia'—presence"—not a sign of His arrival and departure, like the lightning. The Lord adds, "So also shall the presence of the Son of Man be." Lightning has no presence; it is simply a flash and is gone.

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

Verses 29-31. The tribulation "of those days," would seem to refer to the tribulation of God's people during the dark days of Papal persecution; and should be distinguished from the tribulation at the end of those days, in which this age and harvest will close. The great desolating power of Papacy was broken by Napoleon, who marched to Rome, and took the Pope prisoner. Papacy's power to "tread down the saints" was broken in 1799. Then there have been the literal demonstrations, in the literal heavens in the notable dark day of 19th May, 1780, when the sun was darkened, and in the wonderful showers of falling stars of 13th November, 1833, as though to draw attention to the more important fulfilment of this prophecy in the fact that the Gospel light has been darkened by false teachings, such as Evolution, Higher Criticism, etc., and that the clear shining of the writings of the apostles, the twelve stars, has been beclouded by destructive heresies.

In the Scriptures the sun, as a symbol, would represent the light of the Gospel. The moon would represent the Mosaic Law. The stars as symbols represent the inspired teachers of the Church—the Apostles. The heavens represent the ecclesiastical powers of Christendom.

We can see how the clear sunlight of the Gospel has been darkened by the false teachings of Evolution and Immortal Soulism.

The Apostle Peter foretold that there would be false teachers among the church who would bring in false teachings even denying the Lord that bought them.

The teachings of the inspired Apostles are not now recognised as the guides or stars of the nominal Christian Church but, as it was foretold, many are departing from the faith and giving heed to seducing spirits and doctrines of devils. There is much of the form of godliness, but denying the power thereof. Higher Criticism has done much to undermine true faith in God. False teachers (stars) have taken the place of the true stars (the Apostles).

But there comes a time at the end of the Gospel Age when the powers of the heavens (the religious systems) are to be shaken. There has now been a general disintegrating process at work throughout

Christendom. When we see such processes at work we may take that as a sign of His presence. This is in line with our Lord's parable, "Let both (wheat and tares) grow together until the harvest" (the end of the Age), when He would send His messengers to gather the tares in bundles to burn them, and to garner the wheat.

We should bear in mind that the whole of this prophecy was given in answer to the question, "What shall be the sign of Thy presence?"

Our Lord's answer assured them that His people would not be left without a suitable and sufficient sign; but of its character He said nothing. "Then shall appear the sign of the Son of Man in heaven." It will be a sign which only the faithful, humble disciples will be able to discern. It is in the symbolical heaven that this sign will appear, the same heaven which the previous verse tells us is to be so terribly shaken as to shake out its stars. It is in this heaven, among the professedly spiritual class, that the sign or evidence of our Lord's presence will first be apparent. In Luke 12: 37 the Lord 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." The clear unfoldment of the Divine Plan—the rich spiritual feast set before the Lord's people during the past half-century is an evidence of the Lord's return.

Also the judgments upon nominal Christendom is another sign of the Son of Man — a sign of His presence. In one of His parables in Luke 19: 12 the Lord said, "A certain nobleman went into a far country to receive for himself a Kingdom and to return." It would seem that the return of the nobleman of this parable represents the second coming of our Lord; His first work at His return was to deal with His servants, rewarding those who had made faithful use of their talents, and taking away the privileges of those lacking in appreciation. "Judgment must begin with the House of God," and while the clear knowledge of the Divine Plan which comes as the result of the Lord's presence, brings joy and comfort to His faithful, humble followers, at the same time it causes confusion among the clergy class, because

they cannot reconcile their doctrines and practices with the truths now due to be understood.

The realisation that the Lord is dealing with His servants and separating the wheat from the tares is an evidence, a sign of Christ's presence.

“Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven.” (Verse 30).

The tribes of the earth will not be able to see the sign, which only the faithful followers of Christ will discern. On the contrary, they will see the clouds of trouble and confusion in which the heavens and earth will be so severely shaken; and at that time also there shall be a general mourning of all, incident to that great time of trouble which marks the end of the present dispensation.

Verse 31 is a brief description of the harvest work; the closing work of this present dispensation. We can see that this harvesting work has been progressing for some considerable time now. The Lord's true people are being gathered out of Babylon, and away from her confusing theories; they are being gathered from the four winds—from the four corners of heaven—nominal Christendom. Can we not see this gathering work in progress? Is not the message of present truth gathering the Lord's people together unto Him? And is not this condition of things a sign or proof that we are living in the harvest period of this Gospel Age, and that Christ is present as the Great Chief Reaper? (See Rev, 14 : 14-16).

Verses 32-35 give another sign, this one on earth. The separating of the wheat from the tares is a work in the “heavens”—the religious world. The sign of the fig-tree budding is of the earth, and refers to the nation of Israel, which must come again into divine favour. The cursing of the fig-tree by our Lord just previous to the giving of this prophecy—seems to be a picture of the casting off of the nation of Israel—their rejection by our Lord because of their unfaithfulness, God's special favour was withdrawn from Israel as the Lord said, “Behold, your house is left unto you desolate.” But this does not mean that God would never show the Jews any further kindness or favour. No, as Paul says, this nation of Israel is beloved for their fathers' sakes. God had made certain promises to the fathers of Israel. To Abraham it was promised that through him and his seed a blessing would come to all the families of the earth, and as the time draws near for the fulfilment of that promise, we see preparations being made to carry it out. We can see the budding of the fig-tree—the awakening of the Jewish hopes and aspirations toward national life. Much has already been done to establish the Jews in Palestine again, but still a great deal remains to be done by way of removing the blindness from their eyes. The fact that indications of God's returning favour to the Jews can be discerned, is another sign of the near approach of Christ's Kingdom. “When ye shall see all these things know that it is near.” The generation seeing all these signs of Christ's presence shall not pass until the great time of trouble has occurred, and the Kingdom of Righteousness and Peace has been established.

Verses 36-39. These verses clearly indicate that just as Noah was a preacher of righteousness for 120 years before the flood, so Christ would be present for some time before the great calamity which is to destroy the world systems of this evil day. Noah preached and warned, but they went on with their own selfish pursuits, regardless of the message they “knew not.” 2 Pet. 3: 3-7, 10, 12, 13, foretells similar conditions, and are not these conditions with us to-day? Luke 17: 26, 27 also mentions the conditions in Sodom and Gomorrah, and they also refused the message in the days of Lot, and both Matthew and Luke state that “as it was in the days of Noah,” and “as it was in the days of Lot, so also shall it be in the days of the Son of Man.”

Thus the Scriptures clearly declare that Christ would be present for some time prior to the great calamity, although only the watchers would know of His presence. All others, as in the time of Noah and Lot, are not to know, The world goes on in its usual way, unaware of the Lord's presence until He reveals Himself in the fiery judgments of the great time of trouble. (See Luke 17: 28-30). This Scripture speaks of the time when the Son of Man is revealed. In 2 Thess. 1: 7 we read that the Lord Jesus shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. It would seem that our Lord's reference to the deliverance of Lot out of Sodom, and the fiery destruction that came upon that city immediately afterwards, is intended to mean that as soon as the last members of the Church finish their earthly course, the great time of trouble will burst in all its fury. “Even thus shall it be in the day when the Son of Man is revealed.”

Verses 40, 41. These verses show a separating work going on amongst the professedly spiritual class. “Two in the field” would represent a class in the field of labour in Babylon; “one shall be taken”—(gathered with the sickle of truth); “the other left.” “Two grinding at the mill; the one taken and the other left.” The Lord knoweth them that are His, and all his faithful people will be drawn to Him during this Harvest period of His presence.

Verse 42. Here our Lord emphasises the need for watchfulness, for no one would know the day nor the hour of the Lord's arrival, nor of the actual time when the great time of trouble will overwhelm the world.

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

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

Verse 44 indicates the need of continued watchfulness. “Be ye also ready; for in such an hour as ye think not the

Son of Man cometh.” (See Rev. 3 : 3 Diaglott).

Verses 45-47 speak of the blessings that accompany faithful service. The faithful, loyal servant will be made ruler over all the Lord's goods. He will have clear understanding of things new and old, and will be able to minister the truth to others of the household of faith, giving them meat in due season.

Verses 48-51 give us a warning of the danger of falling from our steadfastness. If we should lose faith in God, and lean to our own understanding, there is the possibility of becoming blind to the signs of Christ's presence.

The smiting of fellow-servants would indicate a loss of grace' on the part of those so doing; and eating and drinking with the drunken would mean having fellowship with those who are intoxicated with the wine of false doctrine.

How we each need to heed the Master's direction to watch and pray and keep our hearts in the attitude of faith and trust, so that we may be counted worthy to continue to enjoy the light of the Master's presence. Those who grow careless and neglectful are in danger of losing the light and of suffering the disappointment of having their portion with the hypocrites.

Faith and Feeling.

FEELING should never be mistaken for faith, yet there is as much connection between faith and hallowed feeling as there is between the root and the flower. Faith is permanent, just as the root is ever in the ground. Feeling is casual and has its season. Just as the root or bulb does not always shoot up the green stem and beautiful flowers, so faith does not always produce ecstasy of feeling. Our faith may be just as strong when we are despondent as when we are filled with joy. As we feel the calamities of war, the pangs of disease, and the hardness of poverty, our feeling sinks down to zero, while our faith may be as firm as the granite that underlies the cloud kissing hills. Measure not God's love and power by your own feeling. The sun shines as clearly in the darkest day as it does in the brightest; the difference is not in the sun, but in some clouds that are between you and the sun. So God loves as well when we see not the brightness of His countenance as when we do.

If our faith is founded on the immutability of God, our Christian life and love will flow steadily on like a deep river, not easily affected by a cold blast nor obstructed by despondencies.

Moses was not governed by feeling when he stood on the margin of the Red Sea, neither was Abraham when he offered up Isaac, nor Israel when they compassed Jericho seven days.

Have faith in God, move forward all along the line, and we shall have the victory.—Selected.

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

ANOTHER year for the Berean Biblical Institute has terminated with the close of April, and it is with thankfulness to the Lord for all His continued blessings over the past twelve months again, that this report is placed on record for the benefit of our readers and helpers in the work. 'While the assistance of the dear friends generally has no doubt been rendered as unto the Lord Himself, the opportunity is taken of expressing our sincere appreciation of all the loving co-operation on the part of those having the talents and who have used them in the service of the Lord. Many are the privileges granted to those who, like the Apostle, delight "to spend and be spent" in the cause of truth.

Each of the branches of service have continued nicely, even though not in big ways — we are still in the day of small things, and as it was with our Lord, so it is felt now that nothing is too small, if it be of service to our brethren scattered here and there, and also to those still desiring the comfort of heart and mind which the truth alone can give.

A goodly number of the friends have availed themselves of our stock of Biblical literature, including various translations of the Scriptures, Concordances, Bible Studies and Booklets, which are supplied on almost every Bible topic. Recently the edition of pocket "Daily Heavenly Manna" has become almost exhausted, making a second edition necessary, and which is now in preparation at the printers. These new books should be ready in both leather and cloth binding in the course of a few weeks and some improvement will be found in the binding of the cloth books, thus making them more durable. Friends able to dispose of these "Manilas" in quantities, also any of the other Bible helps, are asked to write us for particulars of this work. An announcement in regard to the greatly reduced price of "Studies in the Scriptures" will be found in this issue.

The "People's Paper" has continued to take its message to all desiring it, irrespective of whether the yearly subscription could be provided or not. The number of subscribers to the "Paper" remains about the same, but more are now on the free list. This expense is made up from the Tract Fund, and it is thought that more of our readers could probably help towards making the "People's Paper" self-supporting by encouraging others to subscribe. What is done by some friends in this way is much appreciated, and back numbers and extra copies of current issues of the "Paper"

are provided free to those who can help by passing them out, and all are welcome to forward lists of the names and addresses of likely cases of interest. We assure all who, not being able to provide the subscription, are receiving the "People's Paper" free, that they are very welcome to have it continued, and all that is necessary is to let us know of the desire to receive it regularly.

In the witnessing work, all the methods of past times 'have again been used to advantage, as quite a number of new cases of interest have been found through the free literature coupons and general tract distribution. Most of our friends are acquainted with the coupon system, and it is a first-class means of reaching people who are desirous of understanding the Bible message of salvation. The brethren in Adelaide, South Australia, have been doing a good work with the coupons, in addition to our efforts; others may also like to co-operate. Supplies of tracts may be had by all who will wisely distribute, and so, those who possess a talent of time only, may engage in this service. A letter in the "Correspondence" from a Brother in Canada, who is diligent in the witness work there, will be of much interest.

The Tract Fund Account which follows indicates the amount of financial support received from the brethren towards the general work, as also the items of expenditure for the same period of time. No doubt the donations received represent many sacrifices of the earthly good things and these voluntary offerings have been used as wisely and economically as we know how, in the service of the Lord. It will be noticed that the balance at credit of the Tract Fund has fallen considerably, as the expenses exceeded the amount received by 119/14/2 over the past year, but we are glad to have been able to meet all requirements for the free literature, etc.

The kindly messages from the brethren bringing good wishes and assurance of their prayers for the Lord's blessing on the work are very encouraging, and we trust for that continued interest on our behalf to the end that the Lord may be glorified. Our prayers are also offered and efforts directed on behalf of all the Lord's dear people wherever situated for their highest good. "Now our Lord Jesus Christ Himself, and God, even our Father, who bath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

TRACT FUND ACCOUNT.

To Balance Carried Forward ..	:	133	17	5
Donations Received ..	:	96	18	2
		<hr/>		
		1130	15	7
		<hr/>		
By Coupon Advertisements and Pilgrim Work		19	0	10
		13	1	2
Free Tracts and Deficiency "People's Paper"		62	18	10
General Expenses (Office, etc.) ..		31	11	6
		14	3	3
		<hr/>		
		1130	15	7
		<hr/>		

"DAILY HEAVENLY MANNA."

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This Book, with Scripture text and helpful comment for every day of the year, is well known amongst the truth brethren.

Every Christian should use this "Manna" daily.

Bound in strong cloth, black or dark green, gold stamped, and posted to any address-1/9 per copy.

In good black leather covers, nicely stamped in gold, either red or mottled edge,-2/6 per copy, posted. (Reduction in price for three or more copies).

Christ is come to he my Friend,
 Leading, loving to the end;
 Christ is come to be my King,
 Ordering, ruling everything.
 Christ is come! Enough for me,
 Lonely though the pathway be.

F.R.H.

Correspondence.

Canada, 11th April, 1936. Dear Brother,

Loving greetings in the name of our dear Lord and Head!

Thank you very much for the little parcel of cards and papers, which arrived safely to-day — also for your very kind letter.

Just a few words to explain about our renewed efforts. For some little time past we have wondered just what we could do and what the Master would have us do — in His service here in this District. Our friends in the I.B.S.A. (now called Jehovah's Witnesses) have made themselves very unpopular with their high-pressure sales methods—and have brought reproach on the Truth and all things pertaining thereto. For many years we have been known as Bible

Students in this District — in fact — we were the first to start the work in this District and hold classes, with the result that though we left the I.B.S.A. many years ago—still the people at large do not quite understand what the difference is—and while some notice a difference, still they are very reluctant to accept any tracts from us—as they are prejudiced against Brother Rutherford and the methods of his followers.

We, therefore, gave the matter very serious and prayerful consideration, and finally decided that we would adopt our dear Brother Russell's method—when he changed the name of the volumes from the Millennial Dawn to the Studies in the Scripture—and so we decided to take ourselves right out of the picture altogether. We rented a Post Office Box and had letterheads prepared. Then we obtained 500 of a set of six tracts from “THE DAWN” office—and we selected, for a start, fifty of the most sincere and reasoning minds in this locality—and we commenced to mail them ONE tract each week, regularly, with our own rubber stamp thereon—and kept it up until the full set of six was mailed. The regularity of the work has already had some results. We have been requested for copies of “GOD AND REASON,” and been advised what a comfort some of the messages have been, and others have said that the regularity of the tracts made them that they went looking for them and sat down and read them before doing anything else.

You are, no doubt, in receipt of some of these tracts from the “DAWN” office. They are got up very much along the line of your little tract, “THE VOICE”—they are just the right size for handling in the way we have been doing. That is why we like your little tracts, and we hope to be able to obtain a supply of yours to follow on with this work which we have commenced. Our circulars went out (1) “The Divine Plan”; (2) “Earth's Coming Glory”; (3) “The Soul Defined”; (4) “The Resurrection Hope”; (5) “Coming Back from Hell Soon”; (6) “Why Not Live Forever?” This last tract went out this week. Then next week (D.V.) we are following it up with a letter—as per the attached copy—and to those who reply we are intending mailing your little tracts: “A Blessed Hope for Suffering Humanity”; “Why Sorrow, Sin, Death and Evil are Permitted”; “All Flesh Shall See the Salvation of our God”; just as long as our supply lasts out.

Of course, dear Brother, we are fully aware that this is NOT a sowing of seed, because the time for the sowing of the seed is past; but, we might be able to glean another grain of wheat. The Lord richly blessed our deliberations last year, and gave us the privilege of gleaning ONE grain of wheat into His garner—and, additionally, we are able to give a little message of comfort and joy to some poor hearts in these dark, troublesome days, when people are so severely bewildered. Furthermore, we KNOW the DARK NIGHT has not, AS YET, set in, when NO MAN can work. We realise that — that time is very close — BUT IT HAS NOT STRUCK THIS PLACE AS YET—and so we are trying to do as the Scriptures advise: “In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike, good”; therefore, “Whatsoever thy hand findeth to do — DO IT WITH THY MIGHT.” Therefore, dear Brother, we ask an interest in your prayers, and thank you for your help in doing a little service in the Vineyard—and if, as you state, we have a slight balance in our favour—could you mail us some more tracts and use the balance to cover postage?

With much Christian love to you and all the dear ones over there; I am, by His kind favour,

Your Brother in Christ.

[A supply of tracts has been gladly forwarded to our Brother in Canada].

England, 30/3/36.

Dear Brother in Christ,

Loving greetings in His precious name. Many thanks for sending “Foregleams” to Canada, also for our four received to-day. We are enjoying the study of these books daily with those who are coming along in the truth, as it is put so simple and easy, and the questions are so good.

Would you kindly send some of those free tracts you mention in your leaflet, which was around the books; they are just what the poor world needs—“God's Great Plan of Salvation”; “Our Lord's Return”; “Where are the Dead?”; “All about Hell”; “Our Lord's Parables.”

Praying the Lord's blessing on your work and labour of love.

Your Sisters by Grace Divine.

Victoria, 7th May, 1936. Dear Friend,

I am sending you payment for “People's Paper,” which I continue to find both helpful and instructive, and please send a copy of “Plan of God — In Brief” to the address as under. I hope the message in the little booklet may be to him as seed sown on good soil.

From Your Brother in the Lord.

Victoria, 14/5/36. Dear Brother,

You will please find enclosed — for payment of the “People's Paper” for another term; the balance you may use for what purpose you deem necessary.

I greatly appreciate the little paper, and look forward to its arrival; I enjoy reading the thoughts there expressed, and often find helpful aid from them.

In this time of doubt and trouble is it not splendid to be able to look forward to the one sure hope in Christ our Lord? May all things be prosperous with you in your work, and God's blessing be with you.

Yours in Fellowship.

South Australia, 5th May, 1936. Dear Brethren,

I received the papers "Oath-Bound Covenant," in good order, and thank you very much for same, and please find a postal note, value — to be donated for the general work of the Institute.

Trusting you are all well and rejoicing in the Lord and His glorious promises, with Christian love from Sister and myself.

Yours in the Anointed.

Wisdom.

(Convention Address.)

"The reverence of the Lord is the beginning of wisdom."--Psalm 111 : 10.

SOLOMON, generally referred to as the wise man, writes : "The commencement of wisdom is the fear of the Lord and the knowledge of the Most Holy is understanding . . . Give to the wise instruction and he will become yet wiser, impart knowledge to the righteous and he will increase his information." (Leeser.) How may we obtain this wisdom? (See Job 28: 12-15, 20, 21, 23, 28; Prov. 1: 5, 7; 2 : 1-12.)

From these passages of Scripture we are advised respecting the beginning and a measure of development of wisdom. Then the Apostle James gives us some advice how to gain wisdom. (James 1: 5, 6.) We may rest assured that the Lord would grant the right kind of wisdom, but we need to know how to ask for it, otherwise it would not be extended to us. The Apostle says we would need to ask in faith, nothing wavering. Such as would ask for knowledge out of vainglory would certainly ask amiss; only by having a truly humble mind, in all sincerity, could we expect wisdom from the Lord.

The Apostle Peter says : "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." How necessary that we might all have this lesson deeply impressed upon our hearts and minds, that it may be true of us and we in harmony with the instruction—"In all thy ways acknowledge Him." While such an acknowledgment of the Lord is proper in all the affairs Of life, it certainly is especially appropriate in connection with the study of the Divine Word and in any attempt to give an interpretation thereof.

May we always acknowledge Him—His Word and His arrangements in connection with His truth, To whatever extent self-seeking is indulged in, and the honour of men is craved, while the Lord, as the fountain of wisdom, and the channels which He uses in dispensing His truth are ignored or belittled by any of us, to that extent we may be sure we are in a dangerous situation and cannot make real progress in the right way.

Who could choose more wisely, or as wisely as God? The Apostle James says, "The wisdom from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." First it is pure --that is, it is sincere, honourable, guileless, open; it loves the light, being utterly opposed to secret and underhand works and ways. Further, this wisdom is peaceable—that is, as far as it is possible in harmony with purity and honesty. It loves peace and unity ; but as wisdom is first pure, it can only be fully at peace and in harmony with that which is pure, honest and good. Then, it is gentle—it is not rude, coarse, rough and cannot sympathise with such methods and spirit. Its gentleness follows its purity and peaceableness.

Those who receive this wisdom from above are then primarily pure, sanctified with the truth and thus are peaceable and gentle, and the result of these fruits is further expressed in the words, "easy to be entreated." Additionally, the wisdom from above is "full of mercy and good fruits." It appreciates mercy because it is a part of its very self ; all the good fruits • of the spirit of the Lord—love, honesty, purity, peaceableness, gentleness and mercy—are sure to proceed from the heart in which the wisdom from above rules.

Furthermore, this wisdom is "without partiality," which is quite foreign to the spirit of the world. There is to be no respecting of persons other than What is demonstrated by character in line with the spirit of the Lord. And finally the wisdom from above is "without hypocrisy," the Apostle thus completing in detail a description of this great quality so as to impress it upon the minds of all who are in anyway open to receive it. Let us be wise and continue to examine ourselves, endeavouring to be of those of whom the Master said, "Blessed are the pure in heart, for they shall see God."

In self-examination may we not see whether we are using our time, talents and influence wisely ? Are we peaceable, seeking to cultivate peace, as we are exhorted : "Follow peace with all men and holiness, without which no man shall see the Lord"? Are we easy of entreatment or are we hard-hearted and cold, or indifferent? Are we gentle, sympathetic and kind to those with whom we come in contact ? Even though we may think we can answer these questions satisfactorily, let us not too hastily arrive at this conclusion. Does not the Psalmist say, "Who can understand his errors? Cleanse Thou me from secret faults"? (Psa. 19 : 12.) Seeing that we have secret faults, our understanding has perhaps not developed sufficiently to discern them, and as there are others similar to ourselves, who, having not discerned their secret faults need forgiveness from us, therefore, let us be forgiving. "Mercy and truth are met together." "His mercy endureth forever." (Psa. 85:10; 106: 1.)

The Apostle says, "Who is a wise man and endued with knowledge among you, let him show out of a good conscience his works with meekness of wisdom." (James 3: 13.) He speaks of a wise man ; he is putting it in a way which would indicate that some with knowledge are not wise. Around us in the world we may find people who acquire knowledge by education, learnt by what others have discovered, yet of themselves are very deficient in wisdom.

We remember the record of the Apostles, how that the great majority were unlearned men, but had taken hold of the wisdom from above, to which those learned in the Jewish schools had not attained. So, likewise, we are to walk in wisdom. (1 Thes. 4 : 1.)

Again we read in 1 Cor. 3 : 18, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." There was a clear line of separation drawn between the Apostle Paul and 'the world, and anyone observing him and his manner of life was not left in doubt as to his firm purpose and faithfulness in carrying it out. And there was no misunderstanding that the wisdom to which he referred pointed to the narrow way of sacrifice, in which on matters of principle there was no compromising, but as far as liberty was concerned, as great a man as he was, he was willing to humble himself and become all things to all, that he might gain the more. To the weak he became as weak ; he could sympathise with them in their infirmities. How great must have been his tact and patience, and what wisdom he must have exercised—surely a worthy example to all. (See 1 Cor. 4: 9.) Seeing that the disciples of Christ are being made a spectacle to all those outside as well as within their own company, the Apostle urges that we walk wisely, so that as far as possible our conduct may be helpful and uplifting to all, being transparent before the world.

If it happens that we are unavoidably placed amongst disagreeable and contentious people, here a good opportunity to show them a calm and benevolent disposition. Such a spirit will rebuke the world and show the more excellent way, whether they are inclined to walk that way or not. Sometimes it may be wise to warn and speak plainly of a coming time of reckoning when the present actions must be accounted for. Even a strong worldly man like Felix trembled in view of the time of reckoning of which the Apostle Paul spoke.

How much wisdom is required in guarding the tongue, because of the many misunderstandings and misinterpretations of our well-meant words. It stands to the credit of wisdom that we think well! before we speak. "Let your speech be always with grace, seasoned with salt." (Col. 4: 6.) Moderation should characterise all our conversation, in all our dealings with people of the world as well as Christians ; liberality and kindly consideration for their interest should be in evidence, though their lack of consideration toward us may be glaringly manifest.

Our Lord said, "Be ye therefore wise as serpents and harmless as doves." (Matt. 10:16.) What could have been the reason for our Lord to use the serpent as an example of wisdom? It must have some special peculiarity to be used as a lesson of instruction. Why not have used the picture of a faithful and intelligent dog or such like? As we consider the habits of a serpent we realise that it does not rush after its victim so as to frighten it away. It glides along in a very silent and cautious manner, so as not to cause needless alarm. It is supposed to set its eyes upon its victim with a certain fascination which causes a bird to fly into its mouth. According to record a snake can wait long and patiently while it brings its victim under its spell. There is some drawing influence which is very effective. And so with the Christian. The Father draws him and this drawing influence will attract like minds unto Christ. Our Lord said, "And I if I be lifted up from the earth will draw all men unto Me." (John 12 : 32).

Thus, by exercising wisdom, a few words in their proper place may do much more good than a multitude of words. The wise man says : "A word at the proper time how good it is." On the other hand, how much injury can and has been done to the cause of truth in the past by some being too ready to speak when they should mind their own business, and have thus hindered instead of helped. How true that some have a zeal for God but not according to knowledge or true wisdom. It is good to follow the directions of St. Peter--"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence." The other class will not wait for any to ask them the reason of their hope; they do the asking and press it upon people against their wishes and make it distasteful to such an extent that their ears cannot be reached again.

Another necessity for the exercise of wisdom is when we meet difficulties hard to understand; we need to wait and consider awhile. The Psalmist says, "Wait patiently for Him." We take the incident of the Apostles wishing to install one in the place of Judas. They prayed unto God and cast lots and it fell upon Mathias. Probably they believed their prayers answered; we would believe that they were sincere, but we know it was not God's will. They had not waited patiently, as we know they had been told to wait, until they should receive power from above. How we can rejoice that God's choice and not theirs was the result. We may come to conclusions and believe it is God's will, yet if we had exercised the wisdom from above and waited patiently for Him, the results may have been more helpful and we could accomplish more good.

Let us always do the things we can do and perhaps greater opportunities may arise for us; but if we aspire to greater things and neglect the smaller, we may miss both. If we fail to do unto the least of these His brethren we fail to do unto Him. Thus we see how wisdom begins, how we develop in it, and become "knit together in love and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God and of Christ ; in whom are hid all the treasures of wisdom and knowledge."

Booklets on Bible Truths.

"Plan of God—in Brief." A helpful booklet to pass on the message to others. Good supply on hand at 6d. per copy.

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"Some of the Parables." An instructive work on some of our Lord's Parables priced at 8d. per copy; reduction on three or more.

"Christ's Return," also "Hell, Death, Spiritism," at 4d. each.

“Where are the Dead?” and “I will Come Again,” at 3d. each.

Special Book Offer.

An unusual opportunity is now available for all desiring to procure new copies of “Studies in the Scriptures” in the red cloth binding at exceptionally low prices. We are able to offer as follows:—Vols. 1, 2, 3, 5, 6 at 6d. per copy; plus postage of 3d. per book for Vols. 1, 2, 3; 4d. for Vol. 5; and 5d. for Vol. 6.

In addition to the above single book rate, Vol 1, “The Divine Plan of the Ages” may be procured at the price of 4/6 per dozen plus the postage or freight charges. These offers may appeal to Classes or individual brethren able to engage in placing them in the hands of those who will promise to read.

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BIBLE STUDY MEETINGS.

Regular Class Meetings for Bible Study, etc., are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses :—

“Tower House,” 18 Queen Street, (near Flinders Street), Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust. The gatherings are quite unsectarian, and all desiring to attend will be very welcome.

NOTICE.

Friends desiring to communicate with this office by telephone may now do so direct by calling Hawthorn 6251. While we are in attendance for the greater part of each day, the following hours are recommended for telephone calls:—Between 9 a.m. and 10.30 a.m.; and from 3 p.m. till 5.30 p.m.; or by arrangement.

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Volume XIX. No. 5 MELBOURNE, 1st MAY, 1936.

Price—Twopence Halfpenny

Signs of the Son of Man.

(Matthew, 24th chapter. Convention Address.)

AS our Lord's earthly ministry began to draw to a close, He seemed to endeavour to prepare His disciples gradually for the new dispensation. in the 24th chapter of Matthew's gospel we have recorded our Lord's great prophecy. This prophecy of our Lord's is of great value and importance to the followers of Christ because it throws much light on the closing of this Gospel Age, and enables God's faithful, watching people to discern the signs which indicate our Lord's Second Presence.

In Matthew 24 : 3 we read, “And as Jesus sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us—When shall these things be? and, What shall be the sign of Thy coming, and of the end of the Age?”

We call attention to the word rendered “coming” in this text. It is from the Greek word “parousia,” which means presence.

The word “parousia” occurs 24 times in the New Testament. The translators of our Authorised Version have obscured the meaning of this word by rendering it “coming” no less than 22 times. Only twice has the correct thought of presence been given in this Greek word “parousia.” In 2 Cor. 10:10 the word “parousia” is properly translated “presence”; again in Phil. 2: 12.

With the aid of the helps which God’s providence has placed in the hands of His watching people, we are now able to discern that there are three words of distinctly different signification used in respect of the Lord’s second advent, namely, “parousia” and “epiphania” and “apokalupsis.” “Parousia” is used in respect of the earliest stages of the second advent, while “apokalupsis” relates to the same advent later—not that “apokalupsis” and “epiphania” relate to another or a third advent, but merely to a later feature of the second advent.

The Lord’s watching people are now able to see that the word “parousia” translated in our Common Version “coming” does not mean what our English word signifies ; namely, to be on the way, approaching; but that on the contrary it signifies presence, as of one who has already arrived. It is discerned also that the Scriptures predicate certain things respecting the Lord and respecting His parousia (His presence) which clearly intimate that He will be present and doing His work, His great work (of setting up His Kingdom and smiting the nations with the sword of His mouth) wholly unknown to the world—as a thief in the night.” The Scriptures clearly indicate that after the Lord has done certain things during His presence (parousia) and unknown to the world, He will later make a manifestation of His presence ;—a manifestation which will be discerned by all mankind ; and the outward manifestation is designated His “epiphania” which signifies “shining forth” or “bright shining.”

The Lord’s watching people get the two thoughts respecting the Lord’s second coming; that first, although really present, a spirit being like the angels (who, we are told, encamp round about them that fear God and deliver them), our Lord, now a glorious spirit being, of the divine nature, will not be manifest to the natural eye during His presence—His parousia. Hence the necessity that the Lord’s faithful ones shall “watch,” because they, no more than the world, can discern a spirit being with their natural, eyes. The watching ones in due time are to discern the presence (parousia) of their Lord by the eye of faith. The eye of faith will in due time take note of the “sign of the Son of Man”—the indications of the presence of the King.

Viewed in the light of the clearer understanding which we now have of the meaning of the word “parousia,” the question which the disciples asked of the Lord is full of meaning to us. Their question was not “How will we know when you are on your way—approaching?” but rather “How will we know when you are present?” “What shall be the sign of Thy ‘ presence’ (parousia) and of the end of the Age?”

It would seem that the questions as well as the answer which follows were of divine providence; for the prophecy was surely meant more for the instruction of God’s people living in this “harvest” time, than for those who asked the questions. In answer to their question the Lord warns His disciples to “take heed that no man deceive you. For many shall come in My name saying, I am Christ and shall deceive many.”

Gamaliel mentions two of these false Christs in his speech referred to in Acts 5: 36, 37; and history tells us of several others who deceived quite a few Jews. Most notable among these was Sabbathai Levi, of Smyrna, who announced himself A.D. 1.648 Sabbathai Levi styled himself “The first-born Son of God, the Messiah, the Saviour of Israel,” and promised a restoration of the kingdom and prosperity. Altogether, there have probably been fifty or more false Christs, male and female, and many of them would seem to have been demented—possessed of evil spirits. But none of these, nor all of them together, can be said to have “deceived many.” Yet it is against this kind which “deceive many” that our Lord cautions us here, and again, later on in this prophecy, in which connection we will consider particularly the anti-christs which have deceived many.

In verses 6-8 the Lord briefly summarises the secular history of the Gospel Age, and teaches the disciples not to expect very soon His second coming and glorious Kingdom. And how aptly ; surely the world’s history is just this—an account of wars, intrigues, famines and pestilences. Our Lord separates the history of the true church and states it with similar brevity (see verses 9-13). How true is this description of the Church’s experiences throughout the Gospel Age. “Whosoever will live godly shall suffer persecution,” says the Apostle, and history attests the truth of these words.

In verse 14 the Lord assures His disciples that the gospel of the kingdom must be preached in all the world for a witness unto all nations (not to Israel only) before the end of the age would come. The Lord did not say that all the nations would be converted by the preaching of the gospel during this age; rather, it was to be “a witness to the nations,” and to call and perfect and gather out of all nations “the elect.” Later on “the elect,” When raised to kingdom power, will bless the nations, opening their deaf ears to the gospel, and their blinded eyes to the True Light. This witness has already been given; the Word of the Lord, the gospel of the Kingdom has been published to every nation of earth. Each individual has not heard it ; but that is not the statement of the prophecy. It was to be, and has been, a national proclamation, and the end of the Age has now come. “The harvest,” as our Lord explained (Matt. 13:39), “is the end of the Age.”

Thus our Lord briefly summed up the eighteen centuries of trials and persecutions upon His Church, and the fruit of their labour, in successfully witnessing to all nations, and hastened on to answer the important query respecting how the living would know of the time and the fact of His second presence.

It was with evident intention on God’s part, though unknown to the Evangelists, that the record of our Lord’s

prophecy at this point is given piecemeal—here a part and there another; here a reference to the typical trouble on typical Israel in the close of the typical harvest, there a reference to the similar though more general and greater trouble in the end of this Age upon antitypical Israel—Christendom. The prophets declared of our Lord that He opened His mouth in parables and dark sayings, and “without a parable spake he not unto them.” Yet in harmony with the divine intention, the dark sayings and parables are now becoming luminous to all whose eyes are anointed with the true eye-salve.

(Read verses 15-22.) Four points in this narrative show that while it may have had a typical application to the trouble in the end of the Jewish Age, its real or most important application belongs to the trouble with which the Gospel Age terminates. (1) The reference to the “desolating abomination” mentioned in Daniel’s prophecy. (2) The statement that the trouble will be the most severe the world has ever known or will ever experience.

(3) That unless the duration of the time of trouble should be shortened there would be no flesh saved.

(4) The context succeeding unquestionably ‘describes events at the end of the Gospel Age—events which could not be applied to the end or harvest of the Jewish Age and were not fulfilled there. Two of these points deserve special examination.

The prophet Daniel (0 : 27) did record that after Messiah would be “cut off” in the midst of the seventieth week of covenant favour, He, by establishing the antitypical sacrifices of atonement, would cause the sacrifices and oblations of the law to cease; and that then, because abominations would prevail, He would pour destruction upon the desolate (rejected nation), as God had previously decreed.

All this had its fulfilment in the destruction of fleshly Israel’s polity. From the time our Lord said, “Your house is left unto you desolate”—“ye shall see Me no more until that day when ye shall say, Blessed is he that cometh in the name of Jehovah,” their religion became an abomination, an empty form, a mark of their repudiation of the one sacrifice for sins which God had provided; and resting under the curse they had invoked upon themselves when they said, “His blood be on us and upon our children,” their course toward destruction was rapid as God had decreed and foretold.

But Daniel’s prophecy has much to say about an Abomination that maketh Desolate in nominal spiritual Israel; which was set up in power representatively in Papacy, and which has exercised a great and baneful influence of spiritual desolation in the spiritual house or temple of God, the church of Christ. This abominable system of error was to continue until the cleansing of the sanctuary class; and beyond that it was to prosper greatly and lead many in nominal spiritual Israel to repudiate the ransom-sacrifice, given once for all; and the result of its overspreading influence would be the desolation of rejected Christendom. Dan. 11: 31; 12: 11.

The great abomination of desolation whose foundation rests in the doctrine of the Mass (which substitutes human performances instead of the great sacrifice of Calvary, for the cleansing away of sin) is now being supplemented by theories of self-atonement, and these overspreading abominations are backed by such influence and sophistry as will deceive many—“if it were possible the very elect,” and be precursors of the destruction of Christendom.

Looking back we see in this another parallelism between the end of the Jewish harvest and the end of the Gospel harvest. Fleshly Israel’s rejection of the true sacrifice for sins, and their retention of the typical sacrifices which were no longer acceptable to God, but abominations, was an important incident in connection with their national and ecclesiastical fall. So here, the rejection of the doctrine of the ransom and the acceptance of either masses or good works or penances instead, is abomination in God’s sight and is an important incident in connection with the fall of Christendom, civil and ecclesiastical.

The abomination of desolation which defiled God’s. holy place or true temple, the Church, was the papal one, the cornerstone of which is the blasphemous doctrine of the Mass. The abomination, defilement and desolation are old; but so gross was the darkness of error during centuries past that few, if any, could see it. That the Mass was not seen to be the abomination, even by the Reformers, is evident; for although the Church of England in her Articles denies the power of the priests to create Christ out of bread and wine, to sacrifice Him- afresh, yet we have no intimation that the enormity of this sinful practice was seen. And Luther, while full of denunciation for many of Papacy’s sins and falsities, did not see the great abomination of desolation to be the Mass. On the contrary, on his return to his church after his stay at Wurtburg Castle, finding that the Mass as well as images and candles had been discontinued, as being without scriptural authority, Luther re-established the Mass.

In this view of the matter there is much significance in our Lord’s words—“When therefore ye see the abomination of desolation having stood in the holy place, as foretold by Daniel the Prophet (reader, consider), then let them which be in Judea flee to the mountains.” Here we must remember the parallelism between the two harvests, the two times of trouble and the two flights; and must consider that Judea would represent Christendom of to-day.

The Greek word rendered “mountains” may with equal or greater propriety be rendered in the singular—mountain ; and it is so rendered in a majority of cases in the Common Version. Indeed, to flee out of Judea (literal) to either a mountain or many mountains seems peculiar, since Judea was in fact “a hill country,” and Jerusalem is described as set in the top of the mountains. But to apply our Lord’s words to the present time, and to His people in Christendom, who now, in the light of present truth, see the Abomination stand where it ought not—in the holy place—in the stead of the true sacrifice, is a very simple matter. They should at once flee from the influence of the Abomination and from the system falsely styling itself Christ’s (mountain) kingdom, to the true mountain or Kingdom, which at this time Christ has returned to set up in glory and power.

But to leave Christendom, repudiating her temples, her forms of godliness, her social enchantments, her flatteries and honours, and to brave her denunciations and anathemas and her various powers of boycott, and to flee to the Lord and the true Kingdom, repudiated, ignored and denied by the worldly-wise and worldly-good, is surely quite a flight,

quite a journey; and few but the “saints” will even think of starting on it. The perils of the way are portrayed by our Lord in a manner that would seem overdrawn and contrary to His usual custom if applicable only to the physical sufferings of the believers who fled from Judea in the close of the Jewish harvest ; but His words are manifestly appropriate to the spiritual flight and trials of. this present harvest time. In a word, this command to flee, and the description of its trials, can only be properly understood in connection with the command of Rev. 18: 4—”Come out of her, my people, so that you may have no fellowship with her sins, and that you may not receive of her plagues.”

Verses 17-18. These verses indicate the propriety of haste in flight out of “Babylon” as soon as each. sees the abomination of desolation. The Lord’s word is, that all temporising or parleying or human reasoning will be dangerous ; no time must be lost in obeying as soon as He causes us to see the abomination of Babylon, and its relationship to all who have named His name. We must each watch and preserve our liberty in Christ even after having left Babylon and her defiling errors. We must preserve our liberty of conscience; our right of individual judgment. No man or set of men must be permitted to take the place of Christ our only Head. We must promptly resist any tendency to force upon us teachings contrary to the ‘Word and spirit of our Lord. Alas ! how many, failing to heed the Master’s word, have suffered themselves to be bound hand and foot, so that now flight is almost impossible. But the Master says—”My sheep hear My voice and they follow Me.”

There is another lesson in these verses; they show that some of the Lord’s people are in the houses or organised systems of Babylon—but, as intimated here, they are generally house-top saints, who have a higher life and experience and faith than merely nominal church members. These in their flight are not to go down into the house (nominal church systems) to seek to carry with them their “goods” -- their valuables in human estimation, such as titles, dignities, respect, commendations of good and regular standing, etc., but are to forsake all for Christ, and flee to the true Kingdom. While some of the Lord’s people are in the “houses,” others are in the “field,” labouring in the interest of some earthly organisation. These should not think it proper to tarry in the field of their labour; but using their liberty should flee from their condition of bondage to sectarianism and become one with the Lord as members of His Kingdom. These verses show the need for prompt and positive action on the part of each and all of the Lord’s people who find themselves in any danger of sectarian bondage.

Verse 19. This verse indicates that those engaged in the work of bringing forth and nourishing spiritual children in nominal Christendom will find many difficulties confronting them. How necessary it is to study carefully in order to understand the kind of work God would now have His people engage in. Some are so busy “winning souls for Christ” that they seem to neglect the higher call of this Age—to sacrifice earthly good things in order to run the race and attain the mark for the prize of the high calling in Christ Jesus. The nominal church of to-day is full of “babes,” some indeed babes in Christ; but many not sons of God; begotten of error instead of truth—”tares.” How difficult it seems for those engaged in this work to leave all and follow Christ. They seem to want to bolster up the tottering walls of “Babylon”; but the message of the Lord is, “Come out of her, My people.” Rev. 18: 4. “We would have healed Babylon, but she is not healed : forsake her.” Jer. X1:9.

Verses 20-22. This gathering of the church occurs in what is called a “harvest” time, at the close of a summer-time of favour. Our Lord explained that in this harvest He would garner His wheat and burn the tares in a great time of trouble following. It is still the custom in country places to leave the burning-off of refuse until the winter. We understand our Lord to mean, then, that we are to seek help and strength to escape from Babylon before the winter-time of her trouble comes upon her.

We are to remember that there are two classes of wheat saved in this harvest—contrary to nature though it be. (1) The “overcomers,” the faithful and promptly obedient who get out before “winter” and are “accounted worthy to escape all those things that shall come to pass.” (Luke 21 : 36.) (2) Those loyal, but not promptly obedient children of God, overcharged, having a zeal not according to knowledge, and more or less contaminated with the spirit of the world. These will be helped out of Babylon when she is falling, and will flee in the winter-time, saying in the words of the prophet, ‘The harvest is past, the Summer is ended (Winter has come), and we are not saved.’” (Jer. 8: 20.) The Lord very graciously indicates that all the truly loyal of these shall ultimately “come up out of great tribulation” and be before the throne (not in the throne with the “little flock” who inherit the kingdom as joint-heirs with Christ), having washed their robes in the blood of the Lamb. (Rev. 7: 14-15.) Let us pray and labour accordingly, that we be through our flight before the “winter” of trouble comes. We are to pray and strive that our flight be not on the Sabbath day. What Sabbath day is meant? The Sabbath day here is the great antitypical Sabbath—the Millennium, the Seventh-thousand-year Sabbath. This present Gospel Age is the time during which the Church, the Bride, is being called and selected. The completion of the Bride class will mark the full end of the Gospel Age; if, therefore, we are hoping to reign with Christ as joint-heirs in His future Kingdom, how necessary it is that we get through with our flight from Babylon and all her worldly ways before the antitypical Atonement Day--the present Gospel Age closes, and therefore before the Millennial Age (the Sabbath Day) begins. Does not this remind us of the need for hastening our preparation, giving “all diligence to make our calling and election sure.”

(To be continued.)

Literature Available.

Pittsburgh (U.S.A.) Convention Reports, 1935. Two copies of this Report are on hand for disposal ,and further orders can be placed as required. Containing 32 large pages of Convention addresses, etc. Price, 1/6 each.

“Daily Manna for the Church.”—A few copies of this “Manna” with new daily comments are available. Some friends like these as well as the original “Daily Heavenly Manna.” With strong paper covers, at 1/6 each.

New Testament with Tischendorf Notes. — Two used copies only, containing the variations in the Sinaitic, Vatican and Alexandrine MSS. Very helpful for Bible study. Price, 1/6 each.

Books Wanted.

Friends who have “Sermon Books” or “Berean Bible Student’s Manuals” for disposal, are asked to communicate with us.

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

Convention News.

THE Easter Convention arranged by the Adelaide and Gawler Classes was again a season of real blessing and spiritual refreshment. Our hearts go out in thankfulness to our Heavenly Father for the blessings received, and we trust that the many helpful thoughts contained in the various addresses, as well as in the fellowship meetings and Bible Studies, will long continue with us, and serve to strengthen our faith and love and zeal in the narrow way. •

The portions of Scripture chosen for Bible Studies were Gal. 6 : 1-10 ; 1 Peter 4 : 8-14; Heb. 2 : 9-14 ; and Rev. 3:14-22 ; and the consideration and discussion of these passages gave us much food for thought. The usual Praise and Testimony and Fellowship meetings which were entered into by various brethren were also appreciated. The Fellowship meeting on “Helpful Suggestions from Experiences in the Overcoming and Sacrificing Life” proved helpful. In this connection we were reminded of the necessity of keeping our thoughts on the things that are pure and good and true ; exercising at all times a good strong faith in God ; and then watching and praying at all times ; and when temptations are forced upon us by evil influences it is found helpful to shift our thoughts to other lines and refrain from dwelling upon undesirable lines of thought. Sometimes mistakes and failures help us to be more aware of our weaknesses and more on guard against them ; also the necessity of taking time for reading and meditation on the Word, and the meeting together with others of like faith must not be overlooked or neglected.

The Question meeting was also found helpful, there being not sufficient time to consider all the questions brought forward ; those dealt with were well discussed by the brethren and then nicely summed up by the chairman.

The addresses by various of the visiting and local brethren were much appreciated, the topics being “Watching unto Prayer,” “Wisdom,” “Mat. 5 : 3-4” and “5 : 5-7,” “Signs of Christ’s Presence,” and “Times of Refreshing and Christ’s Return.” The public were invited to hear the latter address given at Gawler on Easter Monday evening. While much appreciated by the brethren, regret was expressed that the public attendance was small; this was probably due to the holiday and the glorious weather conditions which attracted so many from their homes. •

The usual Love Feast and singing of “God be with you till we meet again” brought another helpful Convention to its close:- It is felt that much of the helpfulness of these gatherings is due to the presence of visiting brethren from other States and country centres. While giving the Lord all the praise for the blessings bestowed, we would also express our appreciation of- the loving efforts of the brethren and sisters of the local classes in entertaining the visiting friends in their homes and in attending to their needs in other- ways ; our thanks and appreciation is also expressed to the dear friends from the Digby, Vic., and Melbourne Classes, whose journey involves quite a sacrifice of time • and means to share with us the blessings so richly bestowed from the Heavenly Father’s hand. We trust that each and all realise the fullness of God’s blessing as they return once more to their homes and various duties. Num. 6: 24-26; Rev: 3 : 1M2 1 Cor. 15 : 58.

Memorial Observances.

IT is with much pleasure that the following reports of some of the Memorial Services held throughout Australia are included in this issue, and which we trust may be the means of stimulating the faith and zeal of all dear members, especially those in isolated places. The ones and twos have also been heard from in various parts, and we rejoice that they also have celebrated in the presence of their Lord, in spirit and in truth.

Melbourne and Digby, Victoria.

Sunday, 5th April, being the anniversary of the institution of the Memorial of our Lord’s death, the brethren of the Berean Bible Class in Melbourne solemnly yet gladly observed this sacred ordinance left us by our Master : “This do in remembrance of Me.”

In the afternoon the Apostle’s words in 1 Cor. 11 : 23-26 were considered, which impressed and refreshed our minds concerning the primary and deeper significance of the Memorial, as it comes down to us these centuries later from the faithful Apostle who had, through revelations beyond measure, as he says, “Received of the Lord that which also I delivered unto you.”

At 7 p.m. the Memorial Service was opened with appropriate hymns and prayer in which all the Lord's people everywhere were remembered. Helpful Bible readings also provided much thought for meditation, and the Passover in type and antitype was reviewed for the benefit of all. Just as our Lord's body was broken and His blood poured out for us; we realised that the value of this sinless offering was the one and only means of our approach to, and justification in the sight of God. Then, further, we realised again, that our Lord's invitation to drink of His cup, and be broken with Him was really the revealing in full of the wondrous high calling, whereby those who suffer with Him, faithfully unto death, shall also reign with Him and "drink anew in the Kingdom."

With thanksgiving and blessing, upon both the bread and the cup 24 members partook in quietness and confidence, thus renewing their consecration to God, to follow in the Master's footsteps, by His grace and strength. With a closing hymn (the words of which are given at the close of these reports) the friends dispersed as did the Lord and His disciples on that memorable night so long ago—"When they had sung an hymn they went out into the mount of Olives."

The Memorial of our Lord's death was held at Digby on Sunday evening, 5th April. Six assembled and availed themselves of the privilege of partaking of the emblems.

We were reminded of the solemnity of the occasion—the privilege of partaking—and realised a blessing from heeding the Master's words, "This do in remembrance of Me." The Apostle also surely expressed the mind of the Lord for all His members, when he exhorts that we "keep the feast" because "Christ our Passover is sacrificed for us." How we should appreciate the privilege of celebrating the most important of all events—the death of the Redeemer of the whole world.

We reviewed the type and were reminded that in the Divine Word every ceremony, ordinance and sacrifice pointed forward to the Lamb of God that taketh away the sin of the world, and not one more strikingly than the Passover—"When I see the blood I will pass over you." Nothing more required but faith in God's promise to that effect, to keep them at peace and safe, on that awful night. What a forceful illustration of the sole, ground of our peace. The blood of Christ alone is sufficient for our past sins, as well as for our daily shortcomings. How prone we are to look at self and something done; but it is well to continually remember that faith alone in Christ, His blood alone gives us our standing with God. What a privilege to feed on the Lamb, to have fellowship and communion with Him; and not without the bitter herbs is this possible, for we cannot enjoy, communion in the sufferings of Christ without trial.

We sang from Christian Hymns numbers 253, 118, 294 and 286. All of the Lord's people were remembered—the brethren in their prayers being mindful of the need of all, as well as that of our local ecclesia.

Adelaide and Gawler, South Australia.

Here in Adelaide we again experienced another blessed season of fellowship with our Lord and with one another in breaking of the Bread and drinking of the Cup which our dear Redeemer enjoyed, as representing His body and His blood given for us.

We were deeply impressed with the sense of sacredness of the solemn hour and occasion, especially so as we kept the feast on its anniversary.

It was a renewing again of our consecration to be dead with, Christ, and to endeavour by His grace to walk humbly and more earnestly in His steps of self-sacrifice, even unto death.

This privilege was especially brought before us in our study and discussions during the week previous to the Memorial. As we looked upon Him in His hour of sorrow and loneliness and conflict, it makes our little sacrifice and trials light indeed.

It was a privilege to meet with the Class at Gawler on Sunday, 5th April. During the afternoon we considered the Apostle's words in 1 Cor. 11: 23-32, which prepared our hearts for the evening service when we met to keep the Memorial of our Lord's death in harmony with His request, "Do this in remembrance of Me."

How full of precious significance is this ordinance, and how thankful we are that the Lord gave us this opportunity of refreshing our hearts and minds especially at the appropriate season each year, concerning the deep significance of His great sacrifice for our sins and also for the sins of the whole world.

There were just nine members present who partook of the emblems, signifying our acceptance of Christ's death as the only means of securing our justification before the Father, and also renewing our pledge of consecration to be dead with Christ and to be broken together as fellow-members of the one Body; sharing each other's burdens and seeking to devote ourselves to God in humble service for one another.

Burnie, Tasmania.

On the evening of the 5th April the friends gathered together at Sister , and at 7.30 p.m. commenced the little service that culminated in partaking of the emblems in memory of our beloved Lord, and Saviour.

As we would expect, our dear Redeemer could have thought of nothing else so helpful to His followers, than this simple act done in remembrance of Him.

Truly we find each year the heavens are opened to us wider and wider, enabling us to understand and appreciate more and more both the primary simple significance, -and the wondrous secondary and deeper lesson. Truly our hearts burn within us as our dear elder Brother teaches and expounds our common-union with Him, until it is a heart appreciation, not only a head knowledge, and we say with fervency, "Even so, come Lord Jesus," that we may drink it anew with Thee in the Kingdom. Members worldwide were remembered at the throne of grace. As you know us all, a list of names is included, seven in all.

Sydney, New South Wales.

We held our Memorial Meeting on Sunday evening, 5th inst., and for the afternoon session we suspended our usual study and substituted that portion of the Sixth Volume dealing on that subject. So simply and beautifully was the subject explained that a blessing came from reading it, even without studying, as time did not permit of our so doing.

All present seemed to realise that we had come to another milestone of our Christian journey, and were grateful to our Heavenly Father for another privilege of celebrating the solemn occasion, but still rejoicing in the fact of being called to the honour of being part of that loaf, to be broken with our dear Lord. I think of the Apostle in 2 Cor. 4 : 15, 16, "All things are for your sakes," etc. Oh ! what a privilege to be called the sons of God, and to be joint-heirs with our blessed Lord, to all things. "If we suffer with Him we shall also reign with Him"—happy thought.

In the evening 21 friends partook of the emblems, the service being conducted as usual with humility and reverence. The chairman made a few remarks as to why we took it yearly, and who were privileged to partake of it, and what the sacrifice of our Lord had made possible to us, even to laying claim to all our Heavenly Father's promises.

A Brother then gave an address reviewing the general meaning of the Passover as it was instituted to the Jews, tracing the relationship between the typical passover lamb and Christ, the Lamb of God our Passover, and saw in the firstborn of Israel passed over in that night, a type of the Church of the Firstborn, which God is passing over during this Gospel night. We saw that subsequently these firstborn ones became the leaders of Israel as a whole and their deliverers from Egyptian bondage, and that the antitype of that deliverance will be the ultimate deliverance of all who love God and who desire to serve Him, from the bondage of the world, of sin and of Satan, the antitype of Pharaoh. This ultimate deliverance would be during the Millennial Age, when the "Church of the Firstborn" will be associated with Christ in the Millennial Kingdom.

Then the Brother viewed the matter from the other standpoint, the secondary one, mentioned by the Apostle in 1 Cor. 10: 16, 17, namely, that the entire church is one loaf, and that it is the duty and the privilege of all who have become members of the one loaf, the one Body of Christ, to be broken in the service of the Head, and in the service of each other, that thus we might have fellowship with Christ in His sufferings and ultimately be sharers in His glory. We saw that the cup of blessing is indeed our communion or fellowship in the blood (sufferings) of Christ, our mingling of our lives with His life, our joining with Him in "filling up that which is behind of the afflictions of Christ."

We sought the understanding of the deep meaning of the beautiful symbol, and to have it in our hearts, a power of God, leading us to a keener appreciation of our dear Saviour, and a more earnest desire as His disciples, to walk in His footsteps. Then after a prayer of thanksgiving on the bread we partook of same. After this we gave thanks for the cup and partook of same, thanking God that by His grace we have been called to fellowship with Jesus, and that we may run our course with faithfulness and eventually be received to joint heirship with our Master in His glory, when we are partakers with Him of the joys of the Kingdom.

A home gathering is reported as follows :—Once again we kept the Memorial feast, when eight of us assembled around and claimed His promised blessing; our dear elderly Sister of 82 years entered into it with deep appreciation, and in prayer all who draw near in such reverence and thankfulness were remembered.

The Brother who directed our little home gathering spoke most fittingly, reviewing the type as shown in the institution in Egypt which only reckonedly justified Israel from the annual sins, but in the antitype we saw that Christ our Passover Lamb's sacrifice was efficacious not only for individual, but also it broke the power of cancelled (Adamic) sin, and would lead us off as over-comers. And one Brother reviewed the Master's ministry during His last week on earth and exhorted us to "consider Him." It all was so impressive, and we wondered who of our little party may join Him before next time and entering the joy of the Lord, drink the wine anew with Him. We are sure the Lord would suit a blessing to each one celebrating this Feast of Love and thankfulness, and we go forward in the spirit of renewed consecration, realising the great privilege of son-ship.

Perth, Western Australia.

Last Sunday, 5th April, brought us together in the afternoon to study Exodus 12—the Passover in Egypt, and salvation of the firstborn. Then in the evening we observed the ordinance left us by the Lord, in memory of our Saviour's death, who gave Himself for us, leaving us an example that we should follow His steps. "Follow the Lamb whithersoever He may lead."

There were but sixteen present, and no doubt as we near the end of the call of the Church and the closing of the door of the marriage chamber, numbers are likely to grow smaller on this side of the veil as the antitypical temple of living stones is being completed at the other side. We rejoice, however, in the thought that when the Kingdom is set up, and the pure language—the truth--turned to the people they will all turn to the Lord with one consent and all shall know the Lord from the least unto the greatest.

A brief report of another gathering states :—We had a good meeting on the fifth of the month. We were all there, fourteen being present. • Brother presided, and it was a heart-searching time. I think we all resolved to try and do better in the year entered upon.

"Lord, I am Thine, entirely Thine, Purchased and saved by blood of Thine; With full consent Thine I would be, And own Thy sovereign right in me.

Thine would I live, Thine would I die, 'Be Thine through all eternity;

The vow is past beyond repeal,

And now I set the solemn seal.

Here, at the cross where flows the blood That bought my dying soul for God, Thee, my dear Master, now I call, And consecrate to Thee my all.

Do Thou assist Thy feeble one The great engagement to perform; Thy grace can full assistance lend, And on that grace I dare depend.”

Correspondence.

The Berean Biblical Institute, . South Australia. Melbourne.

Dear Sir,—

I received the free literature safely, also your letter. Thanks very much for same. I was pleased to find someone continuing the good work on the same lines as the late Pastor Russell. I have the six volumes of Scripture Studies and was a subscriber to the “Watch Tower” for a few years before the Pastor’s death, but have since withdrawn my support as I consider its teachings unscriptural.

I am enclosing postal note for —. Please send me the book, “What Pastor Russell Said”—his answer to hundreds of questions.

I might say I am very interested in the Book of Revelation, and would like to know the price of the two volumes mentioned in “People’s Paper.”

With kind regards, Yours sincerely,

Berean Biblical Institute. South Australia, 20th April.

Dear People,—

I write once again to trespass on your generosity by asking you to forward to me pamphlets entitled ‘Perplexed Humanity’s Only Hope’ and “Do the Dead Know Anything: Where Are They?”

I am very pleased with what I have already received. They are very interesting. Thanking you in anticipation,
Most respectfully,

Dear Brethren,— Queensland, 19/4/36.

Please find enclosed and please renew our subscriptions to the “Herald” and “People’s Paper” for twelve months, and the balance to be used as you wish.

We received your good letter of November, 1935, also; I have been away from home working, but I’m one of the unemployed again.

Yes, we are being tested along the lines of the truth, and the “many” are losing their “first love.” But the Lord knew that at the end it would be just the few that go in to the “marriage of the Lamb.” We rejoice with you that we are “able to stand” in His strength alone, and are “more than conquerors” by His kind favour; like Bro. Peter, “to, whom shall we go?” We do not seem to have to travel far ere we cross the wilderness of confusion, so let us hear each other up, until we meet Him, “whom having not seen we love,” in glory and beauty arrayed.

We conclude now, and with love to the Melbourne Church. Your Brother and Sister.

New South Wales, 21st April, 1936. Dear Brother,—

Greetings in the name of our dear Redeemer.

Enclosing for our Lord’s work, and the balance to pay for the “Herald” and “P. Paper,” and also would you send me a little book—“God and Reason”? It is just lovely, and I want this one to give away.

We have been away for some months, and one place we went to was a very lonely spot near the ocean, something like where we live. So while we were talking to an elderly man, and another man with him, well educated, to my great joy we found they were followers of what Brother Russell taught, and had been for over thirty years, and had attended the Class in Melbourne. He is very poor, and only has the “Studies,” so I want the book for him; I have plenty of “P.P.,” and will pass on the “Heralds.”

Unrest seems to be gathering quickly, and yet the people seem in the dark, and no doubt some prefer it—the gaiety is their idol.

Hope you and Sister are quite well; with kind regards, Your Sister in the One Hope.

Dear Brother,— Perth, West Australia. You will be glad to hear of the good meetings we have had here. The first began by a Baptism Service at the river side. This was about 10.30 a.m. in the morning, and a nice little company gathered for the occasion when a Brother and Sister thus symbolised their “baptism into Christ”—“Into His death.” All seemed to get a blessing in again having brought to our minds just what our consecration means.

In the afternoon we had the study on the Holy Spirit, as dealt with in the Fifth Volume of the Studies, and in the evening a talk on “We beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth.”

It is a happy little Class, holding firmly to the present truth, just seeking to build each other up in the faith and encourage one another in the way. They each exercise their minds and that seems so necessary in this day (Heb. 5: 11, 12), when we must individually stand the tests of all sorts of questions, theories and false doctrines, etc. Spoon feeding may do a little while for babes, but we must develop and have our senses exercised to discern both truth and error. With Christian love to you both,

Yours in Christian Fellowship.

Friends desiring to communicate with this office by telephone may now do so direct by calling Hawthorn 6251.

While we are in attendance for the greater part of each day, the following hours are recommended for telephone calls:—Between 9 a.m. and 10.30 a.m.; and from 3 p.m. till 5.30 p.m.; or by arrangement.

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The Gifts of Whitsuntide.

(1 Cor., 12).

WHITSUNTIDE, or Pentecost, marks a very special period in God's great Program respecting mankind. It stands next in importance to the great events connected with our Lord Jesus ; viz., His baptism at Jordan and the anointing of the holy spirit there, His finishing of His vow of consecration at Calvary, His resurrection from the dead on the third day—His glorious spirit-birth, as partaker of the Divine nature.

All that Jesus did necessarily preceded the acceptance of any members of the human family to joint-heirship with Him, or to any recognition of God as His children. God acknowledged Adam as His son on the human plane, "a little lower than the angels," so long as he remained obedient and loyal ; but when he disobeyed and came under the Divine sentence of death, he broke the covenant between God and himself. (Hosea 6: 7, margin). From that time onward, God had no sons amongst men until Jesus' time, because all were imperfect, sharing in father Adam's imperfection by laws of heredity.

Then God sent forth His Son, born of a woman, with a life uncontaminated, a life that was not derived from father Adam and was therefore not involved in his sentence. This One, "holy, harmless, undefiled and separate from sinners," God recognised as His Son. When He made consecration of His life at Jordan and symbolised it in His water baptism, God accepted the sacrifice and bestowed upon Him the holy spirit in begetting power.

Thenceforth He was the Son of God in two senses —first, according to the flesh ; and second, according to the spirit. But in God's, order the spirit-begotten One was to triumph by fully offering up the fleshly one. This work of Jesus was accomplished at Calvary, where He laid down His life on behalf of the sins of the whole world.

But still God could not recognise the world. They were all sinners, and continued so to be until

Jesus ascended on High, appeared in the Father's presence, and made satisfaction for sins. Be it noted, however, that He did not make satisfaction for all sins then, but merely for the sins of the Church—for the sins of those who would be called of the Father, and who would accept the call and walk in the footsteps of Jesus. As for the world, their sins are still on them.

The only way to obtain forgiveness of sins during this Age, therefore, is to become a disciple of Jesus. Thus, as the Apostle says, we, Jesus' followers, have escaped the condemnation that is still on the world. The Scriptures show us that God has a different way for dealing with the world, and a different time. He will deal with the world through Christ's Millennial Kingdom, for a thousand years, to scatter their darkness, to forgive their sins and lift them, up, to human perfection. Meantime, God deals with the Church only; and it is the Church class that the Apostle discusses in respect of the gifts.

This Church class began its existence at Pentecost—Whitsuntide. Hence, we say that this marks a most important era in the affairs of the Church. It is true that Jesus called His disciples and told them various things during His ministry ; but when He left them, He instructed them to tarry and not to begin their work at all until they should be duly authorised by the Father, duly anointed with the holy spirit. This anointing which they would receive would be

their authority, and would give them necessary qualifications to be the mouthpieces and ambassadors of the Father and of the Son.

The Father could not recognise them sooner than Pentecost, for until Christ's presentation of His merit on their behalf, they were like the remainder of the world—still sinners, still condemned. When the Pentecostal blessing came, it manifested the fact that Jesus had ascended to the Father's presence, and that the Father had graciously received Him, had appreciated His great work of sacrifice, and had accepted it as satisfactory for the sins of the Church—the Household of Faith. It was on the basis of this forgiveness of sins, as well as on the basis of the consecration of the disciples to God and His service, that the spirit-begetting of Pentecost came upon them.

The Gifts of the Spirit.

We are to distinguish between the gifts of the spirit and the fruits of the spirit. The fruits of the holy spirit are developments of the heart and character, which come more or less slowly, according to the personality and the environment of each of the spirit-begotten ones. These fruits of the spirit, the Apostle tells us, can be seen; they are manifest -- "Meekness, gentleness, patience, long-suffering, brotherly-kindness, love."

These fruits must be developed in our hearts ; and this will mean more or less of a manifestation of them in our words and deeds, as well as in our thoughts. The riper the Christian, the riper these fruits; and if no fruits, then no Christian; for as the Apostle says, "If any man have not the spirit of Christ, he is none of His." But this spirit of Christ, these fruits of the spirit, may be more or less overshadowed by weaknesses of the flesh ; and all may not be able to see to what extent the brother who is weak in the flesh is really fighting a good fight against the spirit of the world, the spirit of the Adversary, and the mind of his own flesh.

God alone knoweth the heart ; therefore, we are to judge nothing as respects the degree of faithfulness. We may, however, and should judge, as to whether or not we see good fruits or bad fruits in ourselves, or in others who profess to be followers of Jesus. The Master said, "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" Surely not! The thorns and the thistles are bad fruits, belonging to the evil nature, and not fruits of the spirit, of the Lord, appertaining to the New Creature,

But when Pentecost came, those disciples who had already accepted Jesus were not prepared to manifest immediately rich, ripe fruitage of the holy spirit. It requires days, weeks, months, years, for such development. Up to this time they were natural men. Only a few days before Jesus had said to them, "Except ye become as little children, ye shall in no wise enter into the Kingdom." He perceived that there was strife amongst themselves as to which should be greatest; and that this was entirely contrary to the proper spirit which they must have if they would finally be accounted worthy of participation in His Kingdom. We see then why the brethren waiting at Pentecost in the upper room could not have a manifestation of the fruits of the spirit at that time. But it was very necessary to them and to us that they should have some manifestation of God's favour; that there should be some way in which God would show that Jesus had accomplished the Father's work, and that His sacrifice had been acceptable to the Father on our behalf. God manifested this acceptance by the bestowment of certain gifts, which were not fruits of the spirit, in any sense of the word.

Those gifts were widely distributed in the early Church, and were miraculous. Some who had received the gift of the spirit spoke one language and some another, of which they had previously no knowledge; some had the gift of interpreting the foreign languages which the others spoke; some received the gift of healing; and some had power to work other miracles.

These gifts served a three-fold purpose: (1) They proved God's favour, and that it had come through Christ, and therefore proved that He had ascended, and that His entire work of redemption had been satisfactory to the Father. (2) They were proofs to the public that God was with these people. This would lead lovers of God to investigate the Message they bore. (3) They were an assurance to the disciples themselves that they were following in the right way, and that God was blessing them and leading them.

All these experiences, indispensable for the establishment of the early Church, came at a time when such manifestation was most necessary. The early Church could not walk by faith as we do. They needed the assistance of sight, to the extent that was there granted, for they had no Bibles. They had no instruction from God except such as came through these channels.

St. Paul explains the matter to us. When they, came together, one would speak in an unknown tongue. Another would arise in another part of the audience, and with a power not his own give an interpretation of the foreign language used by the speaker with "tongues." This drew the brethren together every day, especially on the first day of the week. They wanted to have fellowship and instruction ; and in this way they obtained it, God guiding in respect of the messages delivered in unknown tongues and to the interpretations.

Thus God taught them in almost the only way they could have received instruction at that time, but very differently from the way in which He now instructs His people, or has ever instructed them since the Apostles' day. Such instruction is no longer necessary, and is therefore no longer given. Instead, we have something much better. We have the Gospels, recording our Lord's words, parables, dark sayings, etc., we have the Epistles of the New Testament, comments of the inspired Apostles on the Old Testament writings; and we have the prophecies of the Old Testament, to which St. Peter declares, "We do well to take heed, as unto a light which shineth in a dark place, until the Day dawn." —2 Peter I : 19.

Ours a Better Experience.

With these Divinely provided helps, the man of God, as St. Paul declares, "may be thoroughly furnished unto every

good work.” Through these channels the holy spirit is instructing the Church. But the gifts of the spirit were necessary at Pentecost. Instead of those gifts, we now have the fruits of the spirit, as testifying God’s favour, and our own progress in the good way. With our further enlightenment the Lord requires of us more than was required of the early Church—that we walk by faith and not by sight.

St. Paul points out that all these variations in the manifestations of the spirit meant, not different spirits, but the one Spirit, working in the entire Church, with the one purpose of building them all up as various members in the one Body of Christ. He says, “There are diversities of operations, but it is the same God that worketh all in all. To one is given by the spirit the word of wisdom ; to another, the word of knowledge; to another, faith; to another, gifts of healing; to another, miracles; to another, prophecy ; to another, discerning of spirits; to another, diversity of tongues and interpretations.”

“Ye Are All One Body.”

The oneness of the Church with each other and with their Lord, the Head, St. Paul repeatedly sets forth. He shows that the different gifts enable the different members of the Body to co-operate for their mutual welfare, edification and upbuilding, in preparation for the glories of service in the coming Kingdom. He says that as the human body is one, but has many members, all under the control of the head, so also is the Body of Christ. The Church is one Body, but composed of many members, all under the control of the Head, Jesus, operating through the spirit of truth, by the Word of truth and by Divine providences.

The object of the organisation of the Church is not the conversion of the world, but it is the up-building- of herself and preparation for a future service. That future service is to be the blessing of the world. But before that service for the world can be properly begun, the Church herself must be developed, proven, approved of God, and glorified by a share in the First Resurrection.

A More Excellent Way.

St. Paul, further on in the chapter, tells how the various members of the Body should co-operate with each other, offsetting each other’s imperfections, compensating for each other’s shortcomings and weaknesses, and seeking only the welfare of the Body as a whole. There should be no schisms, no division, no sectarianism in the Body of Christ, the Church, and all the members should have the same love one for another. Sectarian love and sectarian pride should be unknown. Likewise, if any of the members suffer, all should feel a sympathy. He points out that God set the different members in this Body ; first, the Apostles; and secondarily, prophets, or orators; and thirdly, teachers ; after that, miracles, gifts, helps, diversities of tongues. All have not the same office given them of the Lord, but each should seek faithfully to use the talents which he possesses; and while using these gifts they should seek the best they are capable of exercising.

Then the Apostle adds, “Yet shew I unto you a more excellent way,” still better than any of these gifts. Following along (chapter 13), he declares that one might have these gifts, and yet make shipwreck entirely ; and that it was necessary, even with the gifts, to cultivate the fruits of the spirit. For though we should have the gift of prophecy, understanding all mysteries and knowledge, ...and have all faith, but have not love—the great fruit of the spirit—we would be nothing. Moreover, he declares that the gifts would vanish away, but that the fruits would last eternally.

It is important, then, in our ‘consideration of Whitsuntide blessings, that we remember that without the fruits of the spirit we would be nothing, and would have no share in the glorious Messianic Kingdom, for which we are waiting and praying, “Thy Kingdom come ; Thy will be done on earth as in Heaven.”

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Books Wanted.

Friends who have "Sermon Books" or "Berean Bible Student's Manuals" for disposal, are asked to communicate with us.

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.

"This Do in Remembrance of Me."

JESUS was a Jew, and was, therefore, obligated to every feature of the Mosaic Law. He came not to destroy the Law, but to fulfil it. This study points us to the fulfilment of one feature of the Law—the Passover—not that it is already entirely fulfilled, but that the antitype has been in process of fulfilment for nineteen centuries, during which time the Church of the First-born remains covered by the blood.

To appreciate this study, we must have clearly in mind the type :—Approximately 3500 years ago God delivered the people of Israel from the despotic power of Pharaoh, King of Egypt. Time after time Pharaoh had refused to let the people go, preferring to hold them as chattels, slaves. Time after time God had sent plagues upon Egypt as chastisements. Under the influence of each plague Pharaoh repented, and through Moses entreated God for mercy for himself and the people for relief from the plague. Nevertheless, every manifestation of Divine mercy tended only to harden his heart, until finally the tenth plague, the severest of all, was necessary. That plague consisted in the execution of the death sentence against all the first-born of Egypt. But the Israelites in Egypt were exempt from its provisions under certain conditions. Each family was required to have its own lamb, not a bone of which was to be broken. Its blood was sprinkled on the door-posts of the house, and the family, assembled within, partook of its flesh, with unleavened bread and bitter herbs, pilgrim-like, with staff in hand, ready for departure out of Egypt in the morning.

Israel's First-borns Passed Over.

When that night the Divine sentence slew all of Egypt's first-borns, the first-borns of Israel were passed over or spared ; hence the name Passover. And this ceremony, as a reminder of the great blessing of the Lord upon Israel, was commended to be observed yearly as a memorial of God's goodness, and because it typed, or illustrated, a still greater mercy and blessing yet to come.

A little later on those spared first-borns were exchanged for one of the tribes—Levi. Thereafter the Levites were the passed-over first-borns, and were specially devoted to God and His service.

The Antitypical Fulfilment.

Those experiences of the Israelites and their firstborn ones were very real, and properly very interesting to them; but they are still more interesting to Christians, who themselves are antitypes now being passed over. By Christians we do not mean all who merely make profession, nor all who attend Church, however regularly. We mean merely the saintly few who are now being called and being tested as to faithfulness to the Lord, and by faith being passed over—from death unto life. These are Scripturally styled "The Church of the firstborn, whose names are written in heaven" (Heb. 12: 23). As the deliverance of the nation of Israel from Egypt took place after the sparing or passing over of the first-born, so, correspondingly, the Divine blessing will come upon the world of mankind directly after the completion of "the Church of the first-born"—directly after their passing from death unto life, by the power of the First Resurrection. If there is a first-born class, it implies that there will be an after-born class. Thus the Scriptures everywhere distinctly teach that the present call, trial, testing, proving and final rewarding of the Church will not be the end of Divine mercy toward humanity, but, on the contrary, will be only its beginning; for since the saintly are spoken of as the "Church of the first-born," or, as the Apostle declares, "the first-fruits unto God of His creatures" we are assured thereby that after-fruits are equally part of the Divine Programme.

Amongst the Levites were several divisions, representing different ranks and grades of the Church of Christ. But the principal division or section of the Levites was the priestly family of Aaron, just as there is a special class amongst the antitypical Levites, the faithful few, known in the Scriptures as the Royal Priesthood.

The Antitypical Lamb And His Blood.

In Jesus' day the time had come for the fulfilment of the antitype of the Passover. Jesus Himself was to be the Passover Lamb. By faith the merit of His sacrifice, His blood, was to be sprinkled upon the door-posts of His people's hearts, and His flesh, the merit of His earthly perfection, was to be eaten or appropriated by them in their minds. With it they were to eat the unleavened bread of the Divine promises, and bitter herbs of trials and adversities, and withal they were to drink wine, the blood of the grape, symbolically implying their participation with the Lamb in ignominy and sufferings.

The Lamb of God, Jesus, the antitypical Passover Lamb, was slain nearly nineteen centuries ago on the exact

anniversary of the killing of the typical lamb. The sacrifice of Jesus needs not to be repeated, for by faith we all sprinkle this same blood to-day, and in our hearts feed upon the merit of the same earthly sacrifice, and have plenty of bitter herbs of persecution, and drink of the blood—share the Master's spirit and its reward of suffering for righteousness' sake.

Not many have appreciated these privileges during all these nineteen centuries—in all hilt a “little flock.” Nor are there many who envy them their present experiences ; nor are there many who appreciate how great will be their reward and blessings in the life to come. Then, instead of suffering with Christ, they shall reign with Him in glory, honor, and immortality.

“This Do in Remembrance of Me.”

Jesus, about to begin the fulfilment of this type by dying as the antitypical Passover Lamb (Christ our Passover is slain for us.-1 Cor. 5 :7), instituted for His followers an annual remembrance, which, in their minds, would take the place of the type, and continually remind them of the great Antitype. Instead of the literal flesh of the Lamb, our Master used bread, and instead of the blood, the fruit of the vine, and instead of a further commemoration of the type, He directed that this be done in remembrance of the antitype--”the Lamb of God which taketh away the sins of the world,” and the passover coming to the Church of the first-born, as precedent to the great blessings for Israel and all the families of the earth.

Our Lord, as a Jew, was obligated to keep the typical Passover, eating of the literal lamb, etc., first ; but subsequently, after that Passover supper, He instituted with the bread and fruit of the vine His substitutionary memorial of Himself, saying, “Take eat, this is my body. And He took the cup ; and when he had given thanks, he gave it to them ; and they all drank of it. And he said, . . . Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the Kingdom of God”—until His second coming in power and great glory to receive the Church as His elect Bride and Joint-Heir in His kingdom, and to shower blessings richly upon Israel, and through Israel upon the whole world of mankind.

Judas, the, Selfish Betrayer.

The hour for the betrayal was drawing near. The Master knew by some power unknown to us who would betray Him, etc. Breaking the matter to the twelve, He said, “One of you will betray me.” Each said, “Is it I?” Even Judas brazenly challenged the Master's knowledge of his deceitful course and said, “Is it I?” The answer was, “It is as you have said--you are the betrayer.” The Divine programme was carried out by the traitor, and the Scriptures were fulfilled, which declare that Jesus should be sold for thirty pieces of silver ; but the coincidence marks the Divine fore-knowledge with-. our implying that God in any manner instigated the traitorous conduct, hence the statement, “Woe unto that man by whom the Son of Man is betrayed.” From this standpoint we are to understand that there is no hope for Judas in a future life. His sorrow and anguish before his death were such as found no compensation in any happiness he had enjoyed in previous days.

In My Father's Kingdom.

In giving the disciples the bread which represented His flesh, and the cup which represented His blood, the Master pictorially offered them justification and sanctification, and, as St. Paul explained, He did more than this—He offered them a participation with Himself in the sufferings of the present and in the glories of the future (1 Cor. 10:10, 17; Matt. 26 :29). The antitype of the cup in its higher sense will be the new joys of the kingdom which all the faithful in Christ will share with the great King of Glory, when he shall take unto Himself His great power and reign.

“Lord, I would keep Thy Holy feast,
Like Israel when His bondage ceased;
And safe beneath the sprinkled mark,
His every home became an ark.

Only the Lamb which Israel slew
I need not to make bleed anew:
Because the blood which stained the Cross
Is mark of which there ne'er is loss.

I'd keep the feast with bread from heaven,
Free from all taint of earthly leaven:
Yet find some sad resemblance glide,
Which sets the bitter herbs beside.

I seek the feast with upgirt mind,
As for immediate work assigned;
And eat like one on passing stay,
Impatient to resume the way.

That sprinkled blood hath had the power
To hold me safe in judgment's hour;
But still for me a task remains,
To haste and flee from Egypt's plains.

With Thy refreshing viands fed,
I shrink not, Lord, wherever led;
And still with pilgrim's staff in hand,
Plod firmly tow' rds the promised land."
—Selected.

Memorial Service in Melbourne.

The Memorial of our Lord's death will be observed (D.V) by the Melbourne Class on Sunday evening, 5th April, at 7 p.m., in the regular meeting rooms at "Tower House," 18 Queen Street, Melbourne.

All consecrated followers of Christ are invited to attend this Service in remembrance of our Lord's atoning sacrifice. Adelaide Easter Convention and Memorial.

The brethren of the Adelaide Class extend a cordial invitation to all friends able to attend their Easter Convention again this year.

The gatherings will be held (D.V.) from Good Friday, 10th April, to Easter Monday, 13th April, in Liverpool Buildings, Flinders Street, Adelaide (Easter Monday to be spent at Gawler).

The celebration of the Memorial of our Lord's death will be held by the Adelaide Class on 5th April, the Sunday evening prior to the Convention.

Programmes and further information may be received from Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide.

The Lord's Sanctuary.

Psa. 73: 2-17.

(Convention Address).

THE Psalmist was in great discouragement as he looked out on the world and beheld its injustices, its inequalities and its evils. It was all so out of harmony with his conception of God's love, justice, wisdom and power. As a consequence, his "feet were almost gone, his steps had well nigh slipped"; in short, his faith had almost failed, he was in doubt and perplexity. The age old question of why evil is permitted was troubling him, as it has thoughtful minds from the beginning, for, as the prophet says, man's ways and thoughts are not God's ways and thoughts, and the answer to it ail can be seen only from God's standpoint.

And so the Psalmist continued, "until he went into the Sanctuary of God." What a change was then wrought; there he got God's viewpoint—the mind of the Lord, the wonderful soul-satisfying, peace-bringing, elevating vision of God's ways— to be found only in His Sanctuary. Psa, 65:4; 84: 10.

So it is with us. Although formerly in similar perplexity, the same wonderful privilege is open to us also, by God's love and mercy and grace. We, too, may come into His Sanctuary; we, too, may thus obtain the wonderful vision of God's ways and Plan.

How, then, may we gain admission to God's Sanctuary ? It is only, if, like the Psalmist, we realise our need, that we can gain admittance. We need that humility of heart and mind that divests us of our own wisdom that we may seek only God's ways, for "God resisteth the proud but showeth favour to the humble." And again, "He knoweth the proud afar off." God thus knows the proud, but He knows them afar off ; they are not close to Elim in His Sanctuary—the secret place of fellowship and communion. How sweetly the Master's words have rung clown through the age to His humble ones with the hearing ear—"Come unto Me all ye that labour . . . and I will give you rest." The Psalmist (Psa. 91) tells us that it is the secret place of the Most High, and the Apostle, speaking of the spirit-begotten ones of this age, says, "We are seated in heavenly places in Christ Jesus." it is the antitype of the Holy Place of the Tabernacle to which the priests alone had access.

As the Psalmist's feet were almost gone until he went into the sanctuary—so with us. Without, all is dark, slippery and uncertain, and we need to make the sanctuary our continual abode. Here alone is the true wisdom obtained that wisdom from above, of which the Apostle speaks (Jas. 3:17 ; Col. : 9; 2: 3), and that knowledge of the truth that alone can sanctify us (John 17:17). Like David, this one desire should fill our hearts—"To dwell in the house of the Lord, to behold His beauty, and to enquire in His temple."

The Psalmist says, "Strength and beauty are in His sanctuary" (Psa. 96: 6). Here, then, is our source of strength, and which is in harmony with the Apostle's exhortation to be "strong in the Lord." Isa. 40: 31, tells us "Those that wait on the 'cud shall renew their strength ; they shall mount up with wings as eagles; they shall run and not be weary ; they shall walk and not faint." Thus is our strength restored and renewed continually. Like our physical strength, our spiritual strength needs to be continually replenished. The Lord does not give us strength for a long period ahead, but He continually renews us, if we wait on Him. Like the manna in the wilderness, it needs to be gathered day by day,

and the words of the Lord's Prayer. teach similarly—"Give us this day our daily bread."

The Prophet tells us that this strength will enable us to mount up with wings as eagles. How high the eagles mount up ; we see them sometimes like mere specks in the sky. How does the eagle get so high? His great strength enables him to. mount up on the invisible air, and so with us. In the Lord's strength, renewed day by day, we, too, can mount up on the things invisible to the natural eye, the things seen only by the eye of faith and spiritual understanding. And what a wonderful view this gives us, our scope of vision is enlarged, our horizon stretches out until we can behold the land that is very far off (Isa. 33: 17).

In addition to strength, the Psalmist tells us that beauty, also, is in the Lord's sanctuary. The word "beauty," here, has also the thought of comeliness, fairness, honour and majesty. This was the one great desire of David, to dwell in the House of the Lord, and to behold His beauty (Psa. 27:4). Again, in Isa. 33: 17, we have this promise—"Thine eyes shall see the king, in His beauty"—the perfection of beauty and holiness. "Who is like unto thee, glorious in holiness?" (Exod. 15:11).

So, the Lord desires us to attain this beauty of holiness also, and to this end He has brought us into His sanctuary. There He covers our uncouthness with His beautiful garments—the garments of salvation, the robe of righteousness and the garment of praise for the spirit of heaviness. "Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments." (Isa. 52: 1).

Not only does the Lord desire us to be thus outwardly adorned, but He desires us to be beautiful within. The Psalmist says, "The King's daughter is all glorious within," and so David prayed, "Create in me a clean heart, O Lord, and renew a right spirit within me."

The Lord looks on the heart and the Apostle tells us how we may be changed and made glorious within when he says, "We behold as in a glass the glory of the Lord, and are changed into the same image from glory to glory, even as by the spirit of the Lord" (2 Cor. 3: 18).

Let us, then, seek to dwell in the Lord's sanctuary, to make it the place of our continual inquiry and source of strength, joy, peace and fellowship with the Lord. "Lord, I have loved the habitation of Thy house and the place where Thine honour dwelleth" (Psa. 26: 8).

River of Water of Life.

IN Ezekiel we find that the Lord gives us a picture of the Messianic Age, .very similar to the one given us in the Book of Revelation, seven hundred years after.

Ezekiel's picture shows Jerusalem and the Temple of God as the starting point for the River of the Water of Life ; so in the Revelation account. Ezekiel shows the river deepening and broadening from a rivulet to a mighty river. He pictures it as flowing down to the Dead Sea, and carrying life whithersoever it goes.

He pictures the Dead Sea as being revived, recovered from its deadness, and full of fish. No such river has ever yet sprung forth from Jerusalem, nor can we imagine how the river would ever have its start in the mountain top and reach such proportions in the short distance.

This description, picturing a great spiritual truth, is in full accord with the picture in Revelation. It represents beautifully, forcefully, the blessings of refreshment and restitution which will issue forth from the New Jerusalem, the Kingdom of Messiah, when it shall be established amongst men. Gradually the mighty influences of the reign of Messiah will extend blessings to all mankind, even to the submerged class, steeped in ignorance and superstition and degradation, fitly represented by the Dead Sea.

Revelation pictures this river as flowing from under the Throne, the New Jerusalem, clear as crystal, and having trees of life on either side of its banks, good for food. Ezekiel has the same picture in mind; he tells of the same trees, whose leaves shall not fade and whose fruit shall not fall, but which will bring forth good fruit every month, because the water which refreshes them comes from the Sanctuary. "The fruit thereof shall be for meat, and the leaves thereof for healing." Similarly, in Revelation, we are told, "The leaves will be for the healing of the people; and the fruit for the sustenance of everlasting life; and the Water itself will be for their refreshment." Then, we are told, "the Spirit and the Bride" shall give the invitation—a world-wide invitation; "Whosoever will" then may come, and he who hears the invitation may say to others, "Come, and drink of the Water of Life, freely"!

No "River of Water of Life" Now.

We are certain in our application of these symbolic pictures, that they belong to the future and not to the present time. \There is the Water of Life of Revelation now? Where have we anything corresponding- to the life-sustaining trees and their healing leaves? On the contrary, we have the Lord's Word for it that "No man can come unto Me except the Father which sent Me draw him." (John 6: 44). In other words, there is a measure of selection or election as respects the class invited to constitute "the Bride, the Lamb's Wife." "No man taketh this honour unto himself, but he that is called."

But with the end of this Age will come the end of the elective process; then the Divine Message will be Free Grace, an offering and opportunity to every creature of Adam's race. All blind eyes will be opened that all may see; all (leaf ears will be unstopped that all may hear; and the knowledge of the glory of God shall fill the whole earth; none will need to say to his neighbour, "Know the Lord, for all shall know Him from the least unto the greatest of them."--Jer. 31: 34.

No Bride to say "Come."

The Revelation picture tells us that the Bride of Christ, as well as the holy spirit, will give the invitation to every

creature to come and partake of the Water of Life, freely. But how could the Bride give this invitation before she exists? That there is no Bride at the present time is manifest. Now is the time for calling the Bride class. Now is the time for those invited to make their “calling and their election sure”; but there will be no Bride until the Incoming Age. The name “Bride” implies a marriage; the Church is already espoused to Christ, but the marriage is promised to take place at His second coming. Then there will be a Bride, and shortly after, the Bride, in association with her Lord, will be in Kingdom power, in the New Jerusalem—the heavenly. From that city, that new Seat of earth’s Empire, will go forth God’s Message, gradually deepening and broadening until every member of the race shall have had an opportunity to share in its blessing of life everlasting.

In thinking of these glorious favours coming to mankind, let us remember that they will all be earthly — a restitution to that which was lost. Earthly, splendour and human perfection are God’s provision for the willing and obedient of mankind in general. The invitation to become members of the Bride of Christ is a limited one, having a limited time; and if our understanding of the Scriptures is correct, the end of this special opportunity is nigh —the time for the change to the condition of glory is at the door—the time for the blessing of all the families of the earth is at hand.

Correspondence.

March, 1936. Dear Brother,

You recently published a very helpful article from the “Old Paths,” and until recently I had enjoyed the reading in these pamphlets, although perhaps not endorsing all they taught; but in the last few issues, instead of keeping to the “Old Paths” they have wandered into “By Paths.” One recently declared, “The end is not yet,” and another states, “The Millennium is here.” How can the era of Christ’s reign of 1000 years have begun if the end of the present evil world has not yet been reached? Surely there was no doubt when the “Old World” of Noah’s day ended and the New Era—the “Present Evil World”—began. While there were 120 years of warning, yet the ending of one world and the beginning of another world or age only occupied a short time—seven days to end, and in fifteen months the New Age had begun.

It seems absurd to say “the Millennium is here.” In the pamphlet the writer acknowledges that “man’s troubles have increased a hundred-fold” in the last sixty years, during which, he says, Christ has been ruling. He bases his claim on a chronological chain which is faulty. The period allotted to the Judges, 450 years, is not warranted; in fact, is contradicted by 1 Kings 6: 1. The period of 450 years mentioned in Acts 13: 20 refers to the time from Isaac to the division of the land. See Tichendorf’s New Testament rendering from the Siniatic MSS. The period of the Kings is also incorrect, as may be seen from a careful scrutiny of dates of reigns, comparing the Kings of Israel and the Kings of Judah.

There does not appear to be sufficient Scriptural and other evidence that 1874 was the time of our Lord’s return, let alone that ‘He set up His Kingdom from that date, or 1878. There is strong evidence that our Lord would be present for some time prior to the establishing of His Throne and the opening of the New Age.

Quite possibly “the days of the Son of Man,” at the end of this “present evil world” prior to the “great time of trouble,” would be about the same length of time as were “the days of Noah which were before the flood.”

There are several points in the pamphlet I do not agree with. I will just mention one or two:—(1) Regarding the Parable of the Ten Virgins: Although claiming “the Millennium is here,” the writer expects earth’s trouble to go on increasing and that it will be in these troubles that “the virgins will awaken from their slumber.” But Bro. Russell has shown that the virgins were awakened in 1829-44 by the Millerite movement. Besides, when the Millennium begins, the Bride of Christ will be with Him complete as “the queen in gold of Ophir.” She must reign with Him 1000 years (not 900 odd). Just so Satan’s kingdom must first be overthrown and Satan hound for 1000 years (not

In view of these coming blessings foretold by the Prophet and by the Lord Himself, can we not join with the poet in singing:—

“Rejoice! rejoice! the promised time is coming!

Rejoice! rejoice! the wilderness shall bloom!

And Zion’s children soon shall sing,

‘The deserts all are blossoming!’

Rejoice! rejoice! the promised time is coming!

Rejoice! rejoice! the wilderness shall bloom!

The Gospel banner wide unfurled,

Shall wave in triumph o’er the world,

And every creature, bond or free,

hail hail the glorious Jubilee!”

900 odd). Satan and Christ cannot both rule concurrently, See Matthew 12: 29 and Luke 11:21.

(2) The writer uses the figure of deliverance of Israel from Egypt as though to illustrate that the Kingdom is set up before the time of trouble. It would seem rather to prefigure the opposite—Moses had been quite a long time negotiating the deliverance and preparing Israel, but it was not until Pharaoh’s hosts were drowned that the Law Covenant was established; and just so, not until Satan is overcome will Christ establish His throne, inaugurate the New Age, establish the New Covenant with Israel and open up the Highway. Much more could be said.

I regret having to take such exceptions to this publication, but loyalty to the truth appears to require it.

Yours in Christian love and service,
Scotland.

Berean Biblical Institute.

Dear Brethren,

Christian greetings. Once again it is our privilege to send you our annual subscription for the "People's Paper," and, as usual, half the amount enclosed is forwarded by our Bro. and Sis.

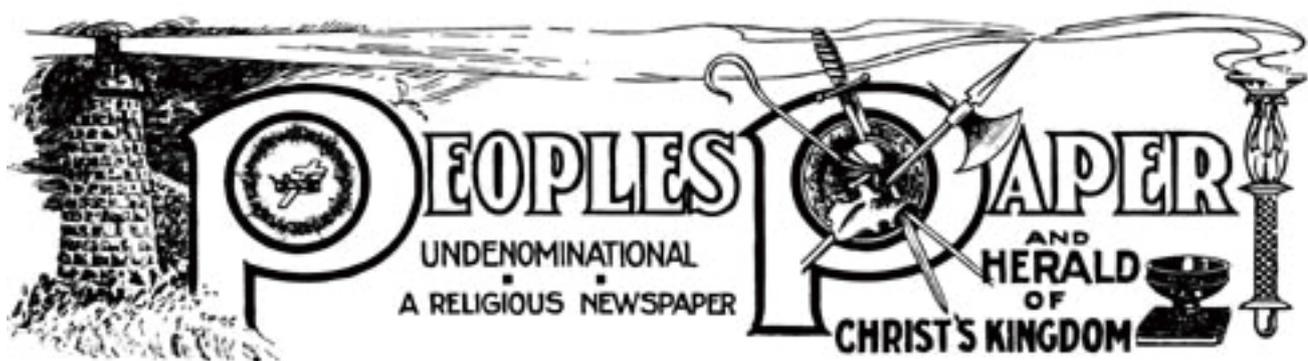
We sincerely trust that the interests of present truth are progressing favourably with you in Australia, and that the brethren are continuing to recognise the advantage of a centre for getting in touch with one another.

We are glad to say that the Associated Bible Students' Class here is continuing to hold well together, and progressing in the spirit of brotherly love. The number in the class is about the same; a few new brethren have joined us, but some of the older ones have passed away, or are unable to meet regularly with us through ill-health. We have three regular meetings each week—Sunday morning, a study in Daniel, with Bro. Streeter's book as a text-book; Sunday evening, a study in the Parables; Thursday evening, Hebrews. Each type gives plenty of strong food if we like to dig for it, and often the ability to agree to disagree is a good test of Christian character. We find the study of the parables is often the most difficult, although always interesting. We are endeavouring to adopt the Question and Answer method of Berean Study so well advocated by Bro. Russell; but, as usual, it is easier to ask the question than find the correct answer. One of our recent questionnaires is enclosed, just to show how one verse of Scripture may provide an hour's study for at least three Sun-clays. We also have an address by one of the elders once a month, and a Praise and Testimony meeting every quarter.

With Christian love from us all,

Sincerely in the one Hope of our Calling,

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Bible Characters: Daniel and Jacob.

(Convention Address).

The Prophet, Daniel: (James 5:10; Ezek. 14.: 14).

BY way of introduction, please read Dan. 1:1, 3, 6. Daniel at this time was about fourteen years old, and his companions were about the same age. These four boys were chosen by the King because of their brightness and general intelligence to be specially educated with others in his college for three years. From this college the king drew his assistants and counsellors of the State; his idea was evidently to associate with the empire the learning and skill of the world.

The first thing the king did was to change their names (see Dan. 1 : 7). The reason for this was that they may be identified as Babylonians, because their Hebrew names would remind everyone of their nationality and also of their religion and relationship to God. The king evidently thought also that the new names would influence them to forget the God of their fathers and adopt the idolatrous religion of the Babylonians.

Another thing that occurred was the giving to these boys of food and drink from the king's own table. Amongst some of the food provided were certain kinds of meat that were used amongst the Gentile nations, but to these Hebrews, who had been brought up by religious parents under the Law Covenant, they were forbidden. Verse 8 says, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." He therefore requested that he be permitted to have a plain diet of vegetable; if the request could be granted, Daniel would thus preserve himself from defilement under the Jewish law. (See Dan. 1 :10-16). So the plan

was carried out, and at the end of the three-year course of special study this proved to be to their benefit.

This was a severe test of faith to Daniel and his companions; they had been taken captive from their native country to Babylon, and were identified with the king's court, and even their names had been changed. They could have quite easily neglected the laws of God under which they had been brought up; they could have quite easily turned into real Babylonians, but they were determined not to disobey God's laws or violate their conscience.

This firm stand that Daniel took for God, his obedience to conscience and faithfulness to the Lord proved to be the foundation of his wonderful career of seventy years of political life, during which he kept himself unspotted from the world. And so it is with us, for if we would be followers of Christ, we must be willing to give up all, and even life itself, rather than be influenced by any earthly ties or ambitions.

In chapter 6, we have another incident of importance in Daniel's life. He was nearly 90 years old at this time, and the Babylonian kingdom had been captured by the Medes and Persians. The new Gentile kingdom had been set up, Darius the king setting over the kingdom 120 princes, and over these, three presidents, Daniel being chief of these three (see verse 3). It would seem that because of Daniel's honesty and blameless character the Other presidents and princes sought to find fault with him. It was his good qualities that brought upon him the envy and hatred of his associates, evidently because of his standing in their way of accomplishing selfish ambitions. So his enemies sought his downfall, but could find no fault with him, nothing that they could bring against him as a crime. However, they still hated him, and decided, as verse 5 reads, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." They knew of his strength of character and could see that he would not swerve from the course his conscience approved, so they began to set a trap, as we read in verses 6 to 9, which please note. "Now when Daniel knew that the writing

was signed he went into his house, and his windows being open in his chamber toward Jerusalem, lie kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime." (Verse 10). This is what Daniel's enemies were waiting for, and they immediately went to the king (read verses 13 to 23).—"So Daniel was taken up out of the den of lions and no manner of hurt was found in him because he believed in his God."

What a wonderful faith in God Daniel showed in this narrative; he evidently realised that his enemies were endeavouring to bring about his death, but this did not stop him from carrying out his religious duties—he continued as usual to pray to God three times a day. We can be sure it was this constant communion with God that enabled him to endure the trials and persecutions that were brought upon him. We see, then, the necessity of prayer, for, as it would have been impossible for Daniel to maintain his faith and loyalty to principle had it not been for his communion with God, so with us. What a wonderful privilege is ours—"we have an Advocate with the Father, Jesus Christ the -Righteous," in whose name we approach with courage the throne of heavenly grace, and obtain mercy with grace to help in every time of need. (1 John 2 : 1; Heb. 4:16).

We note that in no case did Daniel boast of his deliverance, but knew it was through God that help came to him. "God hath sent His angel and hath shut the lions' mouths and they have not hurt me," were his words. There is a good lesson for us here, and we remember the words of the Psalmist, "The angel of the Lord encampeth round about them that fear Him and delivereth them." (Psa. 34: 7). We have the assurance of God's ever-present power to help, and that He will never leave us nor forsake us (Heb. 13 : 5), but we must be like Daniel and have faith. Not faith in ourselves, nor in our own righteousness, but faith in God's love, faith in the great redemption price that love has provided, and faith in the great and precious promises that are ours through Christ.

We must remember that Daniel was one of the Ancient Worthies, and the promise to all these was earthly. Under the influence of the promise made to Abraham and his seed, Daniel was looking forward to the time when all the nations of the earth would be blessed, and was seeking to develop a character that would prove him worthy of a position to assist in bringing about these blessings (Psa. 45 : 16). If the tests of character, of faith, obedience and loyalty to God were necessary to develop those who will be "princes" in the earthly phase of the kingdom, how important they are also to us, who, by the grace of God, are living during this Gospel Age, and have been called of the Lord to be joint-heirs with the Lord in the spiritual kingdom. As ours will be a higher reward, we cannot expect that the trial of our faith will be less, maybe it will be more severe, if possible, than that of the Ancient Worthies.

Although all of God's people are not in such prominent positions as was Daniel, yet we can all have the same spirit as he, the spirit of devotion to principles of righteousness, which will be tested as we progress along the narrow way—as we endeavour to walk in the footsteps of our Lord Jesus. So, then, if we have experiences similar to Daniel's, and we surely will, let us keep in mind the words of our Lord in Matt. 5: 11, 12. "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad: for great is your reward in heaven : for so persecuted they the prophets which were before you." Let us be like Daniel and take our stand for God, no matter how great may be the opposition, and let us rest in the sure promises of God. "If God be for us who can be against us?" (Rom. 8:31, 28). "Let us hold fast the profession of our faith without wavering, for He is faithful that promised." (Heb. 10: 23).

The Patriarch, Jacob.

"God is a rewarder of those who diligently seek Him" (Heb. 11 : 6).

ALTHOUGH those faithful ones who lived before our Saviour's day were not invited to the high calling to which the Church is called in this Gospel Age, yet their lives are an inspiration and ensample to the Lord's people now, because of their great faith and earnest endeavours to serve God acceptably. It is in this way that we shall consider the life of Jacob and endeavour to draw the lessons there from.

Upon looking over the life of Jacob one cannot but notice his great faith, which is typical of all the Ancient Worthies. He did not seem to doubt God for a moment, but relying entirely on Him and His promises, it was this simple trust that ordered all the affairs of his life. He had trials and difficulties, like all God's people, but these were overcome one by one, and although often he seemed to lose much as respects worldly things, yet we see him always confident that God would work all things together for his good.

Jacob had great faith in the promises God had made to his grandfather, Abraham, but because he was not the first-born, he knew that unless he could obtain the birthright privileges from, his brother, Esau (who was the first-born, and to whom the major part of the inheritance would rightly go), he would have no special part or lot in those promises. He must often have dwelt on the possibilities of so great an inheritance--the blessing of God—and that his posterity would be used of God to bless every kindred, nation and tongue. Because he saw that his brother Esau laid little or no value in those promises, Jacob sought an opportunity to obtain the birthright from Esau. So one day Esau had been out hunting and came in feeling very hungry and exhausted, almost on the point of dying, and desired some of Jacob's pottage that he had prepared for his own dinner. Then Jacob grasped the opportunity and bartered with his brother for the birthright. And Esau said, "Behold, I am at the point to die and what profit shall this birthright do to me?" Thus Esau despised the birthright and all its wonderful possibilities and sold it for a mess of pottage.

The Apostle Paul refers to this incident in Heb. 12: 16, and seems to apply -it especially to the Church, and the danger of our losing our birthright as new creatures. Esau pictured those Christians who despise the wonderful promises of God and the glorious inheritance as prospective heirs of the divine nature. They sell them for a mess of pottage—a few earthly good things, which, like Esau's meal, last but for a short time, and then are gone forever.

But what of Jacob? He went without his meal, but that did not concern him. What he wanted was the birthright, and he was willing to sacrifice all in the attainment of it. Not that he valued the temporal inheritance which came under the birthright, but he laid all the value on the future inheritance with which it was connected.

Later on, when his father, Isaac, was nearing the end of his life, the time came for him to bestow his blessing on his first-born as was the custom. Then Jacob, instructed by his mother, took the place of Esau at his father's bedside, and his father knew it not, for he was blind. Esau was absent hunting, and later came in to receive the blessing, but his father had given it to Jacob. Then Esau became very angry, and purposed to kill his brother, but Jacob, hearing of this, decided to leave home and all the earthly inheritance and go and dwell in the country of Haran, where his uncle lived.

Here, Jacob pictured those Christians of this Age, who, through faith in God's promises, despise all the earthly things, and forsaking all, go forth into the world as pilgrims and strangers. Jacob had no earthly possessions, but in all he was rich, for wherever he went he carried the birthright with him and all the wonderful blessings pertaining thereto.

As Jacob journeyed toward Haran he must often have felt lonely and wondered whether he was doing the right thing or not. God, seeing this, sent him a vision one night as he slept (See Gen. 28: 10-15). Thus did God encourage one who sought earnestly the better things, for Jacob was always ready to exchange the pottage of earthly advantages for the future inheritance. And, if we, through faith in God's promises to us, have forsaken all to follow Him, and if we endeavour to please Him to the best of our ability, He will surely reward us also, and the peace of God which passeth understanding shall keep our hearts and minds through Christ Jesus.

Jacob journeyed on, and eventually came to his uncle's place and dwelt with him there for a period of fourteen years, in which time he had some very severe trials, but in all these his faith never seemed to give way. Although at times it must have seemed as if God was going against him and working contrary to His promise to be with him and bless him, yet Jacob seemed to have confidence that God was working all things together for his good. Indeed, He seemed to work what would seem disadvantageous conditions to advantage for Jacob, inasmuch as when he left his uncle's place to return to his home, he had great possessions. Here again we have the example. Although at times things may not seem to work out as we thought they would; and in the way we felt sure would be the Lord's will, yet we should never be discouraged, but remember His words in Isa. 55:8, 9, which please read. (See also Job. 23: 8-10). How much better then, are God's ways, and as we come to realise this more and more as we meet our trials and difficulties, we come to that condition of heart in which we are able to say, "I delight to do Thy will, O God."

And we, too, like Jacob, although our hearts are full of rejoicing in God's promises, should not expect results to come to us without effort. "Faith without works is dead," says the Apostle James. Work requires effort, and a faith that expects to receive blessings without effort or works is dead, being alone. But sometimes the great Adversary may interfere, our best efforts may seem to go unrewarded, and like Jacob we may meet with much disappointment, but we should trust and hope and labour on, patiently waiting for the Lord, knowing that He is on our part and greater than all they that be against us. "Many are the afflictions of the righteous, but the Lord delivereth them out of them all." (Psa. 34: 19).

Laban, Jacob's uncle, would fain have had Jacob stop with him, for he realised that the blessing of the Lord was with him, but Jacob's mind was full of the Abrahamic promises, and he desired to return to the land of promise. Upon announcing his intention to his uncle the first time, he was hindered by an unfair advantage, but the second time he was allowed to go on his way in peace. As Jacob approached home, his confidence in God, and reliance upon Him to bless him, did not hinder him from taking a wise and reasonable course to obtain peace with his brother. Although he knew he could force his rights on his brother if he so desired, because he possessed the birthright, yet he did not do this. He did quite to the contrary; he sent his brother a gift of many sheep, goats, horses and camels, and knowing that his brother would probably still be angry with him at his arrival home, Jacob offered a prayer to God for guidance.

In this prayer, Jacob shows the beauty of his character — his wonderful trust and confidence in God. He recounts God's promises to his grandfather, Abraham, and his father, Isaac, and the renewal of the promises to himself. He

mentions the promise of God to bring him again to his homeland and He would deal well with him. Then he shows his humility in the words, "I am not worthy of the least of all Thy mercies." He tells the Lord of his fear of Esau, but shows his fear is offset by his confidence in the Almighty. It was at this time, -and no doubt in answer to his prayer, that God sent His angel to Jacob. (See Gen. 32: 24-30).

What a beautiful example of faith and persevering prayer we have here. We note Jacob's persistency and how he earnestly desired the Lord's blessing, and, are reminded of our Lord's words, "Men ought always to pray and not to faint." God wishes us to be persistent in asking for His best gifts, for if we really desire anything of the Lord we shall ask Him again and again for it. But God may withhold our desires for a time, with the view of our becoming the more earnest in seeking them. We cannot suppose that God was not willing to give Jacob the blessing, but he prevailed to obtain it by manifesting the energy, the zeal and patience which God was pleased to see and reward. Truly, God will reward those who seek for Him diligently, and no good thing will He withhold from those who walk uprightly.

We also have the beautiful example of our dear Saviour when, in the garden of Gethsemane, He wrestled alone in prayer with strong crying and tears unto Him whom He believed was able to save Him out of death. Our Lord laboured for hours and finally received the blessing.

And again Jacob gave the lesson, for after he had offered his prayer to God he took reasonable steps to obtain the answer, for he sent a gift to his brother. So, we too, if we desire anything of the Lord, should do all in our power to ensure an answer, for, if after praying to God to help us to better our position in His sight, we did not watch for opportunities to help ourselves, our prayer would be useless. We must "continue in prayer and watch in the same with thanksgiving." (Col. 4: 2).

Through all the difficulties and trials of his life we can see Jacob emerge with his faith still holding firm to the promises made to Abraham. Although he may have been disappointed that the promised blessings had not yet come, yet we see his faith unmoved. Lying there on his bed and realising that his time was near, he found strength enough to rise up and bless both of Joseph's sons and to worship God who had led him his whole life through. And so Jacob passed the wonderful promises on. Now, that promise, "in thee and thy seed," has passed down to the Church through Christ, for the Church is the spiritual seed of Abraham, as Paul points out in Gal. 3: 29. Let us endeavour, as did Jacob, to keep our faith firmly fixed, even unto death, so that we may receive the crown of life that the Lord has promised to them that love Him and trust Him implicitly.

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 (a) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

The Way of Peace. Two Primates issue appeal.

An International Endeavour.

ALL Archbishops of Canterbury and York have issued an appeal on "the way of peace," which is published in the "London Diocesan Chronicle." The letter states :--

"Moved by the situation of the world at the present time, the leaders of various Christian communions throughout Europe have agreed to send forth to their own people in their own terms during the present week a solemn appeal in the interests of peace to Christian conscience and loyalty. In writing this letter and asking that it may be read in our churches, we, with the approval of our brother bishops, are taking part in this international endeavour to build the peace of the world on a true and lasting foundation.

Things That Are Not Enough.

"No thoughtful men can view the present situation without grave anxiety. It is acknowledged that the supreme need of the world is a settled peace. Yet the minds of men everywhere are restless, confused, fearful of the future.

"It has been made plain that international treaties, pacts and covenants are not of themselves enough to ensure the peace which the world needs. It is plain that past experience is not enough. We might have thought that the experience of the Great War had proved once for all the horror and foolishness of war. But a new generation has grown up forgetful of that awful lesson.

"It is plain that the natural instincts of men are not enough. For these instincts still cling to old and deep-rooted suspicions and jealousies. They are too easily stirred by the excitements of a self-regarding patriotism.

The Solution.

"It is plain also that what we call civilisation is not enough, for the very science on which it relies is forging weapons of war, which, if they be let loose, may accomplish its own destruction.

"Must it not then be equally plain that if these natural influences are not enough, it is only a supernatural power which can ensure peace—in a word, the incoming of the kingdom of God, God's rule of righteousness, truth, honour,

justice, brotherhood among men?

“Christian people in every country, our own included, seem, no doubt unconsciously, to put their natural patriotic instincts, prejudices, emotions first and to regard the claim of the kingdom of God as 211 ideal true indeed, but remote front the actual affairs of men. But any real loyalty to the kingdom of God demands that this process should be reversed.”

Thus it is only too true that international confidence does not exist. While for a short time after the Great War there seemed to be a desire on the part of the nations to reach some arrangement that would make such a barbarity impossible of recurrence, selfish aims have come along gradually and broken down the machinery on which such hopes relied.

Italy, following Japan’s grasping greed and standard-of might against right, reveals how little reliance can be placed in the most solemn contracts when opportunity for gaining selfish aims or self-aggrandisement presents itself. The beastly element is seen to preponderate, and contracts become but “scraps of paper.” Human life is not considered, indeed, the slaughter of many relieves the unemployment that is draining the resources of overpopulated countries. How appropriately are the kingdoms of this world represented by the prophets as ferocious beasts.

The Bishops recognise this, and that the only hope for mankind is Christ’s Kingdom. However, they seem to think that the setting up of the kingdom depends on the efforts of Christian people to convert the world. If such were the case, how hopeless it would be. After nineteen centuries of Christian teaching the world to-day is less Christian than it was a-century ago. Many are saying that Christianity has failed and Paganism has been .fast making progress in so-called Christian lands. The trouble is that the teachings of the churches are so confusing and inconsistent, and so often contrary to plain Bible truths.

With reference to a memorial service nicely conducted by a Bishop and addressed by a free church -minister, one wonders how men like these fail to see the contradictions in their own utterances. The church creed reads :—”I believe in the resurrection of the body,” yet, in the beautiful chapter, 1 Cor. 15, the Bishop read, “But someone will say, with what body do they come? . . . that which thou sowest, thou sowest not that body that shall be .

But God giveth it a body as it hath pleased Him.” Then, again, the speaker referred to God as the great Father who received the souls of the faithful at death, yet he read through the chapter which most beautifully speaks of the resurrection—”So, also, is-the resurrection of the dead.” How absurd to speak of a resurrection from death if the departed are not dead, but enjoying the bliss in the presence of God in heaven.

“How one longs for that day when the sun of righteousness will arise and dispel all the vapours of_ ignorance, superstition and false doctrine, when the great time of trouble shall have broken down the present systems of error and unrighteousness, and then shall be turned to the people the pure language—the true Gospel, apart from human dogma and creed. God will reveal Himself as a God of love, as well as of wisdom, justice and power, “that they may all call upon the name of the Lord to serve Him with one consent.” Zeph. 3: 8, 9.

The End of the Way.

HE passing of our dear Sister Best, of Adelaide reminds us again of the brevity of the present life and of the words of the Psalmist—”So teach us to number our days that we may apply our hearts unto wisdom.” Much sympathy is expressed toward the members of our late Sister’s household, in the loss of such a true friend and devoted mother. The knowledge which we have of the Word of •God enables us to sorrow not as others who have no such hope as we have. Our Sister’s life showed that she was truly given up to the Lord ; she delighted in doing acts of kindness and service for others, and was zealous in witnessing to the Truth and in attending the Class meetings. For some weeks before the end Sister had suffered a good deal, but she showed much grace in the way she bore the pain and discomfort. We are glad that her sufferings arc past and that she has gone to her reward. “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.

Adelaide Easter Convention and Memorial.

Arrangements are being made by the Adelaide Class for the forthcoming Easter Convention, which will be held (D.V.), from Good Friday, 10th April. to Easter Monday, 13th April.

The gatherings will take place in Liverpool Buildings, Flinders St., Adelaide, and a hearty invitation is extended to all friends able to attend these meetings.

The celebration of the Memorial of our Lord’s death will be held by the Adelaide Class on the Sunday evening prior to the Convention, on 5th April.

Further information may be received on application to Mrs. H. H. Bartel, 10 Forest Av., East, Clarence Gardens, Adelaide S.A.

Memorial Service in Melbourne.

The Memorial of our Lord’s death will be observed (D.V) by the Melbourne Class on Sunday evening, 5th April, at 7 p.m., in the regular meeting rooms at “Towler House,” 18 Queen Street, Melbourne.

All consecrated followers of Christ are invited to attend this Service in remembrance of our Lord’s atoning sacrifice.

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Obedience.

(Heb. 5 : 1-9).

(Convention Address).

THIS word “obedience,” as defined by the translators from the original, contains the thought of attentive hearkening, compliance, submission. How necessary it is that we all hear and obey the voice of our Good Shepherd; we should give attentive hearkening to what He commands (John 10: 27; 14 : 15), for, of Himself, it was said, “He learned obedience by the things which He suffered.”

:Now, in regard to the disposition of obedience, we all need to attain a properly balanced viewpoint. Professed followers of the Lord seem to be susceptible to the disposition of leaning to one extreme or the other, and in this there lies a danger not generally recognised. The building up of the Church in the most holy faith, and her preparation to meet the Lord; the telling out of the glad tidings to others as the Lord’s providences may open doors, are all important matters. However, the same Bible which urges upon us the fact that attention should be given to doctrine, also impresses the truth that, “if any man have not the spirit of Christ, he is none of His.” It follows, therefore, that through obedience one may attain that knowledge of the Lord which will adjust every feature of his Christian life, and he will be living by every word that proceedeth out of the mouth of God. The unchanging doctrines of the Word will be devoutly Rived and cherished, and the structure of Christian character will be free from wood, hay and stubble.

None more than the Apostle Paul insisted upon clearly defined doctrine as a basis for fellowship with God and His people. He did not multiply doctrines to confuse the Church but adhered strictly to the simplicity that is in Christ Jesus. A careful study of the 1;T,pistles of Paul will reveal the intensity of his desire to bring the brethren to the feet of Jesus and keep them there. How positively he spurns any attempt to have himself set before the Church as an object of worship. The Apostle had no fear for the doctrinal standing and the approval of those of his brethren who really knew his Saviour and Lord, but he did have anxiety and burden of soul for those who never seemed capable of rising above “first principles” into the regions of deeper knowledge’ of God. So, is the great longing of our hearts that of wanting others to know our Jesus in His altogether loveliness, as He Himself was consumed with a longing that others should really know of His Father?

Note the Apostle’s words in Col. 2 : 6, 7, and 1 Cor. 3: 11. The One referred to here is not the nominal Christ spoken of so much in the world, but Him in reality, who is a Redeemer in reality, the true foundation upon which we can build with confidence, not substituting a shadow for the substance. Sound theology ought to be the glory of all the Body members of Christ. Woe to any, if by indifference or worldly lives, they turn into a dishonour that which should be the strength and security of the Christian life.

We notice what sufferings the Master endured through obeying the Father’s will ; how it must have grieved Him when so many walked no more with Him because of the new light He brought—the teachings setting at nought the traditions of men. His claims of relationship to God, and Himself as the “Bread from heaven,” which they were to feed upon, constituted that which they termed a “hard saying.” Through obedience, to the best of his ability, the Apostle Paul suffered similar things ; some deserted him after all he had striven to do for them. If we, in obedience, pass through these experiences, let us keep heart and meet them as did our Lord and the Apostle, and think it not strange when some who walked with us, turn in another direction.

Let all rejoice in the privilege of acquaintance with God and the Truth, and by their life work and devotion to God manifest their continued worthiness. This worthiness is inquired for not only at the early stages, but all along the path of light, and if one is not found worthy through the various searching tests that are applied from time to time, he cannot proceed in the path of light and fellowship with the Lord. Our possession of this heart acquaintance with God has thus far proved us able and meek enough to renounce various errors of belief and unbecoming traits of conduct, and to loyally espouse the cause of our Master at the cost of reproach and earthly loss, looking forward to the great joy of the Lord’s approval ultimately. But the Apostle exhorts, “Let him that thinketh he standeth, take heed lest he fall,” for subtle and sharp are sure to be the tests applied to prove our continued faithfulness.

These tests God will permit, and He desires to have come upon us, in order that we may be thoroughly tried and

proved either worthy or unworthy of the great reward He has in keeping for those who remain faithful unto death. The words of one seem specially- appropriate, and are as follows ; “You know that you have weaknesses, special points. upon which you are aware by past experiences you are specially liable to fail, under trial and temptation. It may be the pride of life and love of the world which seem to draw your feet from the narrow way oftenest. It may be that business has such. an attraction to you that you have at times been almost swallowed up with its ambitions and cares; that its demands upon your time and talent have been for a season almost overwhelming; that you found your appetite for spiritual things forestalled by the earthly, and your consecrated time absorbed in labour for the meat that perisheth. Or it may be that your special weakness is a love of approval which absorbs consecrated time in making your person, your home and your family charming, as well as hinders you from engaging in service for the Lord and your fellow saints in carrying them spiritual food, lest some should think you strange and peculiar and should cut your acquaintance. Or you may have uncongenial family relationship and opposition to study and Christian growth from that quarter. Further, it may be that seeming duties and necessities in your circumstances demand your time and keep you, as they did Martha, from communing with the Master and engaging in and enjoying the higher and grander privilege of breaking to others spiritual food. No matter in which particular direction your besetment lies, rest assured that yours is not an exceptional case. Every soul knoweth its own burdens, and before each one Satan is permitted to lay obstacles and hindrances, in order that each may be tried and thus have opportunity of overcoming and proving his love and appreciation of the prize and of the Lord’s approval by faithfulness under adverse conditions.”

To be forewarned is useless, unless it leads us to action, that we may be forearmed for protection. What are we going to do about it? Are we determined to obey? Then we must break all bondage at any cost ; though it be as dear to your heart as your eye or hand, pluck it out or cut it off. We must either overcome these besetments by changing our course and cutting them off, or they will overcome us and bring us more and more under their control.

How consoling in the midst of the battle of life are the words, “No good thing will He withhold from them that walk uprightly.” It is one of those promises that guarantees to the faithful of God that all that comes to them in life is “good”—on the grounds, of course, if accepted in faith and in the right spirit. Of all the high and good favours enjoyed by the children of God, none is greater than the privilege of dwelling in His presence and of holding communion with Him. The exercise of this exalted position or privilege is most vital and necessary to spiritual health and to the preservation of a proper and holy relationship with God. “This is life eternal to know Thee, the only true God, and Jesus Christ, whom Thou hast sent.”

One thus in right relationship with God is in a position to think of Him intelligently and acceptably. Revelations of knowledge are given to help the devout believer to think of God as he should, and to assist him to approach very close to the heart of the Eternal. Our thoughts of God growing out of His revelation to us, form the basis of our communion with Him.

It is an evidence of growth in grace, when, having realised our unworthiness of Divine favour, we have, nevertheless, become so intimately acquainted with the Lord as to have a full assurance of faith, full confidence in Him and His providential care over all our affairs. The Apostle James says that the one who looks into the perfect law of liberty and continues therein as a doer of the Word, who obediently performs what he sees to be God’s will, shall be blessed in his deed. The Master said, “Man shall not live by bread alone but by every word that proceedeth out of the mouth of God.” Those who thus feed upon the words that proceed out of the mouth of God are nourished and strengthened in the journey of life.

In this journey of life we need to walk circumspectly and to have our desires in line with the Psalmist when he said, “One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple.” Expressions like this manifest why he was a man after God’s own heart. God ever delights to show special favours to such characters as this. When troubles assail and every support seems to be withdrawn, while the fire burns and the waters seem likely to overflow, what comfort and strength may he found through God’s abounding grace.

Then comes a prayer of David’s, which is really a confession of a deep sense of responsibility and an utter dependence on God for guidance and instruction. He says, “Point me out Thy Way, O Lord, and guide me on a level path, because of those that regard me enviously.” How suggestive such an appeal is of one who recognises his lack of wisdom. The Apostle James urges us to ask God for the enlightenment He waits to dispense liberally to all who acknowledge their need of it. The Scriptures abound with assurances that only such as are thus painfully aware of their poverty in this matter, may entertain any hope of having all their steps ordered of the Lord. And who that recognises the burden of responsibility resting upon him, because there are those who observe him and over whom he may exercise an influence for good or evil, can fail to feel that it is most important that his own vision of God and His will should be clear. Therefore, there must necessarily be a constant vigilance and obedience to the Word of the Lord.

‘Gentle words fall lightly, but they have great weight.’ —Anon.

The Times and Seasons.

(1 Thes. 5 : 1).

THERE has been, particularly of late years, so much written regarding Bible Chronology and date-fixing in connection with events expected in the closing of this dispensation, that it would seem seasonable to suggest that such

matters are not the most necessary things to spend our time and thought upon.

The Bible evidently was not written, and prophecies were not given in order that Christians should be able to show superior wisdom in being able to declare dates for events prior to their occurrences. It would seem rather that, as with symbols and types which are not understood until the reality appears, time prophecies are given that when the prediction is fulfilled the faith of the watchful, prayerful Christian shall be so increased and strengthened that He may be enabled to endure the greater trials that may still come along.

One thing seems sure, i.e., that God has not provided us with a certain connected chronology. Again we find that we are not dependent upon Bible Chronology in order to know how near we are to the end of this age and the setting up of the kingdom of God—the dethronement of Satan as the prince of this world and the beginning of the reign of peace and righteousness under Christ and His Church.

All the time prophecies of the Bible have their beginnings within the recorded years of secular history, and these also have had their fulfilments. These time prophecies comprise:—The seven times of punishment upon Israel, which began to count when Nebuchadnezzar subdued Israel in B.C. 606, or 604, and ended with 1914 or 1916 when the Great War resulted in establishing Palestine as the national home for Israel Jerusalem is no longer “trodden down of the Gentiles.” Daniel’s 2300 days (years) began B.C. 454, and ended in 1846. The 1260 years, 1290 years and 1335 years all began in A.D. 539 and found fulfilment in 1799 when the persecuting power of Rome was broken, and the Pope was taken prisoner to France by Napoleon ; in 1829 by the proclamation, particularly through the Millerite movement regarding the second advent, and in 1874 by the promised feast which the Lord had foretold He would provide when He came again. (Luke 12:36).

The fulfilment, of these prophecies and also the evident signs promised by our Lord in His great prophecy, Matt. 24, and in Luke, are quite sufficient to assure the watchers of our Lord’s presence—that we are actually living “in the days of the Son of Man.” The Lord clearly indicated, that just as Noah was present as a preacher of righteousness, declaring the calamity impending, so He would be present and sending out His messengers, gathering His saints into His garner.

How great is our privilege thus to know the workings of God’s great plan, and while it is our part to especially declare the message among Christian people everywhere and witness to all men as we have opportunity, yet we must never forget that the special work of our day is the preparation of the Bride of Christ for the great Marriage. Then, while we must all help one another, our each particular work is the preparation of ourselves. We are assured by the Apostle that we might have faith to do wonderful things, and though we had all knowledge and understood all mysteries, yet if we have not the Christian grace of love, we are nothing. We must daily keep before our vision the beauties of the character, the disposition, the qualities of His heart and seek to do as He would do and be just like Him. That is the best way of preaching, our light will then shine to the glory of God and the edifying of those about us.

It was in this way that Jesus “preached to the spirits in prison”—the angels, who, in Noah’s day, had left their own habitation and committed folly with the daughters of men ; instead of instructing the human family they corrupted it. Jesus gave them a lesson in obedience—He became obedient to death—and preached to them by His death and resurrection. Quite possibly some of those angels have profited by the lesson.

“So let our daily lives express
The beauties of true holiness;
So let the Christian graces shine,
That all may know the power divine.”

Be of Good Courage.

Child of God, wait patiently and calmly,
tho’ steeper grows thy path,
Committed to His care whose grace thus far hath kept thee;
And tho’ the night of trouble draweth on,
with clouds both black and dense,
Follow faithfully the Lamb;
the morrow will be light!
Child of God, rest fearlessly in Him whose arm securely holds;
Thou may’st trust Him as a child doth trust because thou art His own.
And tho’ the night be very long, thou art His child, he not dismayed,
Confiding in His Word, for it proclaims the light of morn.
Child of God, does His commission send thee out in all the world;
Thou shalt feel, yea, very surely, how He in His love upholds.
Proclaim in North, South, East and West the Kingdom now in sight,
And gather in what still remains of children of the light.
Child of God, pursue thy journey, as doth a star;

And when thy plea to Heaven ascends, let us remembered be;
With thee, relying on His might, we come before His face;
No fear can trouble in the night, through which we pass to light.

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Rivers of Living Water.

(John 7:37, 38; Ezek. 47 : 1-12).
(Convention Address).

HERE we have an invitation from Christ Himself to thirsty ones, to come and drink of Him and find complete comfort, refreshment and satisfaction—"he shall never thirst." But that is not all; it teaches much more than that. It is Jesus' ideal of what a Christian should be down 'here in this parched world, as also in the world to come. Everyone who is vitally connected to that great Fountain of truth and life becomes himself the centre of a spiritual influence. There is in him a power of life, which, when quickened by faith, flows forth as a river, carrying life and refreshment to others.

The occasion of this gathering, mentioned in our text, was the Feast of Tabernacles. The heart of the sentence is in the last word, "water." Water is an essential of life, plenty of water means life; absence of water brings suffering and sickness, dearth and death. The history of the world reveals that mankind has always clustered about the watercourses. Look at the rivers, seashores and lake edges, and you will see life, cities and fruitful fields.

Those men who heard Jesus speak would probably think of their favorite river—the Jordan. It is said that no valley exceeds in beauty and fruitfulness that of the Jordan and the hillsides sloping down to the edge of that stream. Now, plainly, Jesus is talking of something that may, through us, exert as decided an influence upon the lives of those with whom we come in contact, as water has exerted and still does on the history of the world, and as the Jordan does in that wonderful land of Palestine.

"If any man thirst." Thirst means desire, intense desire; it is perhaps the strongest word to express desire. Physical thirst will completely control your actions. If you are very thirsty you can do nothing till the gnawing desire is satisfied; one cannot read, study or talk. It is said that it is agony to be intensely thirsty; to die of thirst is extremely painful. Jesus used that word "thirst" to express interest desire. Are you thirsty? Is there a yearning down in our hearts for something we have, but desire in fuller measure? Yes, indeed, we have already drank of that life-giving stream, "My thirst was quenched, my soul revived, and now I live in Him." "Blessed are they that hunger and thirst." Pitiably are they that need, and do not know their need. You know there is a special promise for thirsty ones—"I will pour water upon him that is thirsty." (Isa. 44: 3). It is not only a present satisfaction, but a continual comfort flowing from Christ — "He shall never thirst"; "Of His fullness have we received and grace for grace."

Take notice of the quantity of water—"Rivers." Not a Jordan merely; that would be wonderful, but Jordans and Niles and Euphrates, etc.—"rivers of water." There is in the Christian a power of life everlasting, carrying with it influence and fruitfulness; it lives and flows in heat or cold, pain or pleasure. Now notice the kind of water, not like that water in the River Jordan but "rivers of living water"—"water of life as clear as crystal." you remember that in Ezekiel's vision the waters constantly increased in depth and that everywhere they went there was healing, abundant life, prosperity, beauty, food and a continual harvest the year round, and all because of the waters of the river. Truly they were indeed waters of life (in the vision), which will flood the earth over in the Millennial Day.

Now mark that little but very significant phrase "out of." It is not "Into," but "out of." All the difference in the lives of men lies in the difference between these two expressions. "Into" is the world's preposition; every stream turns in, and that means a "dead sea." Many a man's life is simply the circumference of a dead sea, and the same is true of

many professing Christians, of whom Paul says, “Their God is their belly, whose glory is in their shame, who mind earthly things.”

(Phil. 3: 19). Jude also speaks of those who have once known the truth, who once drank of that life-giving stream, but had turned from it. “Clouds are they without water . . . raging waves of the sea.” “They have hewn out cisterns that can hold no water.” (Jer. 2: 13).

But “out of,” are the Master’s words; His thought is of others. The stream must flow in and pass through if it is to flow out; it is judged by its direction and Jesus would turn it outward. There must be, nevertheless, good connections upward, and a clear channel inward, but the objective point is outward—outward toward a parched earth, to those who have a thirst and especially to where the trees of righteousness grow. But before it can flow out it must fill up. An outflow in this case means an overflow. There must be a flooding inside before there can be a flowing out, and bear in mind that it is only the overflow from the fullness within our own lives that brings refreshing to anyone else. However, someone may say, “I cannot hold much.” Well, what if you cannot, you can overflow greatly though—this- life-giving water is a running stream. There may be some little seedling nearby that is thirsty for a few drops, and that is exactly the Master’s thought—“Out of his belly shall flow rivers of living water!:

Another may say, “I would like to be able to speak out fluently and be able to explain the truth.” We are apt to be like Moses in Exod. 4: 10-12, but the Lord does not want your gifts and ability as much as your personality as a channel. Then turn to Dent. 31, 32 and 33, and read the chapters in your spare time. This passage does not reveal one of slow speech and tongue then, does it? It fairly burns with eloquence. The Lord does not promise a new tongue, but, “I will be with thy mouth, and teach thee what thou shalt say.”

You know in_ past days, the baby days of our Christian experience (my own) when our faith was not very strong because we could feast only on the milk of the Word, we would come in contact with well rounded out Christians and would say, “I wish I was like so and so, he or she is a well established Christian”; not daring to entertain the possibility of being like the Master, Himself. But I find now that there are living illustrations He has given us in the Gospels that go down to the very edge of human inability; He goes down to the lowest so as to include all. What proved to be true in this case may prove true with you and me.

The case in mind is found in John 4:5-30, 39, and is that of a woman, ignorant, prejudiced, without social standing, even worse—of a bad reputation. She probably had less influence in her town than anyone, she was a very unlikely person to be used of the Lord to bring a message to others, however, she took the message, telling plainly and earnestly what she knew and believed, and a real revival began. The record is, “Many believed because of the word of the woman”; — a simple witness with wonderful results. She had tasted a drop of that living water and it flowed on.

Next notice the source of the stream—“Out of his belly.” It is usually understood that this means Out of his heart, or out of the midst of him. The Bible is always very exact in the choice of words. The blood is the life; the heart pumps the blood, but the stomach makes it. If you look at a book of physiology, and find a chart showing the circulation of the blood, you will see a wonderful network of lines, spreading out in every direction, but all running through lighter lines into heavier, and still darker, until every line converges in the great stomach artery. And everywhere the blood goes there is life:

Now turn to a book of physical geography and get a map showing the water system of some great valley, for instance, like the Mississippi, and you will find a striking reproduction of the other chart. Imagine now what is represented in this chart—hundreds of cool, clear springs, flowing into runs, brooks, creeks, large streams, river branches and rivers, and finally into the great river, the reservoir of all. Similar to the blood stream, everywhere the water goes there is life. The only difference between these two streams is in their direction. The blood flows from the largest toward the smallest veins; the water flows from the smallest toward the largest streams, but both bring life with its accompaniments of beauty, vigour and fruitfulness.

This is Jesus’ picture of a Christian down here in this world. As the red streams flow out, propelled by the force-pump of the heart through a marvellous network of minute rivers, they take life to every part of the body, so, “he that believeth on me”—that is the vital connecting link with the great source of this stream of life — out of this supply of life within him shall go a flood-tide of life, bringing refreshing, cleansing, beauty and vigour everywhere within the circle of his life, even though he be unconscious of it.

There is a phrase in Joshua 3: 15—“For Jordan overfloweth all its banks all the time of harvest.” When there was a flood in the river there was a harvest in the land. Has there been a harvest in our lives? A harvest of the fruit of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. If there has been a flood-tide in our hearts, a filling-up from above until the stream had to find an outlet somewhere, then surely there has been a harvest. A flooding of the heart always brings a harvest in the life.

St. Paul reminded the Roman Christians (Rom. 5: 3-5) that when the holy spirit has a free flow in the life and takes possession of the heart there is love. “The love of God floods (Weymouth) our hearts”—there is a flood of love. Have you ever seen a flood? If so, you know something of its power. How the waters rush along cutting out new channels, widening old ones, washing down rubbish and often tearing away valuable property. It will rule the valleys and men stand back helpless. This pictures what the love of God will do when it floods our hearts. Love flushes the channels of our hearts, often cleaning out some things we preferred keeping. It will tear with quite ruthless strength some prized possession from its mooring, and happy are they who can say with Paul in Rom. 5, “We glory in tribulation, for tribulation worketh patience,” and count them but light afflictions.

The using of this flood tide will put out some fires on the lower levels of our old natures. It will cut new channels and broaden and deepen old ones; it will sweeten and make fragrant. Have you noticed how luxuriant the growth is

where flood waters have stood and how great the harvest? So in the wake of this flood-tide of the love of God, there is sure to be an abundant harvest. Love flooding the heart will wash out the friction and grit. It does not dull the tongue but washes the bitter out of the mouth (See Prov. to: .1). It leaves one deaf and blind in some matters, but, much keener-sighted and alert in others. May we all know more of the power of this wonderful flood. And know it we can if we but yield ourselves fully to God and allow the holy spirit to carry on its work of cleansing and sanctification, "For this is the will of God concerning you."

You know that a small plug in a pipe will stop the flow of a great quantity of water. The reservoir up yonder is full to overflowing of life-giving water, so keep the channel clear. It is, so easy at the present time to get it choked. We have seen some good connections to the life-giving stream which later have become clogged. Why? A plug has been put in the pipe by themselves or someone else. Then some have endeavoured to cut their own channels, new and better they call them, but what sickly water lies in them-. Sometimes it may be painful to clear out of our lives that which displeases the Master, but He said, "My grace is sufficient for thee."

Now, to fit all this into the present life only would be missing much for which we are intended, as "rivers of life-giving water." While Christians are spoken of now as "wells of water," "rivers," "lights in the world," "salt of the earth," "living stones," "the temple of the holy spirit," etc., yet much joy and beauty would be missed if we did not see the larger fulfilment of these wonderful figures. We realise there is to be a grand future age of blessing and Ezek. 47: 1-12 especially applies then. In this chapter in Ezekiel the waters issued out from under the door of the temple and constantly increased in depth and healing powers. Note Psa. 46: 4—all the "rivulets" when brought together make glad the city of God (Acts 3:20, 21) . Now is the time when the living stones are being prepared for the temple. Each stone must be shapen, squared and polished by such instruments and tools as the Lord may be pleased to use and then finally measured for the required size and fitted into place.

Again in Rev. 22, we have the same picture of a pure river of water, clear as crystal, proceeding out of the throne of God and the Lamb, not only making glad the city of God with its avenue of trees of life, but the leaves of them are healing and health-giving to the nations. In Ezek. 47, the river runs down to the "dead sea," healing its bitterness, causing life—humanity restored. You know how water will find its way into every corner and crevice, fill every place and overflow, so "the knowledge of the Lord shall cover the earth as the waters cover the sea." The waters produce a multitude of fish; out of water fish will soon die, so it will be with those who refuse to drink of that water when "the spirit and the Bride say come." Rev. 22: 17. We are now being prepared to gladden the city of God and in due time to make the parched desert a fruitful field, which will not only be a joy to us to pour out the water of life, but it will give joy also to those who will then "draw the water out of the wells of salvation." Then it will be seen by all why that "Rock" was smitten, that whosoever will, may drink of that flowing stream and have their thirst completely satisfied. Isa. 55: 1-13.

Peter's Pence affected by Sanctions.

Vatican Severely Hit.

LONDON, 30th December.

THE Vatican has been severely hit by the sanctions, according to the Rome correspondent of the "Daily Express." The remittance of Peter's Pence has been rendered impossible. As the Vatican does not possess separate banking institutions foreign money must pass through the Italian banks to which the financial sanctions apply.

The Cardinals' commission for the administration of Vatican property reported to the Pope recently that there had been a tremendous decrease in the Papal income, The Papal Nuncio at Berne has twice seen the Secretary-General of the League on the matter, and it is understood that his complaints have been passed on to M. Laval, who promised to endeavour to arrange that the Vatican shall receive special consideration.

The close financial links between the Vatican and Italy has given rise to reports that Italy is using the Vatican's "frozen credits" abroad with which to make purchases from non-sanctionist countries. The "Osservatore Romana," however, strongly denies that there is any arrangement between Mussolini and the Vatican by which Peter's Pence could be used to finance Italian purchases.

[Peter's Pence is the term applied to the annual voluntary contribution made to the Holy See by Roman Catholics.]—Melbourne "Age."

The above report is very significant and comes in full agreement with expectations in the close of this present evil world. (2 Pet. 3: 10).

"It is great to be the friend to come in when all the world goes out."—Anon.

PEOPLES PAPER.

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

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Convention News.

IT is not easy to express in words a report that will adequately explain the assemblies of the Lord's people extending over four days, in which we were privileged to participate, over the Christmas season in Melbourne recently. Such Convention gatherings need to be experienced to be able to appreciate all the good things that the Lord bestows upon those who come in the right heart condition, seeking to give and receive a blessing, as they enter into His gates with thanksgiving and into His courts with praise.

This Convention was held at the usual meeting rooms of the Melbourne Class on the days of 25th, 26th, 28th and 29th December. Full afternoon and evening sessions were held with Bible Studies and Addresses, while Fellowship Meetings between added to the general benefits.

In the first place we are very grateful to the Lord for His blessings and over-ruling providence in connection with every feature of the gatherings, and also for making it possible for some visiting brethren to attend from other States and distant parts of Victoria. To these dear friends themselves we add our thanks, appreciating greatly their presence and help with the programme, involving the sacrifice of time and means.

The afternoon of Christmas Day found the friends gathered together in expectation of a feast of spiritual food, and it was early in evidence that none were to be disappointed. After the words of Welcome on behalf of the Melbourne Ecclesia to all in attendance, and the singing of appropriate hymns, followed by fervent prayers, the afternoon Bible Study in Col. 7: 12-19 provided a very fitting exercise for heart and mind. Many beautiful thoughts were brought out on this fine passage of Scripture, beginning with thankfulness to our Heavenly Father for our present position of favour in expectation of the gracious inheritance, inasmuch as He "bath delivered us from the power of darkness and translated us into the kingdom of His dear Son," on account of our faith. Our minds were then taken back to the time when our

Lord Jesus was created, and who as the Logos was the Father's Agent in the creation of all other beings and things, and lastly, Himself being raised to be the Head of the New Creation, because of His obedience unto death, "for it pleased the Father that in Him should all fullness dwell."

Following the tea adjournment, a fellowship meeting- of "Praise and Testimony" was held, at which many messages of Christian love with passages of Scripture and hymns were received from the visiting members representing Classes and individuals in other parts. Also a goodly number of similar messages received through the post were read out from brethren situated throughout the Australian States, New Zealand and England. All these kindly greetings were very much appreciated by the assembled brethren, especially as we realised that so many, though absent in person, were present in spirit, and remembered us in prayer. The time allotted this meeting was then fully taken up with the individual testimonies of praise and thankfulness, and which proved of much encouragement and refreshing to all.

At the evening session a helpful and instructive address entitled "Obedience" was given by one of the visiting brethren. Space will not permit an explanation of the addresses here, but we are arranging to print some of them for the benefit of our readers. Thus, with concluding prayer the friends dispersed to their homes well satisfied and thankful for the first day of Convention.

The meetings on the following day were opened in the afternoon with praise and prayer, followed by a short address by one of our elderly brethren on the topic, "The Greatest Thing in the World," in which some very good thoughts were brought out on that beautiful chapter 13 of the 1st Corinthians. Next came the Bible Study in I Pet. 1 : 3-8, enabling all present to enter into the discussions with much profit. From this passage we were reminded again of the great mercy and goodness of God in begetting all the elect class to the wonderful hope in Christ Jesus, even to that inheritance which will never decay or fade away and which is reserved in heaven for those who so abide in the Lord that they are kept by His power and endure to the end. However, during the pilgrim journey, we were led to see that, "for a season, since it is necessary" (verse 6, Diaglott), many and varied are the trials encountered so that the faith of each one who will ultimately attain the great inheritance may so come through the fiery experiences as to be found unto praise and honour and glory of the Lord.

The fellowship meeting this day on "Helpful Thoughts from Favourite Hymns," brought good response from almost every one present, and indicated how the thoughts in our hymns of thankfulness and praise to the Lord may constitute a very real portion of air worship and devotion to 'Him. The addresses that followed and closed another happy day were given by three brethren on the Bible characters of "Peter," "Daniel" and "Moses." The lives of each of these godly men were reviewed and special occasions of interest were well presented which could not help but encourage and stimulate to greater zeal in our love and service for the Lord.

Assembling again on the afternoon of Saturday, 28th December, the opening- hymns and prayers were followed by a very spiritual address given by a visiting Brother, entitled, "The Lord's Sanctuary," and was most helpful. Bible Study on Psa. 63: 1-8, then impressed what should be the attitude of all the "David Class," who, having seen the Lord in the sanctuary, by faith, are not influenced by this present evil world "in a dry and thirsty land where no water is"--but press on sacrificing to His name and cause "because His loving kindness is better than life." We were led to see, also, that at any hour of the day or night it is our privilege to lift up our thoughts to the Lord in meditation sweet, and thus to be seated hi the heavenly places, resting in the shadow of His wings, and following close and attentive to His good will for us.

A Question Meeting for fellowship on this third day of Convention proved helpful also, giving opportunity of, free expression on the questions handed in and which were summed up nicely by the chairman. The evening session was

again taken up with addresses, though one Brother to speak. was unavoidably absent. The Bible character, "Jacob," was well explained, many good lessons being impressed to us from his life. Another visiting Brother then spoke on the topic, "Walk about Zion" (Psa. 48: [2, 13), and many very fine thoughts and illustrations were given to impress the necessity of a pure and noble life and which did not fail to add much encouragement, as we journey on to the heavenly Zion. The friends seemed loath to part after such a happy and profitable day again.

Then came the final day of the gatherings, and after appropriate praise and prayer the afternoon Bible Study in Rev. 20 : 1-6, engaged our attention. In this highly symbolic passage our minds were directed to the close of this age, when "He shall come whose right it is," to take the Kingdom, together with the faithful overcomers who reign with Christ 1000 years. Before the Lord could reign it was seen that the great Adversary must be bound, completely restrained, that he should deceive the nations no more. However, it was pointed out that the process of binding may cover a period of time during our Lord's presence, as indicated by the many deceptions to-day, which show that the evil one is seeking by every possible means to hold continued sway, as permitted during this "present evil world." The fact that the nations are still being- deceived seemed to indicate that Satan is not yet fully bound, but He who has the "key" of authority and the restraining "chain" will not fail to accomplish all His good pleasure in due time. Most of the study centred round the first three verses, there being time only for concluding thoughts on the remaining verses in which the overcoming saints, those "beheaded for the witness of Jesus" are pictured having part in the first resurrection—entering into the joys of the Lord and reigning to uplift poor, fallen humanity throughout the Millennial. Age.

After the usual evening tea the fellowship on "Helpful Thoughts from the Convention" was a further profitable session, as the brethren brought to mind many of the treasures of thought given out by one and another during the season, together before the Lord. At this time also, the Convention message contained in Col. : 12, 13, and 2 'Tim. 3: 14, together with our Christian love, was passed on to the visiting friends to take back to their brethren in other parts, and now we ask all dear friends everywhere to accept the same from the Melbourne Christmas Convention, 1935. This brought us to the Closing Address, given by a visiting Brother, entitled "Rivers of Living Water," which was a fitting and much enjoyed message at the close of a most refreshing season. There was yet the closing Love Feast and final hymns, "Blest be the tie that binds," and "God be with. you till we meet again," with concluding prayer of thankfulness for all rich blessings and supplication for continued grace and strength for all dear brethren the world over.

Passover Memorial, 1936.

The 14th of Nisan (Jewish date) falls this year on Monday, 6th April, commencing at sundown on the previous day. Sunday evening, 5th April, after sundown; would therefore be the anniversary of the institution of the Memorial, and the appropriate time to celebrate by all consecrated members in Christ.

The Jewish National Home

Development Exceeds Forecasts.

SIR Herbert Samuel, in a Lucien memorial lecture at University College, London, described as poor minded the allegation that the Balfour Declaration favouring the creation of a national Jewish home was a violation of a pledge given to the Arab leaders.

"In 1920 I took up office as the first British High Commissioner in Palestine," said Sir Herbert, "and the work of building the complete edifice of a modern State commenced. From the outset the Arab question was the Predominant feature, and it was plain to me that the establishment of a Jewish national home must be conditioned, not only by the existing rights of the Arab population, but also by constant and active care on the part of the mandatory power for their economic and cultural Progress. Development in Palestine had exceeded all forecasts."—"Liverpool Daily Post," 26/11/35.

Oldest Manuscript of New Testament

Found in Manchester.

A RAGGED piece of papyrus, measuring 31 in. x found among a pile of musty manuscripts at the Rylands Library, Manchester, has been proved to be the oldest New Testament manuscript in ally language dating from the second century.

It is 200 years older than the Codex Sinaiticus, and the earliest witness of the Gospel of St. John, varying slightly from the text of the present accepted version.

The valuable document was found by Mr. C. H. Roberts, a Fellow of St. John's College, Oxford, who is in charge of the ancient manuscripts from the Rylands Library. He told the Daily Mail: "It is written in Greek, and it is likely that it came originally from the ancient city of Oxyrhynchus, in Upper Egypt. It was this site which Dr. B. I. Grenfell and Dr. A. S. Hunt excavated for the Egypt Exploration Society, and where, in 1897, they found a famous document giving new sayings of Jesus.

-The papyrus, in the form of a Greek codex or book—as opposed to the commoner 'roll' form of ancient documents, comprises only verses 31 to 33 and verses 37 and 38, of Chapter 18 of St. John's Gospel, but its importance is out of all proportion to its size.

"This is undoubtedly the earliest known fragment of any part of the New Testament in any language. It varies slightly from the present version, and the variation constitutes no material difference in meaning between the two texts.

"The fragment evidently belongs to the first half of the second century, and its real significance lies in the fact that

St. John's Gospel, hitherto regarded as the latest of the Gospels, was known so far afield as Upper Egypt, so soon after the beginning of the Christian era."

1700 Years Old.

Dr. Henry Guppy, librarian of the Rylands Library, said:

"It was probably written before the ink of the original had dried. It was certainly written in the early part of the second century, or even, perhaps, in the last part of the first century."

The fragment includes the famous passage in which Pilate asks Jesus:—"Art Thou the King of the Jews?" and also:—"What is truth?"

Sir Frederick George Kenyon, former director and principal librarian of the British Museum, and author of the Catalogue of Greek Papyri in the British Museum, said:

"I have little doubt that it does in fact date from the second century after Christ, possibly from the early half of the century.

Of Vital Importance.

"To my mind, the vitally interesting part of the discovery is that it would appear to correct a widely held view as to the date when the Gospel of St. John was written.

"Naturally, the only way of arriving at the date of the fragment is by an examination of the writing, but several eminent experts on ancient manuscripts are satisfied that it is correctly described."

Mr. Roberts, in his examination of the manuscript, has had to adopt similar methods to those used by modern handwriting experts in providing evidence of the authorship of disputed notes.—Melbourne "Sun," 2nd Jan., 1936.

The Apostle Peter

(Convention Address).

Of the twelve Apostles of Christ, perhaps there is no more interesting character than Peter, and probably, too, he is the most helpful. His life is interesting because we find that, although he made many mistakes, some of them small and others big, our Lord showed that He had a great amount of confidence in him, perhaps more than He had in any of the other disciples. We find his life helpful because although he was naturally weak he finally overcame this. It may be that we can see in ourselves the same weakness, or somewhat similar to Peter's, or perhaps we can see it in another, but what gives us great encouragement is to know that we, too, can overcome as did Peter, in the strength of Christ and by allowing the holy spirit to have full control.

Peter's mistakes can all be traced to two perverse elements of character, namely, he was naturally very impulsive and also he was afraid of the disapproval of men. His impulsive nature often caused him to act very quickly; often he acted rightly, but there were times also when in his excitement or in fear of men, he acted wrongly. Yet, even from the first time Jesus spoke to him, He seemed to see in Peter one who some day would be great, one who would be amongst the staunchest of His followers.

Our Lord's words to Peter and his brother, Andrew, were, "Follow Me and I will make you fishers of men," and to Peter He added, "Thou art Simon, son of Jona, thou shalt be called Cephas." Cephas is the Hebrew word for Peter, and means a stone. Jesus did not change his name because he was at that time anything like a stone, but He knew Peter's heart was right; He saw in him honesty and sincerity and knew that he was one, in whom His teachings and the holy spirit would make a great change.

In the three and a half years that Peter was with Jesus we cannot see that he became very strong. Jesus often found it necessary to reprove him, but we find also that He very often commended him for his faith and wisdom. On one occasion, we remember when Jesus asked His disciples who they thought Him to be, Peter at once answered, "Thou art the Christ, the Son of the living God." (See Matt. 16: 16-1g)—"Thou art Peter (a stone), and upon this rock (this foundation rock or truth that he had just confessed, namely, that Jesus was the Christ) will I build My Church, and the gates of hades shall not prevail against it, and I will give to thee the keys of the kingdom of heaven," etc. No doubt Peter wondered at this promise, probably he felt rather elated. It showed that the Lord had great confidence in him, whatever the meaning of His words, but strange to say a very short time afterwards he was severely reprovved by the One whom he had just previously confessed to be the Son of God. This incident cannot be explained better than in the exact words from Matthew's Gospel—(see Matt. 16:21-2,3). Poor Peter! His love for Jesus had caused him to attempt to place before the Lord a suggestion that may have saved Him from trouble, but the Master, knowing that His suffering and death were necessary, refused to hear him, and gave a severe reproof.

However, we find this same disciple enjoying the love and favour of Jesus. We remember that it was he, in company with James and John, that Christ took with Him to the Mount of Transfiguration, and it was the same three whom He took with Him to the Garden of Gethsemane to keep watch, on the night of His betrayal. It was also Peter and John whom our Lord sent before Him into Jerusalem to prepare the Passover.

We are told of another incident in which Peter and Jesus were the chief actors. The disciples were on the sea in a boat, the water being very rough and the wind boisterous, when they saw Jesus coming to them walking on the water. We can well imagine the wonder of those in the boat at seeing their Lord walking on the sea, but it was only Peter who spoke, it was only he who thought of going on the water to meet Jesus. His joy and amazement at seeing Jesus were too much for him; he could not wait, but cried, "Lord, if it be Thou, bid me come to Thee on the water," and when the Lord had bid him come, he tried. For a moment his faith was strong and he kept up, but soon he became afraid

and began to sink. Then his first thought again was to call for the Master's help, and we read that "Jesus stretched forth His hand and caught him, saying, Oh, thou of little faith, wherefore didst thou doubt?" This shows again Peter's impulsiveness, but it indicates also that he was a man of action, a trier, and one who had comparatively a great amount of faith. It was partly because of these virtues that Jesus trusted him on so many occasions, and also because he was the oldest of the Apostles and the one who acted as their leader and spokesman.

Perhaps Peter's character is revealed to us at no time as favourably as it is in the events that took place at about the time of our Lord's death. Shortly before Jesus was betrayed by Judas, Peter expressed his determination to follow Jesus to the end, even though it would mean death. "Though all men be offended because of Thee, yet will I never be offended," were his words. Jesus said to him, "Verily, I say unto thee, before the cock crow thou shalt deny me." But Peter was quite confident and said, "Though I should die with Thee, yet will I not deny Thee." He seemed determined to carry out his promise, for that same night when Jesus was being taken prisoner, he drew his sword in his Lord's defence and cut off the ear of the high priest's servant, and also followed Jesus into the court where He was to be accused and tried. Yet, strange to say, only a few minutes later, this same man denied that he had ever known the Lord, and that three times.

It was not because Peter had changed his mind and decided to turn against Jesus that he denied Him there in the court where he had gone with John. He loved his Master or he would not have been there at all, but it was just on the spur of the moment, when popular opinion had declared Jesus to be an imposter that Peter's strength failed him. On being asked if he was not one of Christ's blinded and misled followers he declared that he never knew Him. Peter still had in him the fear of the disapproval of men. However, we read that just as he had denied the Lord the third time the cock crew, and Peter remembered Christ's words,

"Before the cock crow thou shalt deny Me thrice." Jesus now thought of Peter and turned and looked at him. It was not a look of anger or of disdain, we may be sure, but a look of loving sympathy. We can well imagine the thoughts that Hooded Peter's mind at that moment; he remembered his good intentions and his rash promises; he remembered the Lord's words and realised that he had failed. When he saw the Lord's loving eyes looking at him it was too much for him, and he "went outside and wept bitterly." Yes, he had a tender and loving heart, and his intentions were good, but he had been tried on a weak point and had failed sadly. The Adversary had entrapped him on the very point of his boasting, he had been too sure of his own ability, too confident of his loyalty, but just one look from the Master had gone right to his heart, and he learned a lesson that he never forgot.

No doubt Peter wondered if he would ever have the opportunity to express his sorrow to Jesus, and when He was risen from death and had shown himself to His disciples we may be sure Peter longed for a chance to tell Him. Before the opportunity came for him to express his regret in words the Lord assured him of His forgiveness, and continued favour of feeding His sheep (John 21).

We all remember the occasion in this last chapter of John's Gospel, and doubtless will agree that the Lord's reason for asking Peter the question three times "Lovest thou Me?" was to remind him of his thrice repeated denial. It was a very gentle reproof on the Lord's part, and no doubt Peter's tender heart was touched again, for on being asked the third time he seemed grieved and answered, "Lord, Thou knowest all things, Thou knowest that I love Thee." Yes, Jesus knew all things; He knew that Peter loved Him knew that it was not lack of love that caused the denials; He knew that Peter was too sure of himself at that time, and now asked the question three times to remind him of his weakness. We may be sure that this had the effect of humbling the Apostle in his own eyes.

However, the Master's words to Peter, "Feed My sheep," assured him that he was still acceptable to God; they assured him that he was still counted as one of the Apostles, and the events which followed show us clearly that he was not only an Apostle, but one of the chiefest of them—he still continued to be the chief speaker, and we find him still acting as their leader. Only a few weeks after he had denied the Lord we find him diligently attending to the Lord's business, and taking the lead in selecting another to take the place of Judas Iscariot. Although we know that He was not quite right in doing this, as the twelfth Apostle (Paul) was later chosen by Christ, it shows his zeal and energy.

But the greatest change in Peter's life took place a few days later, when he, in company with many others, received the holy spirit on the day of Pentecost. We find him there standing up boldly and addressing the Jews, quoting the Scriptures to prove that Jesus was truly the Christ, accusing them to the face of killing the Messiah, and telling them that God had raised Him from the dead. So forceful was his preaching that we read that many of the Jews who had assisted in bringing about the death of Christ were "pricked in their hearts," and asked Peter, "what shall we do?" His answer was, "Repent Ye and be baptised every one of you for the remission of sins and ye shall receive the gift of the holy spirit," and as a result of this great man's preaching three thousand were added to the Lord's ranks in one day (Acts 2).

This reminds us of Jesus' promise to Peter some time before his denial, namely, "I will give thee the keys of the kingdom of heaven." On this occasion Peter used the first key and threw open the door to the Jews and from that time many entered the kingdom. Then three and a half years later we find he unlocked the door for the Gentiles. He it was who was sent to Cornelius, the first Gentile convert, to explain to him that he and all the Gentiles may enter the kingdom by faith in Christ (Acts 10).

After the spirit was given Peter was bold in preaching the Gospel; he learned what it meant to take up his cross and follow Christ. He was taken prisoner, and was persecuted and afflicted, but through it all he was strong in the Lord, and very often his accusers were converted by his teachings. Peter performed many miracles, too, healing the sick and blind and lame, but always giving the glory to Christ.

However, even after the Apostle Peter had received the spirit he was not infallible; he still was desirous of the

approval of men, for, although he had preached that there was no difference between the Jews and Gentiles—that they were all acceptable to God through faith in Christ (Acts. 15: 7-9) —he later, through fear, dissembled and refused to eat with the Gentiles. This error God at once corrected through the Apostle Paul, who kindly but firmly “withstood him to the face.” (Gal. 2: 11-14). Still it is quite noticeable that Peter’s two epistles show no trace of wavering on the subject of equality of Jews and Gentiles in Christ, nor any fearfulness in acknowledging the Lord. It is plain also that St. Peter had no ill-feeling against St. Paul for reproving him, but speaks of his brother Apostle as one greater than himself as, “our beloved Brother Paul.” (2 Pet. 3: 15, 16).

Oh, that we all could take reproof as did Peter ; that we could look upon all of life’s experiences as from the Lord, and see in them such as will cause us to grow more and more like our Lord Jesus. The experiences of Peter’s life had the effect of humbling him in his own eyes; so truly was this so, so truly did he look up to Christ, that tradition tells us, when he was ordered to be crucified by Nero, by his own request he was executed head downwards, thinking himself unworthy to be put to death in the same manner as his beloved Master.

So, we see Peter, a man with a quick, impulsive nature, always loving but wavering; now defending his Master at his own peril and again disclaiming and denying Him ; now boldly preaching the truth and again compromising with Jewish prejudices, calling for the faithful reproof of Paul, but at the same time humbly receiving it.

Therefore, brethren, if we have weaknesses of our own let us not be discouraged, let us with more determination put our shoulder to the wheel as did our faithful brother and Apostle, Peter; and if we see in another a weakness or a fault, or even small offence or sin, let us not be harsh, let us not condemn another, for our Lord did not reject Peter because of his sins. Peter’s heart was right, and if we, like him, can look up and say from our hearts. “Lord, Thou knowest all things, Thou knowest that I love Thee,” then we, too, are acceptable to God.. May our aim ever be to build up and not to discourage another who may be trying just as hard as ourselves to please God. Let us be triers like Peter, trying to overcome our own weaknesses and helping others to overcome theirs, and we can overcome as did Peter. He overcame finally, for the risen Lord Himself declared his name to be written with the other Apostles in the very foundations of the heavenly city, the New Jerusalem, the Kingdom of God. (Rev. .

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Within the Holy Place.

“Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death ; but their strength is firm. They are not in trouble as other men ; neither are they plagued like other men.” (Psa. 73: 1-5).

“When I thought to know (or understand) this, it was too painful (difficult) for me; until I went into the Sanctuary of God ; then understood I their end.” (Psa. 73: 16, 17).

“He that dwelleth in the secret place (sanctuary) of the Most High shall abide under the shadow (protection) of the Almighty.” (Psa. 91 ; 1).

WE have all doubtless, like David of old, observed many things, not only in the world, but also in our own experiences as the Lord's followers, that we have found difficult to understand and to harmonise with a right conception of God's wisdom and greatness. For example, why God permits evil, and why the righteous suffer and the wicked flourish, are problems which the natural mind cannot understand or appreciate.

These are among the deep things which -do not lie on the surface of the Divine revelation, but which can be appreciated only by those who, like David in figure, have gone into the Holy place or Sanctuary of God—the consecrated and spirit-begotten condition. The spirit searcheth all things, yea, the deep things of God. (1 Cor. 2: 10).

The Greater and More Perfect Tabernacle.

Israel's Tabernacle, as well as its High Priest and sacrifices, were all shadows, or types, of greater and more important things to come in the Divine plan. Their Day of Atonement sacrifices were typical of the better sacrifices of Christ—Head and body—offered during the present Age. Their High Priest, who offered these sacrifices, we are informed, served unto the example and shadow of heavenly things. (Heb. 8: 5).

It is not our purpose, however, at present to consider the Tabernacle types in detail, but in order to obtain a proper setting of our subject, it is necessary, just to refer briefly to the general divisions of the Tabernacle.

The Court.—The Court, as all are aware, formed no part of the Tabernacle proper, but surrounded it on all sides. It was separated from the Camp by a wall of white linen curtains. Of the entire nation, only the Levites had access to the Court, in which they performed their allotted services. All the articles of furniture in the Court were either of copper, or of wood covered with copper.

In anti-type, we understand that the Court represents the justified condition and that the Levites who performed the services therein represent justified believers. Copper, which is peculiar to the Court, is a fitting symbol of the human nature, and thus it is indicated that the justified condition is a purely human condition. It is seen, moreover, that justification does not in any way change the nature of the believer, in the sense of giving him a spiritual nature, nor does it give him any claim to a heavenly hope or reward. All that justification can do for one is to cover the sins and imperfections of the human nature, in the sight of God, and if that one is still desirous of walking in the light, it serves as a wedding garment, whereby the believer may enter into consecration as a priest and become a new creature in Christ—a member of the Bride Class.

Accepted in the Beloved.

The Holy Place.—Within the first veil was the Holy place, or first apartment of the Tabernacle proper. Into the Holy place the Levites were not permitted to enter, nor even to look therein. All the furniture in the Holy was made either of gold or of wood covered with gold, which fittingly indicates that the Holy represents a condition which is something more than human. Gold, as is known, symbolises the Divine nature and thus, it would seem to teach, that those who enter the Holy place, are no longer human, from God's standpoint, but spiritual—begotten again as new creatures in Christ Jesus. (2 Cor. 5: 17).

Into this condition the believer enters at consecration, and the passing of the first veil represents consecration and surrender of the human will to the will of God. The Altar in the Court represents the will of God, and upon this Altar all the human rights and privileges of the consecrated one are placed. The priests alone had access to the Holy place, and of the antitypical priests, the Apostle could say—"Ye are not in the flesh, but in the spirit if so be that the spirit of God dwell in you." (Rom. 8:9). The Holy, then, represents the present condition of all who are begotten again, as new creatures in Christ, and whose hope it is to be born of the spirit, in the first resurrection. (1 Cor. 15:49).

Beyond the Veil of the Flesh.

The Most Holy.—The Apostle informs us that the Most Holy, which lies beyond the second veil, represents heaven itself. (Heb. 9: 24). Just as the passing of the first veil represents the consecration of the human will of the believer to God, so the passing of the second veil represents the actual end of the human being in death and its entrance into the heavenly condition, as a spirit being.

Our Lord was in the Holy place during the 3-1- years of His ministry, from Jordan to Calvary, and the change of nature which he received through His death and resurrection was, in His case, the passing of the second veil—His entrance into the presence of God, the antitypical Most Holy. It was into the Most Holy that the typical priest had to bring the blood of the Day of Atonement sin-offerings, in order to make satisfaction for sin. Likewise also, our Lord, after passing the veil of death, had to ascend into "heaven itself," there to appear in the presence of God for us. (Heb. 9: 24).

Dwelling in the Secret Place.

It has already been noted that the priests only were permitted to enter the Holy place, or spirit-begotten condition. The fact that the Levites in the Court had not access to the Holy and dared not even to look therein, harmonises with the Apostle's statement, that the natural man (even though justified) cannot understand the things of the spirit, for they are spiritually discerned. (1 Cor. 2 :14).

The Levites in the Court, however, had access to the Laver at which it was their privilege to wash. The Laver is understood to represent the Word of God as viewed from the standpoint of the natural mind, by those who are in the Court, or justified condition, and is evidently referred to by the Apostle when he speaks of the "washing of water by the word." (Eph. 5: 26). The washing at the Laver by the Levite (justified believer), would indicate his recognition of the moral obligations contained in the Word of God and a consequent striving, on his part, to put away sin and all the defilements of the flesh. Otherwise, Stated, washing at the Laver would represent the efforts and desires of the

justified believer to cleanse the flesh and live a righteous and moral life, in the sight of God.

In passing, perhaps it is well to remind ourselves that no amount of washing or cleansing of the human nature can make it spiritual, nor give to the believer a heavenly hope or spiritual enlightenment. Such privileges belong exclusively to the Holy place, and are the portion only of those who enter there through a consecration of the human nature to death and a begetting to a new and spiritual life in Christ. (2 Cor. 5:17).

Israel's High Priest, who alone had access to the Holy place on the typical Day of Atonement represented Christ—Head and body—in the consecrated and spirit-begotten condition during the Gospel Age. Within the Holy, the Priest had access to the special light of the golden candlestick ; to the table of shewbread and to the incense altar. These represented spiritual blessings and privileges, enjoyed by all who are new creatures in Christ during the present Age—privileges and blessings to which the spiritually begotten only have access. ,

Privileges of the Holy Place.

The Golden Candlestick.—The light from the golden candlestick was the only light within the Holy, the natural light of day having been excluded by the curtains and walls of the Tabernacle. This illumination, which was for the benefit of the priests, represents the inner light of the spirit of God which comes to all who are begotten of the holy spirit. (1 John 1:7).

As illustrating the difference between the Court, or justified condition, and that of the Holy, or spirit-begotten condition, we may take the example of the Lord's followers before and after the day of Pentecost. Before receiving the begetting of the spirit at Pentecost they were naturally-minded men, though justified, and could appreciate only the things that belong to the Court, or justified condition. Their hope of a kingdom was an earthly and material one, and their ideal of the long looked-for Messiah was a mighty ruler, who would sit upon a material throne. (Acts 1: 6).

After Pentecost the vision changed from the material to the spiritual plane, for they had then, in figure, entered the Holy place. John, the Revelator, recording in symbol. this transition in the hopes and outlook of the Lord's followers at Pentecost, describes it as a "door opening in heaven," followed by a trumpet voice saying, "Come up hither." Prior to this there had been no heavenly hope and no call to a heavenly kingdom. (Heb. 3:1).

It was at Pentecost that the acceptance of the members of the Body of Christ began, and in describing this experience, the Revelator says :—"Immediately I was in the spirit." From this time onward, the hopes of the Lord's followers were no longer centred upon an earthly kingdom, but upon a throne, or government, which was spiritual— heavenly in its origin. (Rev. 4: 1, 2).

This spiritual illumination, which is the privilege of all who enter the Holy place is ours, but only so long as we abide in Christ. Should we lose our standing in Christ as a member of the High Priest, or leave the Holy place, we go out again into what the Scriptures describe as "outer darkness"—the darkness of the human mind unilluminated by the Spirit of God. (Matt. 25:30). Obviously, but few of those who have heard the call to-membership in Christ during the present age have made their calling sure by complying with its terms. The majority of professing Christians, it would seem, from various causes, have never entered the Holy place and thus have never been accepted as new creatures in Christ, nor have they received the spiritual illumination. (Heb. 10:32).

Meat in Due Season.

The Golden Table.-The shewbread, or bread of presence, placed upon the golden table in the Holy place, was for the sole use of the Priest. This bread represents the spiritual food, placed upon the table of the Lord and specially provided for the priestly class of this Age. (Heb. 5:14). While the Laver in the Court represents the Word of God, as appreciated by the natural mind which simply comprehends its moral, or surface truths, the table Of shewbread in the Holy represents the Word of God, as appreciated by the spiritually-minded Priest. "The spirit searcheth , all things" (hidden in the word), "yea, the deep things of God." (1 Cor. 2: 10). There is a great difference between "washing through the water of the word" and feeding upon the "strong meat" on the table of the Lord. The Levite could wash his flesh in the Court, and be clean, but he could neither see nor handle the spiritual food upon the table of the Lord in the Holy place, which was set aside for the special use of the consecrated Priests.

The water of the Word represents the moral precepts and teachings of the Scriptures, which can be understood and should be appreciated by all who make any profession of following the Lord, or of putting- away the sins of the flesh. (Rev. 1: 5). The shewbread, on the other hand, represents the deep and spiritual truths or doctrines which reveal to the consecrated one the basis of his faith and hope as a member of Christ and as a joint-heir in His Kingdom. This strong meat, which reveals the "mystery of Christ," does not lie on the surface of the Word of God, but is hidden in the types and figures of the Law; in the visions and dreams of the Prophets and in the songs and ecstasies of the Psalmist. (Luke 24: 44).

As new creatures we cannot grow strong spiritually, except by feeding upon these deep and spiritual doctrines, and to this end we have the assurance that the spirit of truth will guide us into all truth (now due) and additionally show us things to come. (John 16: 13). The difference, then, between the Court condition and that of the Holy place is the difference between morality and spirituality, or the Christ life. (2 Cor. 5: 17). Morality relates to the rudiments of the flesh and human mind, whereas spirituality relates to rudiments of Christ—the new creature.

The Flesh Profiteth Nothing.

Minding Earthly Things.—The danger with many to-day who, as new creatures have "begun in the spirit," is, lest they should "end in the flesh." From the standpoint of faith the new creature in the Holy is said to be "living in the spirit," which means that he is spiritually-minded, and views matters from the standpoint of the mind, or spirit of God. Just as the health and strength of the natural man depends largely upon his daily food, so likewise the strength and

development of the spiritual man, or new creature, depend upon his supply of spiritual food. As already indicated, that spiritual food is represented by the shewbread on the golden table, and corresponds to the deeper truths, or doctrines, which the Apostle terms the “strong meat” of the Word of God. (Heb. 5 : 14).

Christendom has long ago forsaken and lost sight of this spiritual food and could not be regarded to-day as having any standing before God—not even that which is represented by the Court. The fact that one might declare that he believes in God or in Jesus would not justify him. Nothing less than a living and obedient faith in the promises of God through Christ will justify one and give him a righteous standing in the sight of God. (Jas. 2 : 17).

Many of the brethren to-day are fast discarding the spiritual food of the Word of God, and like Christendom in general, are rapidly settling down to an earthly viewpoint of things which could only be described as efforts of the flesh along the lines of morality—living a good life. It is quite a rare and uncommon experience to-day to hear the brethren exhorted by their leaders to search for and feed upon the deep and spiritual doctrines represented by the shewbread of the Holy place. The result is that there is a famine amongst the brethren and through the lack of spiritual food many are weak and spiritually sick, and the great majority have gone to sleep.

The Meek Shall Eat and be Satisfied.

Days of Famine.—Famines, in the natural order of things, do not necessarily imply that there is a shortage of food in the world. Indeed, it often happens that whilst one section of the race is suffering famine conditions, others are enjoying a superabundance and have more than enough. The chief cause of a famine is failure on the part of those concerned to distribute properly nature’s bountiful supplies. The same might be said regarding the spiritual food, for there never was a time when there was such an abundance of spiritual food upon the table of the Lord as at the present moment, and yet, it must be admitted that the vast majority of the Lord’s people are to-day suffering famine conditions through lack of spiritual nourishment. (Psa. 37:19). If it be asked why there should be a famine in a land of plenty, we can only answer that the chief cause is the lack of distribution of the spiritual food amongst the brethren by those who profess to be their spiritual guides and teachers.

What would be thought of one, placed in authority over the natural food, if, when asked for bread by one who was physically starving, he prescribed for his immediate needs a bath? Doubtless in its proper time and place the bathing and cleansing of the flesh of the natural man is an essential adjunct to his health, but a hungry man requires more than the cleansing of his flesh in order to satisfy his hungry cravings and thus sustain his physical health and strength.

Figuratively speaking, that is what is taking place amongst the brethren to-day. There is a famine for the spiritual food, or sound doctrine, and instead of breaking to the brethren the bread of life—the spiritual food of the Holy place—they are warned by their leaders not to touch or handle these deep and spiritual doctrines of the Word lest they get puffed up Or suffer spiritual indigestion. On the contrary, they are instructed that what they really need is continuous and plentiful washings at the Laver—the Laver as already noted represents the moral and surface aspects of the Word of God.

In plain language, it is not the truth that is being dispensed to the spiritually hungry to-day but a kind of spiritualised morality. They call this building up a character, but a more appropriate term would be a striving to be “made perfect by the flesh.” (Gal, 3: 3). The new creature is not nourished and developed by works of the flesh but by feeding upon the spiritual food of the Word of God. In order that the natural man may grow in physical health and vigour he requires not only the cleansing of his flesh with pure water, but also an abundant supply of pure and wholesome food. Likewise also the spiritual man requires much more than merely washing at the Laver with the water of the Word. He requires the spiritual food of the Holy place that he might grow up into Christ and thus, becoming spiritually matured, be able to overcome all the enemies of the new creature. (Eph. 4:12, 15). The development of character, therefore, so far as the new creature is concerned, is something more than mere morality. It is the transformation and development of the mind, in harmony with the will of God, as revealed by the deeper things of the Divine Word. (Rom, 12:1, 2).

It will be seen, then, that just as in the natural world there is a vast difference between bathing the flesh with water and eating a substantial meal so also is there a similar distinction in the spiritual world. The teaching of morality, with all its efforts to cleanse and control the flesh, while good and necessary in itself, should not be confused with the spiritual truths or doctrines of the word, which as the channel of the holy spirit feed and transform the new mind of the spiritual child of God.

Offer a Sacrifice of Praise.

The Golden Altar.—Another privilege which the priests in the Holy enjoyed was the offering of incense at the Golden Altar. Just as the laying of the sacrifice upon the Altar in the Court represented the consecration of the believer to do the will of God, so the offering of incense upon the Golden Altar, in the Holy, represented the continued and willing subjection of the mind of the new creature to the will of the Heavenly Father.

It is one thing to promise to be dead with Christ, but it is another and still more important matter daily to pay our vows of Consecration unto the Most High and to be faithful unto death. The incense ascending into the presence of God from the fire on the Altar represents the spirit of praise and thankfulness to God for the privilege of following in the Master’s steps and suffering with Him here below. It represents how the Heavenly Father views the faithful devotion and loyalty of the new creature, and is termed by the Apostle, a “sacrifice of praise.” (Heb. 13:15). —”Old Paths”

Kept by His Power.

“Kept by the power of God, through faith, unto salvation.” 1 Pet. 1:5.

With kindest wish, and prayerful thought this morning
I offer thee these simple words of cheer,
Whate'er may meet thee, in life's future dawning ;
May they afford thee comfort year by year !

Kept by His power no human arm upholding
No human hand outstretched to point the way.
But God's great love, His feeble child enfolding
Is all-sufficient for thy need each day.

Be not afraid, for as each need arises
With strong, absorbing, self-important claim;
God it will meet, with His divine surprises
If thou but call upon His Holy Name.

“Kept” when the world for thee its smile is wreathing,
When skies are fair, and life with roses spread ;
“Kept” when its frowns to thee it is bequeathing,
And clouds are darkly massing overhead.

His power to keep is strong, and true as ever,
No length of years can e'er its force abate,
His will to keep can never fail, no never ;
Whilst mercy stands at Heaven's wide open gate.

Then journey on, leave fear and anxious worry
To those who know not that the Lord cloth reign ;
Keep step with Him, forego impatient hurry,
Trust Him to make the rough, steep places plain.
—Selected.

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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.

“This New Year Thou givest me, Lord,
I consecrate to Thee,
With all its nights and days;
Fill my hand with service blest,
Fill my heart with holy rest,
And fill my life with praise.”
F.R.H.

IT is fitting, that as another year is entered upon, we, as the Lord's people, should continually keep trace of the mercies and blessings enjoyed, 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—who hear His voice and to whom the instruction and guidance are continually a comfort and a joy.

It is appropriate, too, that we take weekly re-views, 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 He 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 and opening of another 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 the steps which 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.

A year may seem a longer or a shorter period, according to the circumstances. To the mind of childhood it is a very long period, while to more developed minds, filled with the activities of life, it seems much shorter—speeding all too rapidly to permit the accomplishment of all the things desired to be achieved. Then again, the year will seem proportionately long as it has contained draughts of bitter experience or sufferings, mental or physical; and proportionately short, as it has contained joys and pleasures which seem to slip away all too quickly. To a certain extent such experiences are common to all mankind, yet the Christian, especially if he has been for some time in the school of Christ and is somewhat developed both in knowledge and in grace, has a larger capacity than others for grasping and appreciating life ; because, no matter how unsound his natural mind may have been, he has now “the mind of Christ,” “the spirit of a sound mind,” which is far better able than the natural mind to estimate matters at their true worth.

Such an advanced Christian, in viewing the year ahead, considers well the lessons over the year just closed, 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 distressing features by the spirit of a sound mind and the instructions of God’s Word, which assure 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 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 rejoicings in iniquity, but rejoicings 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 : 3, 4; Rom. 5 : 3.

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.” Is it any wonder that these, 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? These can say with faithful Joshua, “Not one thing hath failed of all the good things which the Lord your God spake.” (Joshua 23: 14).

And what confidence does the fulfilment of all past favours and blessings from the Lord give to us, as we stand at the opening of another year—“Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord forever,” should be our continual song as we press along under the protecting care of Him, who “numbers the very hairs of your head.”

After 1900 Years.

To the Rev. Howard J. Charter, B.A., RD., is attributed the following statement :—

“The world has now reached the stage when Christianity has more adherents than any other single religion, yet it remains a fact that 1,900 years after Calvary two-thirds of the world’s population, say, 1,200,000,000, are still without the saving knowledge of Christ.”

From the usual teachings of the churches—that unless a man is saved during the present life there is no hope beyond the tomb—what a dark, sad condition this would be. Two-thirds of all at present living would have to be considered as eternally lost, but not only two-thirds of the present generation, but of all previous generations. That would indeed be a terrible thing, but again be it remembered that one-third reckoned as having received the saving knowledge of Christ includes everyone in what are called Christian countries. Who that understands the Christian faith will claim that even one-twentieth of the population of any of the large cities of our so-called Christian lands is truly Christian? How many are seeking to carry out the teachings of Christ or to walk in His steps of consecration?

Yet we read that Christ “tasted death for every man”; He “gave Himself a ransom for all,” and that “God will have all men to be saved and come to the knowledge of the truth.” Again, that He who “poured out His soul unto death,” “shall see of the travail of His soul and be satisfied.” Isa. 53.

How could our Lord be satisfied at such a result of His great purchase price for the human race? Surely, there would be some great lack or failure in the Divine purpose if only so few out of earth’s millions were to be benefited by Calvary’s sacrifice, of which it is declared that “God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.” How void of meaning would be the glad message of the angels at the birth of Jesus, “Behold I bring you goodtidings of great joy which shall be to all people,”

and also the promise to Abraham and others—"In blessing I will bless thee, and in thee and thy seed shall silt the families of the earth be blessed."

However, the Bible reveals a plan and purpose wider and more reasonable than the creeds of the dark ages, still held by so many. It shows that far from any intention of converting the world (luring this present age, God has been selecting only "a little flock," to whom "it is the Father's good pleasure to give the Kingdom," or, as Paul calls it, "the seed of Abraham," Gal. 3. When the full number of the Church or "the elect" is completed, then the new age will commence; the Church will reign with Christ to bless and restore to perfect human life all the willing and obedient. Rom. 8: 19- 22; 11: 25-27; Isa. 35; Acts 15: 14-17, etc.

Christian Experience.

Christian experience is not the exaltation of feeling, or ecstasy that finds expression only when inspired by the ardent songs, prayers and exhortations of Christian fellowship.

Christian experience is "putting off the old man with his deeds, and putting on the new man which is renewed in knowledge after the image of Him that created him."

Christian experience is growth—"To grow in grace and in knowledge of our Lord and Saviour Jesus Christ"; to be rooted and grounded in Love, and grow up in all things like unto Him who is our Head.

Christian experience is to build up a character, "adding to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love."

Christian experience is to be labourers in the Lord's vineyard, workers together with God; and it is to be soldiers of the Cross armed cap-a-pie with the whole armour of God, following the Captain of our salvation.

Christian experience is visiting the widow and fatherless in their affliction, and keeping ourselves unspotted from the world.

As an example of true Christian experience, you are referred to the experience of Paul as recorded in 2 Cor. 11 and 12.

It is in such schools as these that the Christians gain experience, and this is the true experience that worketh hope that maketh not ashamed because the love of God is shed abroad in our hearts.—Selected.

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Least in the Kingdom.

IT would be difficult to express a higher tribute to John the Baptist than that which Jesus paid him in the words of Luke 7:28. Again he said, "There hath not risen a greater Prophet than John the Baptist." If -then John was so holy a man, so great a man from the Divine standpoint, why did our Lord in this text declare that the least in the Kingdom of Heaven would be greater than John? This text has puzzled Bible exponents for many a day. It has seemed to many to be contradictory.

But just as soon as we turn on the light contained in that word "Kingdom," the entire subject becomes clear. God had promised a Messianic Kingdom, and Jesus had come that He might be the Head of that Kingdom. The steps leading to the Kingdom honours and glories were steps of obedience to God, even unto death, and these steps Jesus had begun to take. On the cross He declared, "It is finished." He had finished the work of proving Himself loyal to God and to the Truth even unto death on the cross.

Jesus thus became the Great Conqueror, the great High Priest, the great King of Glory, being exalted to the heavenly state in His resurrection. But, as the Great King, He was to have associated with Him in His Throne His Bride class. As the Great Priest, He was to have an under-priesthood, a "Royal Priesthood." As the Great judge of the world, He was to have associates; as St. Paul declares, "Know ye not that the saints shall judge the world?"--1 Cor. G:2.

In the Divine Plan this company of associates with Jesus in His glorious Kingdom were as much fore-known and fore-ordained as was Tie and His share in the Kingdom. As it was necessary for Him to undergo trials and testings of loyalty unto death, so it must be with the class called to be His associates—"He was tempted in all points like as we

are.” Thus His Message is, “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” These would be His followers in His footsteps, none could precede Him. His work was necessary first, to open up for His followers a new and living way, through the veil—that is to say, through His flesh — through His sacrifice.

“Some Better Thing for Us.”

While about five hundred brethren became Jesus' consecrated followers during His earthly ministry, they were not then accepted of the Father as sons, and not begotten of the holy spirit until Pentecost. God would not recognise any as sons until Jesus had finished ‘His sacrifice, and, as the great Advocate, “Appeared in the presence of God for us”—as our Advocate with the Father, Jesus Christ the

Righteous. John did not belong to this class, just as Abraham, Isaac, Jacob and all the Prophets did not belong to it. In God's providence their reward will be different from that of the Church—theirs will be an earthly reward. They will be resurrected to human perfection. They will have to do with the human phase of the Kingdom, which amongst men will represent Messiah and the Church, who will be spirit beings, but invisible to men, and whose dealings with mankind will be through those noble characters, the Ancient Worthies.

We are not to infer that those glorious characters mentioned in the Scriptures who lived before Christ's time were ignoble or less faithful than the Gospel Church, but merely that God promised them the earthly perfection, while He has promised the Bride of Christ the heavenly perfection. They will not, like the remainder of mankind, come forth to imperfection, to attain perfection gradually (during the thousand years of Messiah's reign; the record is that they will come forth as perfect human beings. That will be the reward of their faithfulness. St. Paul explains the entire matter in Hebrews, the 11th chapter. He tells of the faith and heroism of those Ancient Worthies and that “they had this testimony, that they pleased God.” There will be no necessity for testing them in the future. Their acceptance with God is already proven and declared.

Nevertheless, in God's order the earthly Kingdom and restitution blessings for the world cannot begin until the Kingdom class, Christ and the Church, shall first be completed. Thus the Apostle declares, “All these died in faith, not having received the (earthly) things promised to them, God having provided some better thing for us (the Church), that they, without us, should not be made perfect.” The glorification of the Church, her resurrection to perfection, must first be accomplished before the blessings through them can proceed to the natural seed of Abraham, and then through Israel to all nations.—Heb. 11:38-40.

Not the Bride but the Friend.

John the Baptist seemed to either comprehend the situation or else he spoke the truth by prophecy when he declared, “He that bath the Bride is the Bridegroom, but the friend of the Bridegroom hearing His voice, rejoiceth greatly. This my joy therefore is fulfilled.” He perceived that in God's providence he had a very honourable and blessed station and work to accomplish, but he was to be neither the Bridegroom nor a member of the Bride class.

This does not imply that John was disappointed at the time, nor that he and the other Ancient Worthies will be disappointed when they come forth in the resurrection to find a Bride class selected to a higher place than theirs. On the contrary, their cup of blessing being full, and never having been begotten of the holy spirit to a spirit nature, they will not be able to comprehend or appreciate any blessings higher than their own. Just, for instance, as a fish in the water, seeing a bird dying in the air, would not be jealous of the bird and its greater freedom, but, on the contrary, would be better satisfied in the water, its natural element, so all natural men, not begotten of the holy spirit, will appreciate more the earthly blessings which Divine providence has provided for them.

In this very lesson Jesus intimates all the above, saying, “The Law and the Prophets were until John.” He was the last of the Prophets. He introduced Jesus, the Head of The Kingdom class. Jesus further declared, “If ye are willing to receive it, this is Elias which was to come.” That is to say, those of you who are able to appreciate the matter may understand that John the Baptist did a work which was in full accord with the prophecy which declared that Elijah must first come and do a reformatory work before the Messiah would come.

Curiosity is not Religion.

Addressing the multitudes the Great Teacher inquired, Why did you go out to the wilderness to see John? Was it to hear his message? Was it because God spoke through him as a Prophet as the wind makes music through the reeds? Or did you go out to see a man in fine clothing and of kingly state?

What really drew to the wilderness to John's teaching was that he was God's Prophet; as it is written, “Behold, I send My messenger before Thy face, who shall prepare the way before Thee.” This preparation for Jesus John made with the Jewish nation. His message was that the Kingdom of Heaven was about to be offered to them, and that only the holy would be ready to receive it.

But neither John nor his hearers fully realised in what way the Kingdom would be offered to the people, namely, that it would be an offer, first, of a place or share in the Kingdom, and that the terms would be full consecration to the Lord, to walk “the narrow way.” Jesus again testified, “If ye had received John ye would have received Me.”

In other words, all who received John's message were such as were in heart condition to receive Jesus; and the same spirit of indifference which permitted Herod to imprison John and to finally behead him marked the Jewish leaders and their unbelief. John as a Prophet was abstemious to the extreme, and they said, “He hath a devil.” Jesus presented Himself less peculiarly, eating and drinking and being clothed as other people, and of Him they said, “Behold a gluttonous man and a winebibber, a friend of publicans and sinners.” Thus was it demonstrated that the fault was not in the manifestation of God's providence, but in the hearts of the majority of the Jews.

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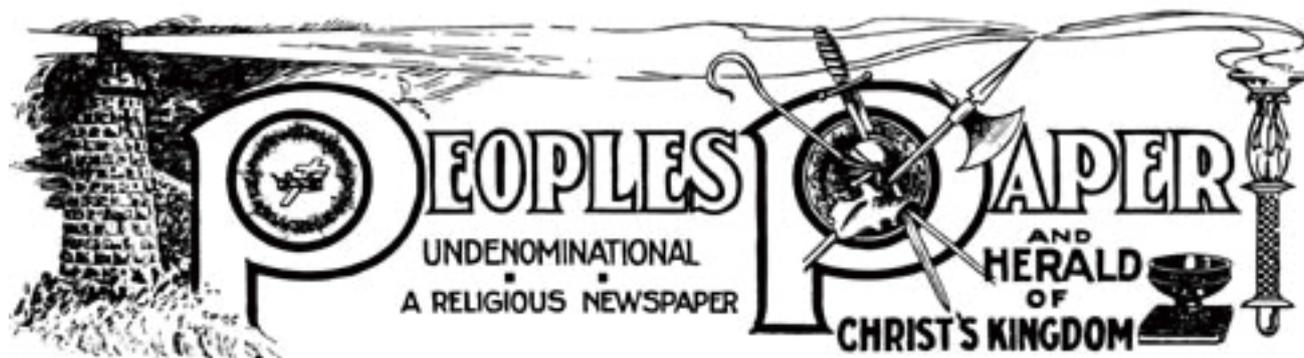
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Signs of the King's Presence.

"But who may abide the Day of His Coming?—and who shall stand when He appeareth? is like a Refiner's Fire and Like Fuller's Soap."—Malachi 3: 2. For He

THE words of the Prophet given in our text refer to the close of the present Gospel Age. It is the same Day prophesied by the Apostle Paul when he declared, "The fire of that Day shall try every man's work of what sort it is." (1 Cor. 3: 13). It is the Day of which the Apostle Peter wrote so graphically when he said that in that great Day of the Lord the heavens should be on fire and the elements should melt with fervent heat, and that the earth and all the works therein should be burned up. (2 Pet. 3: 10). It is the Day of which the Prophet Zephaniah spoke when he said that in the great Day of the Lord all the earth should be devoured with the fire of God's jealousy. (Zeph. 3: 8). Isaiah, Jeremiah, and many of the faithful Prophets of God prophesied of this day. The Prophet Daniel was instructed by the angel of the Lord that in that Day there should be a "Time of Trouble such as never was since there was a nation." (Dan. 12: 1). Our Lord Jesus Himself verified this prophecy, and added that never afterwards should there be such a time.—Matt. 24:21, 22.

The Scriptures call this Day "the Day of the Lord," "the Day of Jehovah," "the Day of God," "the day of Christ," "the Day of Vengeance," "that great and notable Day," etc. It is the Day in which the Old Order is to perish and the glorious New Order is to be ushered in. In foretelling this Day, both, the Prophets and the Apostles speak of the class which will stand in this Day when all others shall fall. St. Paul says that everything which can be shaken down will be : and that only the Kingdom which will then be set up, and which cannot -be shaken, will remain. (Heb. 12: 25-29). The present order of society—the nominal church systems, financial institutions, political institutions—~~all~~—will go down in this time of trouble.

During this Gospel Age many who have not been Christians have associated themselves with the Church. The civilised people of to-day call themselves "Christians," in contradistinction to the nations which they call "heathen," though from the Scriptural standpoint they are all heathen—Gentiles. Among all these various nations we find many religions, whose devotees claim that they have consecrated themselves to God. But the touchstone by which these claims may be tested is the Word of God. See Gal. 1: 6-9. To the true Church of Christ alone will God give the Messianic Kingdom. Some who really have Christ and His work of sacrifice as their foundation will be saved, but at the expense of all their works, their character-structure which the "fire" of this Day will consume. The tare class in the nominal churches will be bundled and "burned," not as individuals, but as professed Christians; that is to say, their professions will be seen to be without foundation.

Saved as Through Fire.

The ones who are upon the Rock Christ Jesus, the only true Foundation, are those who have accepted Jesus as their Ransom-sacrifice, and have consecrated themselves wholly to God through Him. All these "have been called in one hope of their calling." (Eph. 4:4). Many of these will fail to make their calling and election sure, and will suffer great loss. They (did not build properly upon this Foundation, Christ, a structure of gold, silver, and precious stones of Truth and of whole-hearted loyalty to the Lord. They will suffer the loss of the Kingdom, and through much tribulation will take a lower place, before the Throne—not rulers, but honourable servants of the ruling class. All who have been begotten of the holy spirit must either be born upon the spirit plane or lose life altogether. Those who prove wholly faithful will be born Divine beings. Those not wholly faithful and who miss the great "prize," though not denying the Lord that bought them, will be born spirit beings of a lower order.

The tribulations which characterise the end of this Age will thoroughly awaken these careless ones. Certain special tribulations, we understand, have come to those who were of this class all through the Age. But apparently a large number of these are living now, at the close of the Age; and these must go through "the great tribulation," and must wash their soiled robes and make them white in the blood of the Lamb. (Rev. 7:9-17). They will have a blessed portion after their purification, but far less glorious than that to which they were called.

The Apostle Paul in his writings lays special emphasis upon the fundamental importance of correct doctrinal

teaching. It made no difference whether Paul or Apollos or even an angel from Heaven, taught anything, it must be in harmony with the foundation doctrines which had been given them by the Lord. (Gal. 1: 6-12). He assured the Church that what he had taught them was from God; and that even if an angel should bring them another gospel, it would be a proof that such angel had deflected from loyalty to the Lord. That Jesus Christ died to secure the Redemption-price for, Adam and his race is the foundation doctrine of the Church, which was received from Jesus Himself and from His faithful mouthpiece and which was shown in the Divinely given types of the Law. Whoever taught this fundamental truth faithfully was a real help to the people of God. Yet even such a teacher might help them to build, even on this proper foundation, a faith and character structure which would not stand the tests of the great Day of the Lord.

Invulnerability of the Truth.

This prophecy of our text is still in process of fulfilment. The “refiner’s fire” is even now doing its work, and thousands and tens of thousands are falling all about us. The Prophet’s query is very pertinent at this time. We see that the false teachings which have come down during these many centuries since the Apostles fell asleep have made humanity incapable of reasoning correctly on religious subjects. In the past we have had our own experiences along this line. Whenever anything religious was mentioned we seemed to lose our common sense. Now we have lost our fear of the dread penalty of using our reason. We have come back to the teachings of Jesus and the Apostles, and we find them grand and beautiful.

Those who have been teaching errors will soon be ashamed (Isa. 66:6), while the fire of this Day will only manifest the Truth to all. No power, no tongue, no pen, can successfully contradict the Truth, It is strong before its enemies and before all who make assaults upon it, and ere long the folly of its foes shall be made known to the whole world. “There shall be weeping and gnashing of teeth.”

Significance of the Presence of the King.

The coming of the King to possess His Kingdom will mean a personal as well as a national and a church examination, judgment and treatment. It will mean, when the Kingdom is fully inaugurated, the suppression of vice in a manner and- to a degree never attempted by any earthly reformer. There will be no license to do evil in any form. The only liberty granted will be liberty to do right. It is no wonder that so few experience joy at the proclamation of the return of earth’s rightful King to reign! To many it will mean the loss of their present advantages over their fellow-men. To many it will mean the prohibition and cutting-off of sins now indulged in and enjoyed.

Nevertheless, the King is not only coming, but is here; and the present troubles -and -shakings in church and state and the general awakening of the people are the results of influences emanating from that King. Though men know it not, it is the work of the Lord that is even now preparing for the wreck of all the kingdoms of the earth, that the way may be opened for the establishment of righteousness in the world, that men’s hearts may be humbled and prepared for the righteous Government which is to take control of earth. Worldly men cannot realise this ; for this Kingdom cometh not with outward observation—with outward show and display. therefore they cannot say, “Lo, here,” or “Lo, there.”

In spite of the increasing trouble, socially and industrially., these continue to hope for peace, trying to convince themselves and others that the trouble must soon be brought to an end, and that matters will then go on as formerly. They blind themselves to the true conditions and refuse to believe that God has determined to permit this trouble to spread and involve the entire World, and., to bring about the utter overthrow of the Present Order of things. Selfishness, pride, and love of money have closed their eyes. We give here an extract from a poem written some years ago by a Christian minister, which forcefully describes present conditions and the judgment of God which is now to be visited upon the world for their lasting good :-

“Woe to the Age when gold is god, and law a solemn jest,
That helps the boldly vile to crush the noblest and the best;
When Mammon o’er cheap millions flings his gilded harness strong,
And drives them tame beneath his lash clown broad highways of wrong;
While Truth’s shrill clarion down the sky peals faintly o’er the rout,
And dust and fumes of earth and sin shut Heaven’s blest sunlight out!
When Mammon o’er cheap millions flings his gilded harness gloom,
In righteous wrath to purge the world in Sodom’s fearful doom!”

But we are thankful that while the judgments of a righteous God against sin must come at this, time, yet the ultimate results will be glorious, when the world will come forth chastened, subdued, purified by the awful baptism of fire and blood when they shall come and see that sin, selfishness, and corruption have wrought their legitimate outcome. Then mankind will be ready to cry to the Lord and to long for His deliverance, and He will be entreated of them and will lift them up and bless them.

But the coming of the King means much trouble and the general overturning of the kingdoms of this world which, while professing to be kingdoms of God, are really under the control of the “prince of this world,” Satan, “the prince of the power of the air, the spirit that now worketh in the children of disobedience.” (John 14: 30; 16 : 11; Eph. 2: 2). It means the shaking of society in a manner and to an extent never before known, and so thoroughly that another shaking will never be necessary. (Heb. 12: 26, 27). It means the breaking in pieces of the empires and governments of the world as a potter’s vessel. It means the passing away of the present ecclesiastical “heavens,” and the fall of many of its bright “stars.” At present the sunlight of the true Gospel, and the moonlight of the Law with its types and shadows, are obscured by the thick clouds of worldly wisdom. “The sun shall be turned into darkness, the moon into blood.”---Joel 2 : 30, 31.

While many would rejoice to see society relieved of many of its selfish, life-sapping ulcers, they seem to realise

that so just and impartial a Judge as the Lord Himself might cut off certain long-cherished sins to which they desire to cling; they fear to have their personal selfishness touched. And their fears are well-founded. He will bring to light all the hidden things of darkness, and correct and suppress private as well as public sin and selfishness. He will expose depths of corruption never before realised. He will make "Justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (R.V.). He will "bring down them that dwell on high, the lofty city. He layeth low . . . even to the dust." He will bring down them who have "made lies their refuge." Isa. 28 : 15, 17, 18; 26 : 5, 6.

Lift up Truth's Glorious Banner.

It is written that the Day of the Lord would come as a thief and a snare upon the whole world, and that only God's fully consecrated Church would be in the light and not be taken unawares. Many of the consecrated have been deceived by looking for the Heavenly King to come again in the flesh. They forget that the only reason for His coming in the flesh at His First Advent was "for the suffering of death" as man's corresponding-price; and that now He is highly exalted, a glorious spirit Being. "He was put to death in flesh, but made alive in Spirit." (1 Pet. 3 : 18). They forget that the Apostle Paul also said, "Though we have known Christ after the flesh, yet henceforth know we Him so) no more." (2 Cor. 5 : 16). The true children of God are coming more and more to see how the Master comes at His Second Advent, and not expecting to see Him in the flesh and with their natural eyes.

We who know that the King of Glory and His blessed Kingdom are the only remedy for the wrongs and woes of man should be pointing the' groaning creation to this Kingdom, rather than to the poultices of their own contriving, which can do no real good. Tell them the meaning of present world-wide conditions, and how, beyond the troubles now over-spreading the world, will come the glorious Times of Restitution foretold by all the holy prophets since the world began. Tell them that the death of Jesus was the Redemption-price for the entire race of Adam, and that His return is for the purpose not only of delivering His Church, but to bind Satan and set free all his captives, including all who are in the graves, giving all who will an opportunity to come into the liberty of sons of God, under the terms of the New Covenant, soon to be established.

Question Box.

Question.—What is the understanding of Matt. 27 : 52, 53.

Answer.—That these verses do not teach that some of the saints were resurrected at the time of the earthquake, etc., at our Lord's crucifixion, is evident from other Scriptures, such as Acts 26: 23—"That Christ should suffer and that He should be the first that should rise from the dead." Also Col. 1 : 18, "The first-born from the dead, that in all things He might have the pre-eminence." The one or two, who, like Lazarus, were brought back from death, were not resurrected to life, but merely brought back to this dying condition and in course of time again passed away, and were buried to await the resurrection.

This passage in Matthew seems quite out of accord with other Scriptures. The oldest M.S.S., the Sinaitic, omits the words, "and the graves were opened," in verse 52, also "and went," in verse 53. It is possible that when the earthquake occurred at the time of our Lord's death that the rocks being rent some bodies were raised up and came to view, and yet were not noticed until after the resurrection of Jesus. The day following our Lord's death being the Jewish Sabbath, when all would be .quiet, and Jesus being raised early the next morning, would seem to support this view of the matter.

If our Father seems distant, it is because we have taken our portion of goods and travelled into a far country to set up ourselves, that we may foolishly enjoy rather than reverently serve.

My Desire.

I would that my soul might love Thee more;
I hunger and thirst to be
For ever at rest and satisfied,
O Jesus, my Lord, in Thee. --E.H.D.
—Martineau.

Christmastide.

It-; we draw on towards another Christmas season; it is surely good to' call to mind the many blessings, both spiritual and temporal, that have been bestowed upon us again over the past months by our loving Father in Heaven. "Every good and perfect gift is from above, and ,cometh down from the Father of Lights," and while we do praise God for them all, no doubt we cannot be thankful enough for the greatest Gift of all time, the .gift of God's dear Son, who, over nineteen hundred years ago, came into the world in the likeness of men, and "gave Himself for us that He might redeem us from all iniquity and purify unto Himself -a peculiar people, zealous of good works" this being the first portion of the great redemptive work on behalf of poor, fallen humanity. The words of the hymn seem so fully to express our thoughts :—

"O Lord of heaven and earth and sea,
To Thee all praise and glory be;

How shall we show our love to Thee,
Who givest all?

“Thou did’st not spare Thine only Son,
But gav’st Him for a world undone;
And freely with that Blessed One,
Thou givest all.

“To Thee, from whom we all derive,
Our life, our gifts, our power to give;
O may we ever with Thee live,
Who givest all.”

Happy, then, are those whose hearts are thus in tune with praises and thanksgiving to God for His priceless Gift, even “in the midst of a crooked and perverse nation among whom ye shine as lights in the world, holding forth the word of life.”

While at our Lord’s first advent “many were in expectation of Him,” how few really appreciated the angel’s message, “Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour which is Christ the Lord,” for, thirty years later, when “He came unto His own (the Jewish people) His own received Him not”—only a remnant received Him. How similar is the position to-day; how few there are of those in expectation of Him, even at the present time of general enlightenment, who are receiving their Lord, now in the days of the Son of Man. This fact just bears out our Lord’s own words, “When the Son of Man cometh, shall He find the faith on the earth ?”—indicating that comparatively few would possess the true faith.

The Lord’s people, however, instead of feeling discouraged with the general trend of conditions, amongst professed Christians and the world at large, should, surely, lift up their heads and rejoice as they discern the outworking of the various features of the plan in harmony with the written Word. “Lilt() you, therefore, which believe He is precious . . . the stone which the builders disallowed, the same is made the head of the corner . . . Ye are a chosen generation, a royal priesthoods, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light.” 1 Pet. 2: 7, 9.

And how best may we show forth the praises of the Lord? Though He be not with us in the flesh, He is present in greater reality to His members than at His first advent, and His brethren are with us—the last members of His Body, whom He recognizes as part of Himself. (Mark 9 : 41, 1 Cor. 12: 12). These, it is our privilege and responsibility to assist along the way in every possible manner, bestowing our love and kindness upon them, laying down our lives as unto the Lord Himself, who thus set us this example (John 15 : 12). The following lines, under the heading “Alabaster Boxes,” seem especially ‘appropriate at this season of the year, calling to mind the beautiful incident recorded in Matt. 26 : 6-13, which surely comes down to us, “for a memorial of her.” The words are as follow :—”Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering- words while their ears can hear them and while their hearts can be thrilled and made happier by them ; the kind things you mean to say when they are gone, say them before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them when I need them. I would rather have a plain coffin, without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.”

Victories of Faith

WE are living in a day when faith is greatly discounted—in a clay when people seem disposed to say, “I care not what a man believes, if only his life be honourable.” And by this generally is meant that faith is of no consequence. Those who so hold usually put honour of men as the highest goal. Their sentiments, translated into plain English, would be, “With all your getting, get money and prosperity ; for without these, no matter what you believe, or whom you worship, you will never prosper in the present life, success in which is the only goal now recognised by an increasing number.”

The Bible standpoint, however, is the very re- verse of this. God’s Word puts faith first, and builds character upon that faith. God declares that no human being can do perfect works. Hence He has not made works the standard. Faith is God’s standard, and He assures us that whoever has the proper faith must of necessity have works which will correspond to his faith. In line with this principle, we note that God’s favourites of the Bible have all been men of faith. Their faith did not make them perfect, -nor were their works always acceptable in God’s sight, but He punished them for evil works and rewarded them for their great faith.

Thus we find in the Bible record that some of God’s favourites committed grievous sins and made serious mistakes, and still, for all that, maintained themselves in God’s favour, by reason of their faith.

God Loves Not the Wicked.

Of all religious books ever written or ever read, the Bible is perhaps the most candid. It tells of the mistakes and sins of the very characters which it holds up as models and examples of men after God's own heart. Yet the Bible leaves no room for any one to assume that God loves wickedness, or that the friends of God are the depraved of mankind. Quite to the contrary, the highest possible standards of righteousness, in word, in deed and in thought, are inculcated, and we are distinctly told that full acceptance with God can be only along the lines- of truth and righteousness.

God tells us that we and all mankind are by nature sinners. He tells us that we could do nothing to clear away our own guilt and the sentence that stands against us as members of the fallen race. But He also tells us that He purposes to adjust that matter for us satisfactorily ; and hence that our responsibility is not for what we cannot avoid, but for what we can avoid—not for what we cannot do, but for what we can do. He tells us that the foundation of all our noblest endeavours will lie along the lines of confidence in Him. This confidence He calls faith. He assures us that without faith it is impossible to please Him, and he has shown us this in all the lessons of the Bible.

Faith is not Credulity.

Many make the mistake of supposing that faith is credulity. Under this delusion they are ready to swallow any and everything of a religious kind, if they are told that God says so. But this- is not the faith which the Bible encourages. On the contrary, the Bible would have us know definitely the things that God has promised, and exercise a definite faith in those things and give no heed whatever to the seductive vagaries of Satan, of our fellow men, or of our own ,imagination.

It is not for us to quarrel with those who take a different view of matters and who in the. name of faith bind their followers with ignorance and superstition, and seek to prevent them from using their reasoning faculties. It is for us to address those who are feeling after God if haply they might find Him—those who are not content with superstitions, but whose hearts and minds cry out after the living God and His definite Word, His solemn statement of His .will respecting us, and of His Plan, and of the part which we may have therein. So Jesus and the Apostles attempted not to teach everybody, but merely those who hungered and thirsted after righteousness. In the language of Jesus, "He that hath .an ear to hear, let him hear."

The Faith Before Christ Came.

Let us look into the past, and note the method by which God has all along sought His peculiar people. The first proclamation of God's purposes respecting our race was made to Abraham. God spake to Abraham, saying, "Walk as in My presence, and be thou perfect"—i.e., Do your best to be perfect. After Abraham had manifested some faith, God gave him further tests. When in obedience to those tests Abraham left his native land to live in Canaan, he manifested so great a faith that God called him His friend, and made to him the very first revelation of the Divine purposes in respect of humanity.

Abraham knew that there was a curse upon the race, under which the whole creation was groaning, going down to the tomb, and God's declaration to him was that the time would come when, instead of the curse, He would send a blessing. This meant to Abraham that, instead of men becoming more imperfect and wasting away in death, a change would come, by which they would be rescued from the dying condition, and resurrected from the power of the tomb.

This was a wonderful proposition, even for God to make; yet Abraham, with childlike faith, believed the Message. God declared to him that, because of his own faith, He would greatly bless him and his posterity, so that through him as a father eventually would come children who would accomplish the great work of blessing mankind,. and would rescue all from the power of sin, Satan and death. The briefly epitomised statement of all this was in the words, "In thee and in thy Seed shall all the families of the earth be blessed."—Genesis 28: 14.

What was it to have faith in that Promise? What (lid it mean to Abraham ? Assuredly it meant that thenceforth Abraham's mind would take in a larger horizon—the world of humanity, instead of merely his own immediate family and flocks and herds, and his nearest neighbours. It meant that if God would -SO honour his posterity, Abraham would seek in everything to co-operate with God and that great Promise.

For years God tested Abraham's faith. Yet he still believed. "His faith staggered not." After Isaac had been born and as yet had no child, God directed that this son of promise, the one in whom the whole Promise centred, should be sacrificed. What a test of faith ! What a grand development of faith Abraham had acquired when he was ready to obey the Voice Divine, accounting that God was able to raise Isaac up again from the dead! Oh, for such a trust in God! Oh, for such a faith ! Oh, for such an appreciation of Divine Power What could not be accomplished in the world through the Divine Message if such faith prevailed amongst God's children! What would God not do for children who would trust Him thus!

It was the same with Isaac and with Jacob. They trusted that same Promise. It influenced the whole course of their lives. It made them more like God. It shaped every interest of life. Although they understood practically nothing of how God would accomplish so great a blessing, their faith laid hold upon the fact. From their posterity God would raise up a holy people to be His agency, His channel, for instructing the world, ruling the world, uplifting the world, resurrecting the dead, bringing mankind back to all that was lost through Adam's disobedience.

Their faith might have had plenty of opportunities for stumbling, if it had been weaker. If they had been more worldly-wise, they might have said, How can God do this thing and yet be just? Having once pronounced a sentence, how can He clear the guilty? But their faith wavered not. In their hearts they said, "God has promised; and what God has promised, He will do, and He will have His own way of accomplishing it."

By and by, the nation of Israel as a whole was called the people of God. The nation as a whole entered into a

Covenant with God, and He with them, through Moses, the mediator of the Law Covenant. Israel was impelled by faith—faith in the Promise made to Abraham that God would use his posterity and through it bless all people, all of Adam's race—the living and the dead.

The Covenant of Sinai pledged the people of Israel that they would be a holy nation, that they would keep God's Law blamelessly. God covenanted that in that event he would fulfil in them the Promise made to Abraham. God knew that imperfect human beings could not keep His perfect Law. • But He would let them try ; He would let them learn the lesson ; He would through that lesson -give instruction to the angels respecting His own righteousness. He would also through it give instruction to Spiritual Israel, who later He would develop and through whom the blessings actually would come. This St. Paul explains, saying, "The Law Covenant was added because of transgressions, until the promised Seed should come."—Galatians 3: 19.

In other words, God started this work with Israel, in a typical manner, long centuries before the real Spiritual Israel would be developed. But He did not thereby do injury to the people who had covenanted to keep the Law, but who were unable to do so. On the contrary, they as a people were blessed by their endeavours to keep that Law, and blessed also by the chastisements which came upon them because of their failures and lack of faith.

But God especially blessed all of that people who shared Abraham's faith, so that the Apostle Paul could enumerate, in addition to Abraham, Isaac and Jacob, a considerable number who pleased God because of their faith, long centuries before Christ, the Spiritual Seed of Abraham came. Those Ancient Worthies, although they will not be the Seed of Abraham in the highest sense, on the spirit plane, will be the seed of blessing on the earthly plane—the channel through which the heavenly blessings will ultimately be extended to all nations.

What was it that impelled the Jewish people during all those centuries past? Was it not faith in God—faith that He would fulfil the Promise made to Abraham? it surely was! And it is that Promise that still actuates such of the Jews as have not lost their faith such of them as are still Jews. Those who have lost the faith of Abraham are no longer in any sense of the word related to the Promise; for the Promise was according to faith.

St. Paul speaks sympathetically of the Jewish Nation, in respect of that original Promise which God made to them, saying: "Unto which Promise our twelve tribes, instantly serving God day and night, hope to come." (Acts 26: 7). And all the Jews, in proportion as they still maintain that hope, may still expect to come to a realisation of all and more than that of which they ever dreamed.

Faith Since Christ Came.

The coming of Christ did not change the Divine Purpose, and therefore did not change the faith of God's people. Jesus and the Apostles believed and taught the very Gospel which, St. Paul says, God preached in the beginning to Abraham. (Galatians 3: 8). The Apostolic Message also was that all the families of the earth were to be blessed through the Seed of Abraham. But there was an additional feature then to be proclaimed and to be believed;

viz., that God had begun the work of providing this Seed of Abraham, The Messiah—that God had sent the Logos, His Sun, into the world, that He might become the Seed of Abraham on the spirit plane, and eventually fulfil every feature of the original Promise.

All the Jews were in expectation of the Messiah, but they were not all Israelites indeed; they did not all have the proper faith. God preferred, therefore, to allow some of them to remain in a measure of blindness on the subject, while others were granted a special anointing of the eyes of their understanding, their eyes of faith. To this class Jesus said, "To you it is given to know the mysteries of the Kingdom of God" — the Messianic Kingdom, through which the Seed of Abraham to bless all the families of the earth.

Then came another step of faith. The early disciples said: We desire to believe that Jesus, the Son of God, is the foretold Seed of Abraham, but we do not see Him doing the work of blessing the world. Instead of reigning in triumph to dispense to the world the blessings secured by His sacrifice, He has gone to Heaven. How shall we understand this?

The Mystery — Christ in You.

The answer of God through the Apostles was that "the faith once delivered to the saints" was still the same, but that now, under the guidance of the holy spirit, they were to understand that The Messiah would not be one person, but many persons—not Jesus alone would be the Seed of Abraham, but Jesus as the Head and the Church as His members, or Body, would be that Seed. St. Paul says, "Ye, brethren, as Isaac was, are the children of Promise."

Jesus was represented by the head of Isaac, the Church was represented by the body of Isaac, in that figure. it has taken the entire Gospel Age to develop, the Body of Christ, the Church.

Under another figure, Jesus was represented in Isaac, and the Church was represented in Rebecca, his bride. According to this figure, the antitypical Isaac has entered into glory, but waits for the development of the antitypical Rebecca. At the appointed and appropriate time the Seed of Abraham receives His Bride to Himself, and they twain will be one. And through the One, through the Kingdom of Glory, will come to all the families of the earth the blessing promised nearly four thousand years ago to Abraham.

This is "the faith once delivered to the saints," the hope set before us in the Gospel—the faith that God will use the Seed. of Abraham to bless all humanity, and the hope that we, by faithful perseverance and trust, may become joint-heirs with • Jesus, the Redeemer, in all that glorious inheritance of the Messianic Kingdom.

Let us not doubt the Wisdom of God in the arrangement which He has made, and which He has caused to be set forth in the Scriptures, viz., that this faith, based upon the Abrahamic Promise, is the Power of God by which it is His will that all His people shall be sanctified—separated so far as possible from the world and from sin; sanctified to Himself in Christ Jesus, their Lord. This is "the faith once delivered to the saints." This is the faith which enables us to

gain the victory over the spirit of the world, and to be separate, sanctified to God, for service here and hereafter.

Desolation - Restoration

I miss them in the morning,
When the mist is on the hill;
When no busy hum is heard
And all the land is still.
Oh, the dear familiar faces,
Oh, the void and empty spaces and the
Longing for the voices that are still.
I miss them in the evening,
By the fireside's ruddy glow:
Its light and warmth seem only
The vacant chairs to show.
My heart then fills with sorrow
For the dawning of the morrow,
Without the loving voices that are still.
When I hear the joyous notes
That hail the coming Spring,
And all around the gladness
Makes wood and valleys ring;
Then I miss them even more
Than I ever did before, in the
Beauty and the fragrance of the Spring.
When the dreary cold and chill
Of the winter draweth nigh:
When the sobbing wind is heard,
And the pretty flowerets die,
Then I miss them in Most of all,
And I seem to hear the call of the
Dear and loving voices that are still.
Oh, the dear familiar faces!
Oh, the void and empty spaces, and the
Longing for the voices that are still.
—Psalm You'll see them in the morning,
When the sun shines o'er the hill,
The ransomed hosts returning,
For 'tis God's unchanging will
That those dear familiar faces
Will refill the empty spaces, and praise
Will grace the voices that were still.
That bright and happy morning
All the prophets have foretold,
A glory so entrancing,
Every eye shall then behold;
When the bells of joy are pealing,
And broken hearts-are healing, then love
Will cheer the voices that were still.
Now, come, behold the foregleams
Of that grand stupendous day,
When weeping, sorrow, dying,
Will forever pass away.
Weep not for desolation
But rejoice in restoration, for the
Blossoms that will greet us in the Spring:
Oh, sweet and joyous Springtime!
What glories overspread,

As health and strength and beauty
Adorn the risen dead.
Then you'll praise God most of all,
When you hear the welcome call of the
Dear and loving voices that were still.
Oh, the dear familiar faces!
Now thrice happy are the places with the
Music of the voices that were still.
90: 3-12. --Ezek. 36: 33-38; Acts 3:20, 21; Isa. 35.

Correspondence

Tasmania, 14/11/35. Dear Brother,

Loving Christian greetings in our dear Redeemer's Name. Thanks for cards; they are very good this year; enclose — for them.

Regarding the harvest; I quite think we have the same. thought. The harvest being the end of the age, I do not think it will be over till the last stone is permanently and quietly fitted into its respective place and the New Jerusalem is complete. In simple language, not until the last member has passed the veil.

Perhaps we cannot take the type too literally, as harvests differ in different countries, and again the harvest has its different phases; but always the wheat has to be in a fit condition to be harvested. "That faithful servant" was given power to send out the truth world-wide and the truth or sickle gathered out many. That the harvest was in full swing was obvious to the watchers, who were rearwarded by a bounteous repast, which has continued to the present by their girded and present Lord.

But have we not gone into another phase of the harvest? Is it not indicated by (1) The cessation of this world-wide dissemination of the truth, and cannot we envisage the result if once more it was sent out on a large scale, i.e., little or no interest; the Lord is in charge of this work we know. (2) The shaking, testing and polishing of those who have been reaped; in other words, the Bride making herself ready by gladly and joyously submitting to and learning the lessons intended by the great Master — learning to be the willing clay. (3) Do we not see now small scattered groups of God's children principally engaged in helping each other to make their calling and election sure, and thus truly assisting in the present phase of the harvest work.

How many have stood the tests to whom the truth at one time appealed. Few have heard and obeyed Rev. 18:4, except in a perfunctory manner, yet this separation, profound and complete, this coming out of the filthy, immoral thing, unto Christ, constitutes that which will distinguish the very elect from others. Rev. 14:9 15:2; 19: 20; climax Rev. 20: 4.

Perhaps concluding thoughts suggested by what has always surprised us, i.e., so few that we have seen have been sound on "the come out," but had apparently got only as far as resignation from their church. That they could not have fellowship or association directly or indirectly with what Christ calls harlots, seems to be unseen, missed, yet these will be counted as partakers of her sins, etc., going into her darkness.

With much warm Christian love to yourself and Sister.

Yours in Christ's Service, B.C.H.

New South Wales, 18/11/35. Dear Friend,

I am writing to thank you for the hook entitled "The Plan of God in Brief." I studied it with my Bible and found it very interesting. Also please find enclosed — for your "Peoples' Papers," September, October, November and December. I thought you may like to know how interesting I find them and look forward to them each month.

Yours faithfully, P.E.G.

Victoria,

14/11/35. The Secretary,

Dear Sir,

Find enclosed 2/6 for the "Peoples' Paper." Thank you very much for sending it on without pay. I do enjoy them, and look forward to them every month.

Yours gratefully, L.B.J.

South Australia, Nov. 10th, 1935.

The Secretary,

Berean Biblical Institute.

Dear Sir,

The pamphlets I received, also "Peoples' Paper," for which I thank you, and enjoy reading.

I would be thankful to you if you could send some more; I am enclosing some stamps to cover postage. Yours truly,

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Special Xmas and New Year Offer.—For the months of December and January the following studies will be available to all desiring to take advantage of them for presents, etc.:—"Foregleams of the Golden Age," at 2/- per copy. "Divine Plan of the Ages" (in red cloth binding) and "Some of the Parables," for 1/8 the two, posted to any address.

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“Awake ! Arise ! and Christ shall Give thee Light.”

“Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light !” (Eph. 5:14.)

THE world in general is asleep. In one sense of the word it is dead. As we know, the death sentence passed upon all men because of Adam’s sin. (Rom. 5 :12.) Since that time all of the human family have been going into the tomb ; and even those still having a measure of life are spoken of in the Scriptures as “dead in trespasses and sins.” (Eph. 2:1.) But this death sentence resting upon all mankind has been transmuted by the Lord to be a sentence of a period of sleep, to be followed by an awakening. God had this arrangement in His glorious Purpose from the beginning, from before mankind came into existence. For this reason the Bible refers to the death state as a “sleep.” God purposed the redemption and restitution of mankind, and so in the Divine programme our Lord Jesus was the Lamb slain from before the foundation of the world.

When God spoke to Moses at the burning bush, He called Himself the God of Abraham, of Isaac, and of Jacob, although these men had long been dead. Our Lord Jesus referred to this statement, and declared that the fact that God so spoke of them when they were dead proved that there is to be a RESURRECTION OF THE DEAD. (Luke 20: 37. 38; Exod. 3 : 6.) He did not say that this proved that Abraham, Isaac and Jacob were not dead, but alive in some other world, but that it proved that they were to be raised from the dead ; “for all live unto Him” [God]. In other words, it is God’s purpose that all shall yet live (John 5: 28, 29) ; and He can properly speak from the standpoint of His pre-determined purpose. In both Old and New Testaments death is spoken of as a sleep, because of the redemption and the deliverance from the Adamic death penalty purposed through Christ’s sacrificial death on the cross.

An understanding of the Plan of the Ages given in the Scriptures reveals the fact that all mankind will be awakened from the Adamic death state, in order that they may “come to a knowledge of the Truth,” which will be made plain to all during the Messianic Reign of our Lord. (I Tim. 2: 3-6.) This will be the individual enlightenment then brought to all mankind ; and the attitude of each towards God’s revealed provision for all will determine his case, whether he shall have life everlasting or shall be cast into the death state again. This will be the Second Death—eternal destruction. In the Bible’ . the Second Death is never spoken of as a “sleep.” This term is applied only to the Adamic death.

“Awake, Thou that Sleepest!”

Our text applies especially to those who, although still having an existence, are dead in trespass and sins, who are sleeping so far as the highest interests of their souls, their being, are concerned, those who are under the benumbing influence of the power administered by the great Adversary. (2 Cor. 4: 4.) Since our Lord’s death as the great Sacrifice for sin, the call has gone out in a general way to all who have heard the Gospel Message that they should repent of: sin, should arise from their dormant condition, and’, live in accordance with the purpose for which they were created. To those .who heed this Message comes the special Call of the Gospel Age.

The majority of the human family seem to be passing through life in a sort of maze. They are not (I awake ; they seem to be in a dream. As a rule, they are not thinking about the more important things of • life, but of the trivialities—what they shall eat, what • they shall drink, wherewithal shall they be clothed, where they shall find pleasure or amusement, how they can multiply their money. These matters are indeed very trifling compared to the weighty question—”Why am I living? What was the purpose of my creation? What are my responsibilities to my ..

God and my fellowmen ? What is to be my eternal destiny ?”—Matt. 6: 31-33.

In the experience of practically all who have come to the Lord there has been first a soul awakening. Their coming to Him has been preceded by an awakening of their inmost being, their nobler self, a dissatisfaction with the things of this world, and a yearning for something that will satisfy, a hungering and thirsting for God. To the one who is beginning to experience this soul-stirring, the words of our text should be especially effective : “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light !” First must come the awakening, the realisation of our need, the hungering for God. Then the light will come, as the heart comes into the right attitude to receive it.

An Important Crisis in Life.

This thought of the need of an awakening should give us sympathy for those who have never yet heard the voice of the Lord. They need our sympathy. “Blessed are your eyes, for they see ; and your ears, for they hear,” said our Lord to His disciples. (Matt. 13: 16, 17). This benediction is for the disciples of Jesus to-day as well as for those to whom the words were directly spoken. These have had the soul awakening ; they see and hear things unknown before—things of incomparable value. A very large number of the poor world of mankind are steeped in sin and degradation. They are living merely for the things of time and sense. They seem to do very little profitable thinking. Although they have heard of God and of Heaven, yet what they heard seemingly has made but little impression upon them.

To some who have lived thus for years there comes a time of awakening. Suddenly, through the experiences of life, they are aroused from their lethargy to a realisation that there is something to live for beyond what they have heretofore seen. They come to realise that they are sinners needing a Saviour, that they are helpless and need a Helper. Perhaps they get the right view--that the sentence resting upon fallen man is death. (Gen. 3: to.) More likely they get the wrong view—that it is eternal torment. But from the moment of their awakening they faced a crisis in their lives. How would they respond? Would they come near to God and receive a blessing? Or would they turn from Him and the voice of conscience, and wander off into greater darkness, greater sin, and thereafter be more difficult to reach than ever before?

In the case of others, however, it was not an awakening to a realisation of sin ; for from childhood they had been children of the Lord, accustomed to the Bible, the hearing of prayer, and the singing of hymns. They were Christians : yet their soul was not really awake. They were going through the form of singing hymns, of reading the Bible, and

of offering prayer, without thinking seriously what the words meant. They were asleep, in a sort of somnambulistic condition, as it were, going around in a stupid way, having a form of godliness with little or none of its power.

Then, in the Lord's providence, they were brought to a sudden standstill. They received a mental shock which shook them out of their torpid condition. They were brought face to face with a crisis in their lives. They saw in just what condition they were. They heard the Call to a higher, nobler life.

Suggestions to Parents and Teachers.

This time of soul-awakening is an important period in the life of the young. About this time there seems to be a great change in human nature. It is the -age when conditions of thoughtfulness are reached, the time when the forces making for spirituality have the most favourable effect upon the youthful mind. This is a thought which parents, guardians and teachers of youth do well to have before them. By this we do not mean, however, that no special attempt should be made to bring the child to the Lord previous to this time. Quite to the contrary, from birth the child should be trained in the nurture and admonition of the Lord.

In speaking of the importance of the period of life at the age of fifteen years or thereabouts, it would seem that at about that time the child's mind is sufficiently developed to begin to reach out as never before to wonder, to question, to see things in a new light, to look beyond the trivial things of the present time, to lose interest in previous childish diversions. Parents and teachers should use much wisdom in dealing with children at this crucial age. They should neither reprove nor seek to check these first stirrings of the mind toward higher, more important things.

It seems somewhat remarkable that at this age children reason with a great deal of accuracy, about as accurately, perhaps, as they will ever reason ; but experience seems to show that this is true. It is afterward that their minds frequently become perverted by false reasoning, and their brain power becomes so confused that they do not know how to think or what to think. From their elders they learn deceit, and get improper views of life and its responsibilities. They imbibe erroneous teachings, which are often difficult to unlearn.

Parental Responsibility Very Great.

Strange to say, there are parents—and some of them professedly Christian—who say, "All children must sow their wild oats." How surprising that any parent could so reason ! Whosoever sows wild oats will reap in kind. "Whatsoever a man soweth, that shall he also reap." (Gal. 6 : 7.) There is no escape from this inexorable law of • nature.

From the first dawn of its understanding the child should be kept very near to the Divine standard. The parents should be able to express to the child in sympathetic terms those qualities of nobility and righteousness which the opening mind is so ready to receive, just as a sponge sucks up water. The child mind is ready to absorb very fully the thoughts which are given to it by sincere parents or by anyone in whom it has confidence. But children soon lose confidence in one whom they find to be deceitful, one who tells them untruths.

Children are very quick to note whether the parent is untruthful or unjust. Thus their confidence is destroyed ; and in time they learn to deceive others, to practise falsehood and injustice. We regret to say that there are parents who seemingly think it wise and proper to teach their children to be shrewd and "thrifty," as they call it—to take advantage of others, and to fib a little. We are sure that all who come to a real knowledge of Divine Truth, and who have imbibed its spirit, will have no such sentiments. Having learned the right way themselves, they will be very desirous that their children and all whom they can influence shall take the same Godlike viewpoint as themselves.

After Awakening, Remain Awake.

Those who have experienced an awakening of soul should be very watchful lest they fall asleep again—drift back into the old worldly ways. After one has awakened in the morning, and his senses have become fully aroused, it is possible for him to turn over and fall asleep once more. Upon a second awakening, however, the energies are sluggish, and the mind is more or less dull and stupid. Upon first awakening after a refreshing sleep, there is a freshness of mind which seems to be lost if one permits himself to doze off again ; and perhaps after his second awakening there is a languor or torpidity of feeling for the entire day.

So it is with those that fall asleep again after having been awakened to a realisation of the higher and nobler aspirations and enjoyments. Such may be awakened a second time; but if they are, the perceptions of the soul are likely to be less acute, the conscience less sensitive. For this reason we should encourage those who have awakened to arise at once from the dead world, and to be separate from those around them who are still asleep.

After one has awakened and begun to arise from the dead world, the soul is in the attitude to receive the light of Heaven. "Christ shall give thee light." "Light is sown for the righteous, and gladness for the upright in heart." (Psa. 97: t.) Those who are arising from the dead world are approaching this condition of uprightness. The dead are represented as being prostrate. (1 John 5 :19.) Arising to a standing position represents an entire change of sentiment.

The awakened one should at once seek to know what the Lord desires him to do. He should begin to study the Word of God. There he finds that the Way to God is Christ—the only way. The path that leads to God is by way of the Cross of Calvary. The soul must lay hold upon Jesus, by acceptance of the merit of His sacrificial death and by a complete surrender to God through Christ Jesus as the great Advocate. When he has taken this step, the light will begin to dawn upon him. Heavenly things can now for the first time be grasped by the soul. Light, increasing light, is his portion; for each step of obedience brings greater knowledge. "The path of the just is as a shining light, that shineth more and more unto the perfect day." (Prov. 4: 18.)

In the past many of us made the great mistake of supposing that we became Christians when first we awakened, when first we arose from the dead world about us. But we were merely looking toward Christianity, merely awakening to the fact that there is such a thing as harmony with God, and an escape from the condemnation that is upon the world

because of sin.

There is still condemnation upon all except those who are in Christ. The apostle truly says, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8: 1.) From the moment we come into Christ we are counted members of His Body, and we lose all condemnation of Adamic death. His sacrificial merit has been imputed to cover all our imperfections, as well as the sins of the past. Arising from the dead, in this sense of the expression, means that we are living the resurrection life, that the new life in Christ is begun in us. (Rom. 6:4.) This life will, if we continue in the good way, be completed when we receive our glorious spiritual bodies in the First Resurrection.

On Trial for Life or Death.

From the time that we lose the condemnation of death that came upon mankind through Adam's disobedience, by taking the steps of faith in Jesus as our Redeemer, and of full consecration to God through Him, we are again placed on trial for life. The first trial for life was given to Father Adam : and when he failed, condemnation came upon all his posterity. But no one can be tried twice for a capital offence unless in the meantime he has been cleared of the previous condemnation. Therefore no one can have a second trial until he gets from under the condemnation that came through Adam.

Only the Church of Christ is now on trial for life eternal. They are reckoned as having passed from death unto life, but this is a salvation only by hope. They have yet to be proved, to be developed as New Creatures in Christ. They are now on probation. They have entered the School of Christ, to be perfected in character, to be made copies of God's dear Son, who is their great instructor. They must be prepared for their future work in the Kingdom; for, if they prove faithful even unto death, they will become the teachers of the next Age—instructing, uplifting, encouraging, blessing, the whole world of mankind, who died in Adam and who are to be awakened and dealt with during the incoming Dispensation.

When spiritual comfort is given thee from God, receive it with thankfulness; but understand it is the gift of God, not any desert of thine.

—*Thomas A' Kempis.*

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 (a) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

Palestine Old and New.

To Emmaus by Motor Car.

THE following account of conditions in the Holy Land, by Albert Peel, D.Litt., is quoted from "The Christian World." " 'I am sorry you are going to Palestine ; you will certainly be disappointed.' How many times were those words said to me--so many that I began to think they might be true, and that there would be no thrill in a visit to' the Holy Land.

* •

"We approached Haifa in the early hours of the morning, and I made my way on deck in a dressing gown to get my first glimpse of Mount Carmel. As the morning wore on I soon concluded that While there may be disillusionment in some places, the thrill would certainly be there. To descend on to the Plain of Esdraelon, across which armies had marched through the centuries, to pick Palestine's flowers for the first time, to look across to 'cities' with familiar names like Nain and Endor—I. wondered in those first hours if the Holy Land would mean a lump in the throat all the time. That feeling passed away, and at times there was resentment at the sight of conflicting creeds and superstitions, and at the monstrosities under which some of the most sacred places have been buried. There was, too, continually the consciousness of the fact that the country is honeycombed with history, and that it is remunerative to make sites significant.,

"When all that has been said, however, the Holy Land remained a Holy Land. The Bible began to live afresh as one saw a city set on a hill, or the lilies of the field, or the road on which the traveller from Jerusalem to Jericho fell among thieves. There was no longer doubt about the meaning of the came] and the needle's eye as one saw laden camels passing along the narrow streets of Jerusalem.

*

"But it may be said, 'Do not the crowds of tourists altogether destroy the atmosphere?' The tourists can be escaped ; not many of them are to be found in the Garden of Gethsemane, or on the Mount of Olives, or on the hill above Nazareth in the early dawn, easily the best time of the day in which to see Palestine ; and there are places altogether off villages, if one is to get the real feel of the land as it was twenty centuries ago.

the beaten track where one gets back to the time when the Master walked the streets and hills. I was determined to

walk to Emmaus : that proved to be impossible for lack of time, and a visit to Emmaus is not in the average tourist's programme. My visit, however, was one of the unforgettable experiences of my life. St. Luke speaks of Emmaus as sixty furlongs from Jerusalem. Without looking at a road map I chartered a car with a ride of about eight miles in mind. Four friends joined me, and all agreed that afternoon was one of the most memorable experiences. For the first two miles we passed through the 'New Jerusalem,' about which the less said the better ; then for six miles or so on the fine main road to Jaffa. Then we turned along a road on the like of which I have never ridden before. No car, I should have thought, could have stood it, but ruts, a foot deep, and the hefty stones, seemed to make no difference to car or driver, and after eleven miles we arrived at Emmaus.

*

"We did not spend long in the village or in the Franciscan church, but made our way to the Hospice, now kept by three Sisters. They gave us tea in the garden made there a generation or two ago, and a place of more perfect peace I have never known. There were magnificent views across the valleys to Mizpah and other places with familiar names, and one desired nothing better than to remain for a long time for meditation and quiet. Once upon a time the Hospice was largely used by pilgrims travelling on foot to Jerusalem ; now it is rarely visited. It remains in my mind as one of the gems of unspoiled Palestine, to which I should recommend every visitor to go. Another is Tabgha, the site of the ancient Bethsaida, where it is possible to stay for a few- days in the monastery under the charge of Father Tapper. Its garden spreads along the Sea of Galilee, and either in the garden or on the lake one can experience that communion with nature and with God which Jesus Himself knew.

* * *

"One of the strongest impressions the visitor receives is the amalgam of East and West, ancient and modern. I made my way on one occasion to a Bedouin encampment not far from Jordan and Jericho. Anything more primitive seen from a distance could scarcely be imagined, but as one drew near to it the noise of a gramophone came floating over the air. The main roads are equal to those in any country in the world, and the skill of the Arab drivers is beyond all praise. The motor has certainly enabled the visitor to see Palestine in a way impossible a few years ago. One must, however, get away from these main roads on to the hills, away from Zionist colonies and into Arab

"And here I must say something about the political situation, for the mandate which Britain holds entails great responsibility. The Balfour Declaration, with its support of the ' Zionist Movement, has placed us in an invidious and unfortunate position. The Jews are pouring into the country, and the money which backs them enables them to buy land from Arab owners, with the result that the Arabs employed on the land find their way into the cities and towns with a bitterness in their hearts that increases as the process is continued. At Tiberias I saw something of a counter Moslem movement. Hundreds of Arabs were crowded together to welcome a Moslem leader, whose purpose in haranguing them was to persuade them to sell their lands 'to the Mosque' instead of to Jews, that is, to an organisation parallel on the Moslem side to the Zionist Society of the Jews. It was when one got into familiar conversation with the educated Arab that one realised the tension underlying the superficial calm. I dined one night with one who had had peculiar opportunities for estimating the whole situation, and his emphatic and unqualified view was that if Britain were to give up the mandate the Arabs, pouring in across Jordan would massacre all the Jews within twenty-four hours."

[This last reference is surely very significant and in confirmation of Bible prophecies—See Ezek. 38.]

Blindness Beginning to Pass.

THE Rev. I. Livingstone, speaking at the meeting of "The Fellowship of Faiths," said : "The Jews believe that Jesus was undoubtedly a Jew and held the faith of His fathers and founded no religion. Christianity, the Jews believe, was founded by Paul."

Thus the Jews appear already to realise that it was a great mistake to have crucified Jesus, but they have still a long way to go before recognising, as Paul did, their long promised Messiah in Jesus of Nazareth. What a compliment is unwittingly paid to Paul's zeal, in thus accrediting him with the founding of Christianity. They fail, however, to see that all that Paul taught is built upon the teachings of Jesus, who said that the old bottles could not contain the new wine, i.e., the Jewish teachings and system of religion would be burst by the new truths.

Again we have the Lord's instructions to His disciples, "Go ye into all the world, teaching all nations and baptising in the name of the Father and of the Son and of the holy spirit." Then, too, when Peter declared, "Thou art the Christ, the Son of the living God," Jesus had said, "Upon this rock will build My Church." Paul loyally refers to this when he says, "Other foundation can no man lay than that is laid, which is Jesus Christ." (1. Cor. 3: II.)

The Church was founded at Pentecost before ever Paul was converted and it must be completed before blindness will entirely pass away from Israel. (Rom.: 25-27.) "They shall- look upon (perceive with understanding) me whom they have pierced and they shall mourn for him as one mourneth, for his only son and shall be in bitterness for him, as one • that is in bitterness for his firstborn." (Zech. I2:

"A Saviour and a Great One."

"A ghastly sight shows in the shivering air
On Calvary's brow;
The Saviour of mankind, in love, hangs there,
While followers bow
The head low on the breast and sadly sigh,

'How can He be Messiah—if He die?'
 "A jeering mob surrounds the cursed knoll,
 And mocks the Lord;
 Yet to His lips and from His stricken soul
 Cometh no word
 Of vengeance or reproach—ah, no; and when
 In anguish came the final moment, then
 " 'Tis finished!' rings in triumph through the sky;
 He bows His head;
 And, while the querying soldiers mark the cry,
 'The Lord is dead.'
 All anguish past, His triumph doth begin,
 The world is saved, a death blow dealt to sin.
 "Jerusalem, amazed, hears fishers tell,
 With courage bold,
 How Christ has vanquished Satan, death and hell,
 As He foretold.
 Humble disciples forcefully proclaim,
 'There is Salvation in no other name.'
 "A Sabbath's journey from the city gate,
 With sorrow shod,
 Two sad disciples bear their sorry weight
 To their abode.
 The Christ appears, while holden are their eyes,
 And cloth expound wherefore Messiah dies.
 "Emmaus reached, the Lord would further go;
 They gently chide
 'Thou hast beguiled our grief and tears, and so
 With us abide.'
 He brake their bread—then vanished from their sight—
 Their hearts did burn with holy joy that night.
 "Still thus He comes; and though the faulty sight
 Of clouded eyes
 Perceives Him not; He makes the burden light,
 And stills our cries;
 For, like weaned babes, we mourn, the while
 He would Our hearts sustain with stronger richer food.
 "The tale is old but ever sweetly new,
 Why Jesus died;
 The nail prints, doubting one, He shows to you,
 And in His side
 A spear thrust gapes—a passage rent apart
 For easy access to your Saviour's heart.
 "It was for you my brother, that He shed
 His. life so free;
 For you, you, for me, He bowed His godlike head
 On Calvary's .tree,
 That trusting in the merit of His Name
 We might he saved from sorrow, sin and shame.
 "The past sufficeth, surely, to have spent
 In sinful deeds.
 Come, join our band; and be our footsteps bent
 Where Jesus leads.
 So, in His righteousness serenely dressed,
 We'll meet Him face to face among the blest." —Selected.

The Blessings of the Lord Maketh Rich

THE Bible declares that there are not many rich, not many wise, not many learned, who enjoy God's special favour, but chiefly the poor of this world, who are rich in faith. But whoever concludes from this that God is prejudiced against the rich, or that all the rich are iniquitous and have gained their wealth through fraud, errs grievously. What it does teach is that God is no respecter of persons. Whether one be rich or poor, learned or ignorant, God's estimation of him is from the standpoint of the heart. There are both good and bad rich men, just as there are both good and bad poor men.

Abraham, though the youngest son of the family, at the death of his father, Terah, doubtless inherited all that remained of his possessions, including the share of Sarah, his wife, who was his half-sister. The chronology of the narrative agrees with this; but some have erred in the study of it. Abraham is mentioned first amongst his brethren because of his greater prominence, and not because he was the elder.

Added to Abraham's rich inheritance was the blessing of the Lord upon him. After he had accepted the Divine call and left his homeland to become a wandering shepherd and herdsman in Canaan, his flocks and herds increased greatly. He was, under God's blessing, very rich. Others also of God's servants in the past were greatly blessed with riches—for instance, Job. We are not, however, to apply the lesson in this way at the present time. The blessing of the Lord very rarely makes wealthy His saintly people during this Gospel Age. Jesus and the Apostles and the specially saintly all clown through the Age and to-day are poor in this world's goods.

It may be asked, Why this change in God's dealings? The reply of the Scriptures is, that in the past, up to the time of Christ, God's blessings were to men as men; but since the time of Christ, God's saints are "New Creatures in Christ." The terms of discipleship are that they exchange all earthly favours, riches and blessings, and sacrifice their claims to these in order that they may become heirs of God and joint-heirs with Jesus Christ, their Lord, to the Heavenly inheritance—and share in the Messianic Kingdom and its glory, honour and immortality.

God dealt with Abraham as a friend and gave him earthly blessings and promised him earthly blessing in the future life. Jesus and His followers God accepts not as friends, but as sons. His promises to these are not earthly, but Heavenly, spiritual privileges and hopes in the present life, and spiritual glory and immortality — far above angels — in the life to come. God's favour to this House of Sons, of whom Jesus is the Head (Hebrews 3:6), is manifested often in the trials, difficulties, chastisements and earthly losses and afflictions which they experience, all of which are designed to work out for them "a far more exceeding and eternal weight of glory." The beauty and harmony of the Bible can be understood only by those who thus "rightly divide the Word of Truth" and differentiate between the blessings and promises to the Ancient Worthies as distinct from those which appertain to the followers of Jesus.

Abraham's Friends Not Joint-heirs.

Lot was a man of nearly Abraham's age, his nephew, the son of his brother, Haran. They were friends and companions. God did not call Lot, nor any other of Abraham's relatives, but merely himself, to be the recipient of the promises—the channel through whom they would be fulfilled. This did not hinder Lot from being with his uncle, but indeed permitted him to share the blessings of Divine Providence, which guided Abraham's affairs. God's Covenant and promises were not made with Lot, but with Abraham only. Similarly, the spiritual children of Abraham alone are the heirs of the Abrahamic promise, and not their friends or relatives, although the latter may share a reflex blessing of spiritual influence through association with them.

These spiritual children of Abraham, Christ and His consecrated followers, are particularly specified as the heirs of the Abrahamic promise by St. Paul (Galatians 3: 29). They all have a faith similar to that of Abraham, and a spirit of obedience similar to his. Jesus is their Head, Captain and Leader, as well as their Redeemer, and they become His disciples by a covenant of sacrifice similar to His own. His promise to them is, "To him that overcometh will I grant to sit with Me in My Throne"—the Kingdom which is to fulfil all the gracious promises which God made to Abraham—to Jews and Gentiles.

Riches Often Bring Troubles.

God's blessing upon Abraham, shared by Lot, led on to more or less of ambition and strife, not between the two men themselves, but between their servants. Abraham loved peace, and perceived that it would be wise that the two families should part company. Lot assented. Abraham gave him his choice as to the section of country; and Lot chose the most fertile—the plain of Sodom, in the Valley of Jordan, and the Plain of Sodom, afterward devastated as a judgment from the Lord; is now the Valley of the Dead Sea.

Lot made his home in Sodom, while his herds and flocks were pastured in the fertile regions surrounding. Doubtless Lot's wife had to do with the choice. She loved a beautiful home.. To her the surroundings of Sodom were very attractive. The family lived there three years, although the riches of the country had a debasing effect upon the people. Lot's righteous soul was vexed, more than offsetting the charm of the country, which his wife so loved. Looking back with longing heart at the time of its destruction, she was overtaken in the catastrophe which her husband and daughters escaped.

Abraham, on the contrary, fixed his heart and hopes upon the gracious promises of God, which appertained less to the present and more to the future life. Sarah, his wife, was a real helpmate, who shared her husband's hopes and desired to co-labour with him faithfully for their accomplishment. In these two families, both well-intentioned, we see illustrated the difference between seeking chiefly the Divine approval and seeking chiefly earthly welfare and ease.

Many Christian people to-day make similar mistakes to that which Lot made. They allow conflicting earthly interests to separate them from the blessings of God's greater favour. They thus involve themselves and their families in the snare of the wicked, while at heart preferring righteousness.

The Master's advice should be remembered, "Seek ye first the Kingdom of God and His Righteousness." Do that which is in harmony with that aspiration and leave to God the oversight and care of earthly interests, that He may give you the lessons and experiences most helpful for you. Those who follow His advice find peace and joy which the world can neither give nor take away--"the peace of God, which passeth all understanding."

God's Blessing Makes Rich.

Whoever has the Lord's blessing is rich indeed, regardless of the amount of this world's goods which he possesses. Of what value is all the wealth of a Croesus if it bring not peace, joy and happiness? Wherever we go we find all—rich and poor—seeking pleasure, seeking the springs of joy; but how few of these seekers ever find it! Alas! it seems impossible for the world to understand the great fact that the blessing of the Lord. constitutes the true fund of riches and pleasures for evermore—more than the life that now is, and the coming one!

Those whom the Lord makes rich with His promises and His favour, His guidance and His blessing, have the joy which others are vainly seeking. These true riches during this Gospel Age are obtainable by all who have the "hearing ear," and who learn of God's favour in Christ. In Christ are hidden all the treasures of Divine Wisdom, Love and Power.

The only ones who obtain a share of these blessings at the present time are such as become followers of Jesus through faith and consecration of their lives to His service. Nevertheless, in Him are also restitution blessings for the world of mankind, which will be dispensed during the thousand years of His reign. -St. Peter tells us- of this, and points us to the fact that it has been "foretold by all the Holy Prophets since the world began."--Acts 3: 20, 21 .

Early Morning Devotion..

THERE is no time like the early morning hour for feeding on the flesh of Christ by communion with Him, and pondering His words. Once lose that, and the charm is broken by the intrusion of many things, though it may be they are all useful and necessary. You cannot re-make the broken reflections of a lake swept by wind. How different is that day from all others, the early prime of which is surrendered to fellowship with Christ! Nor is it possible to live to-day on the gathered spoils of yesterday. Each man needs all that a new day can yield him of God's grace and comfort. It must be daily bread.

All true prayer has a transfiguring influence. It brings us into the immediate presence of God. The holy of holies in the ancient temple, where the Shekinah was no holier than where you bow every time you pray. You are looking up into the face of Christ, Himself. John was not nearer to Him, lying on His breast, than you are in your praying. One cannot thus look up into the face of Christ and not have some measure of transfiguration wrought in him.

Then prayer is the reaching up of the soul toward God. It lifts the life for the time into the highest, holiest frame. A prayerful spirit is full of aspirations for God. Its longings are pressing up Godward. it is the transfiguring of the spirit which purifies these dull earthly lives of ours, and changes them, little by little, into the Divine image.

Rise earlier to be more alone with Christ in the morning. Let neither the pressure of business, nor the allurements of pleasure, nor the tendencies of the flesh, nor the drowsiness of spirit, keep thee from thy morning interview and converse with the King of kings.---Selected.

Christmas Convention.

The Melbourne Class is now making arrangements for the forthcoming Christmas Convention. The gatherings will be held, D.V., on Wednesday, Thursday, Saturday and Sunday the 25th, 26th, 28th and 29th of December, with afternoon and evening sessions, at the usual meeting rooms—"Towler House," 18 Queen Street, Melbourne (near Flinders Street).

All friends able to attend this Convention may be assured of a very hearty welcome, and we trust may experience much blessing from the spiritual good things provided by the Lord, when His people assemble together in spirit and in truth on such occasions. As the programme is now in preparation, it would be nice to hear as soon as possible from all who expect to be in attendance. Accommodation can be secured as desired, and further information will be gladly supplied.

BIBLE STUDY MEETINGS.

Regular Class Meetings for Bible Study, etc., are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses :--

"Towler House," 18 Queen Street, (near Flinders Street),
Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust.

The gatherings are quite unsectarian, and all desiring to attend will be very welcome

Convention Notes from Digby, Vic.

IT is with much praise and thankfulness to the Giver of every good and perfect gift that the Bible Class at Digby and Merino places on record its first little Convention. Having in mind the Apostle's exhortation, Heb. 10: 25—"Not forsaking the assembling of yourselves together, as the manner of some, but exhorting one another ; and so much the more, as ye see the day approaching"—three days (Sept. 27th to 29th) were set apart for praise, study and fellowship, and every moment of the time was utilized to that end. Fourteen assembled, and as one Brother expressed it, it is

indeed wonderful to think of the Lord so blessing a little isolated place like Digby, that fourteen people could thus gather.

Regrets were expressed that one Brother was absent on business, and much sympathy went out to a Sister who was kept away through sickness until the last sessions.

Seven visitors travelled many miles and at much expense to be with us, thus exemplifying the well proven fact—"It is more blessed to give than to receive"---and without doubt (and as expressed) receiving also the promised blessing, for "He that watereth shall be watered also himself." Prov. 11: 25. Our prayer is that the memory of the time spent together will be an impetus to each one of us to put up a better fight against our great foes, the world, the flesh and the devil, showing forth in a larger measure more of His spirit, who has called us from darkness into His marvellous light.

The closing exhortation was a brief resume of our studies from John's Gospel, 15: 1-14; 1 Cor. 3: it-16; a John 4 : 6-11; Psa. 97; I26 _and 23; and reminded us of the need of esteeming truth above every person, thing and consideration, realising that the knowledge is given to develop in us the fruits and graces of the holy spirit. The need also to remember that truth alone sanctifies was impressed, and so we should continue to put and keep on the armour provided, that we may be able to stand in these last days and ultimately say with the Apostle Paul, "I have kept the faith." We were also reminded of the need of developing in large measure brotherly love, appreciating one another more and more, developing and maintaining His spirit in our hearts and showing it forth in our daily walk that others may benefit ; appreciating, too, the feast provided in this harvest period, and so continue "proving all things and holding fast to that which is good."

Greetings from other Classes, with their expressions of love, were appreciated, and which included hymns 219 and 282 in "Christian Hymns"; Psa. Too; 2 Tim. 3:13, 14; and Gal. 6:16, 18; the thoughts impressed being those of "walking" and "progress." Rom. 15: 13, Heb. 13 : 20, 21, and Prov. 3: 6 were chosen by those assembled to go as messages of love to the Lord's people meeting, or isolated elsewhere, and our elderly Sister asked that hymn 271, "Take time to be Holy," be in-eluded. Many were heard expressing the hope that we would have more of such gatherings, one Brother remarking that never before had he realised the value of fellowship.

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The Ransom and Sin Offering.

THAT all men are sinners from the Divine viewpoint no one who accepts the word of God would question. The Bible uniformly declares so, and attributes the present reign of evil with all its accompaniments of sickness, pain and death, to the entrance of sin into the world ; as the Apostle declares, “by the disobedience of one man sin entered into the world and death by sin,” and so death “passed upon all men.” (Rom. 5: 12). It tells additionally of a time when there was no imperfection, no sin, and no death ; of a time when

, the human family, as represented in the first pair, were in fullest harmony with their God and Creator; but when sin entered, all fellowship with God ceased, the death sentence was pronounced, and man became an easy prey to the great adversary—Satan (Gen. 3: 19-24). As a consequence, the history of the race during the past six thousand years might be briefly summed up in the words of the Apostle Paul when he declares “the whole creation groaneth and travaileth in pain together until now.” (Rom. 8 : 22).

Hope for All.

While this is true of the race generally, at the same time, God assures us in His word that the case of the human family is not a hopeless one. The present disabilities of the race are not of their own desire but form part of the curse imposed by a wise Creator, who meanwhile has not left them without some hope for the future. (Rom. 8:20). What that hope is, He further informs us, viz., that the “creation itself (human family) also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” (Rom. 8: 21). Now, it is concerning this hope and the method which God has adopted to bring about their deliverance, in which we are specially interested in this connection. •

The Divine Law Unchangeable.

While from a purely physical standpoint nothing is impossible with God, yet from the moral point of view there are certain things which God could not and would not do. The Apostle tells us that “He cannot deny Himself.” (2 Tim. 2: 13). “He cannot lie.” (Num. 23: 19). To do so, would be to act contrary to His own law.

God is loving and wise, and therefore could not act in an unloving or unwise manner towards any of His creatures. He is also just, and therefore could not override or set aside His own law. To do so would be a violation of Justice, the underlying principle of the Divine Government (Psa. 69: 14). How, then, could there be any hope for the human family under such circumstances. The trial in Eden was fair and impartial, and the penalty a just one, and since God changes not and cannot set aside His own law, how, then, can there be any hope whatever?

Divine Wisdom to the Rescue.

The scriptures inform us that God’s wisdom, prompted by love, has devised a scheme whereby He can be merciful to the sinful race and yet not violate any principle of His own government. We are further informed that in carrying out this plan, He will be “just and yet the Justifier of all who believe in Jesus.” (Rom. 3 : 26). The Plan adopted provides for a Redeemer—one who could correspond in value to, and provide a Ransom for the sinner — and thus meet the requirements of the Divine Law. This Plan for man’s recovery, though the essence of wisdom from the Divine standpoint. is regarded from the viewpoint of the worldly wise as altogether foolishness (1 Cor. 1 : 18). This hope of a deliverer who would thus ransom the condemned race, is not only an established doctrine of the New Testament, but is also clearly taught in the Law and by the Prophets of the Old Testament, (Hosea 13. 14; Exodus 30: 12). The result of the operation of this Plan towards the human family is scripturally termed atonement(at-one-ment) (Rom 5 : It). The term “atonement” literally means a covering, and suggests the thought of covering or hiding, in the sense of removing an offence which separates two parties. So far as God and the human family are concerned, atonement, from the legal standpoint, will be completed when the Adamic offence, which brought the death penalty upon all mankind, has been removed (Rom. 5:17-19). Atonement, however, as outlined in the Divine Plan, implies more than merely the providing of a Ransom ; it implies the additional thought of a work done or accomplished by means of that Ransom price. In other words, to effect an atonement it is not only necessary to provide a Ransom price, but it is additionally necessary to offer and pay that price as a means of propitiation. These two aspects of atonement are generally termed

the “Ransom” and the “sin-offering.” The “Ransom” is the price or valuable thing itself, while the sin-offering represents the work accomplished by means of that price. The outcome of both is an atonement (Exodus 30: 11-15). Failure to note this clear distinction between these terms often leads to their misapplication, and consequently, to a misunderstanding of the whole subject.

Jesus the Ransom.

In the case of the human family, a perfect man sinned and committed the offence which brought the death penalty. Consequently, Justice would not be appeased by anything less than the life of another perfect man, which would atone for that offence. God’s law demands an eye for an eye, a tooth for a tooth, and a life for a life, therefore, no member of the imperfect or fallen race could be a “Ransom,” or corresponding price, to offset the offence of the perfect man who sinned (Psa. 49 : 7). An angel, though perfect and sinless, could not be a “Ransom” for the race because angels are of a higher plane of life and therefore would not correspond to a perfect man. John the Revelator calls our attention to the fact that no one, either in heaven or earth, or under the earth was worthy to be the “Ransom” and thus open the Book of the Divine Plan (Rev. 5: 3). When there was thus no eye to pity and no arm to save, God Himself provided the “Ransom” in the person of His own Son (Rev. 5 : 6). In this we have one of the grandest exhibitions of God’s love. There was no obligation on God’s part, from the standpoint of Justice, to provide a “Ransom,” or even to accept one, had the human family been able to provide it. It was because God so loved the world that He gave His only Begotten Son (John 3 : 16). Jesus was not the “Ransom” in His pre-human state. As already indicated, the Law of God required that the Ransomer should be one on the same plane of life and thus be a price to correspond to the one who sinned (Heb. 2:14). Nor was He the “Ransom” as the Babe of Bethlehem. It was only when He had come to manhood’s estate, having kept the law and demonstrated His right to eternal life, that He was in a position to offer Himself as the Divinely-provided Lamb (John I: 29).

Jesus, the Sin-Offering.

Though Jesus, as a perfect man, was the “Ransom” or equivalent value to satisfy the broken law, yet had he retained his human life, none of the race would have been benefited. It is one thing to possess a “Ransom,” or price sufficient to purchase any object in view, but quite another matter to secure that object by relinquishing the price to the owner, thus making payment for same. The sin-offering pictures the latter thought. Our Lord offered His human life rights (blood) to Justice in order to purchase the life rights that were lost. The ransom is the valuable thing—the price; the sin-offering shows what is done with that value or price. In the tabernacle picture, the Most Holy was the place where the blood of the sin-offering had to be taken in order to make satisfaction for sin, so too in the anti-type, in order to make satisfaction to divine Justice as the anti-typical sin-offering our Lord had to ascend into heaven itself (anti-typical Most Holy), and there relinquish for ever all claims to His human life rights, typified by the blood of the bullock (Lev. 16: 14). The sacrifice and sufferings of our Lord, which began at Jordan and culminated on the cross, were all essential and incidental to the payment of the “Ransom” price. This was accomplished when our Lord appeared in the presence of the Father. That He might be fitted to accomplish this work for the race, our Lord had to receive a spiritual nature, first the begetting of the spirit at Jordan and later the full spiritual life at His resurrection (I Peter 3: 18). From the foregoing, it will be seen that the price was not paid, nor was satisfaction made for anyone when the Lord died upon the cross. His death was a necessary step towards that end, and corresponds, in type, to the High Priest passing under the second veil. Nor was Justice met for anyone when our Lord on the third day was raised from the dead. This was also a necessary step, and corresponded to the Priest rising from under the second veil. It was only when He ascended upon high, which was represented by the Priest approaching the Mercy seat, that our Lord’s sacrifice was presented to, and accepted by Justice, on behalf of Himself (His members—the consecrated). (Lev. 16 : 6, Heb. 9 : 24).

Sharing His Afflictions.

Just as the afflictions of our Lord and Head, incidental to His becoming the sin-offering, are pictured by what was done with the bullock on the typical Day of Atonement, so also the share which the members of the Body have in His affliction and sin-offering, is portrayed by the experiences of the Lord’s Goat. It will be noted, too, that as in the type, the bullock was offered for the Priest and His house, and the Goat for the People; so now, our Lord, as the anti-typical bullock, has so far only made an offering of His blood (human life) for the consecrated—His prospective members (Himself). Later, during this anti-typical day of atonement, He will, through His members (goat class), offer for the people, the world in general. (Lev. 16: 15). Failing to keep in mind the clear distinction between the “Ransom” and the “Sin-offering,” some have concluded that there is no practical difference; and that to teach that the followers of Christ share in the Sin-offering would be tantamount to claiming for them a share in the Ransom. There is no reasonable ground, however, for such a conclusion. The Ransom represents the value provided in our Lord, to make atonement possible for the race. Whilst all Bible students will agree to this, yet only the few can appreciate the fact that there is a feature of the Plan (mystery) hidden in types and parables, etc., relating to a class who not only share with our Lord in His glory but also in His sacrificial sufferings and death. (Rom. 6:3).

Our Lord alone possessed that inherent value (Ransom price) necessary to start the work of atonement, and which constitutes the basis of atonement for all mankind ; but if, in His matchless wisdom, our Heavenly Father has so arranged the Plan that a class who had already received the atonement, should be associated with our Lord and privileged as His members to carry forward that atonement already begun, why should that be considered as in any degree either adding to, or detracting from the Ransom value of our Lord? The Lord’s merit, of itself, was sufficient to atone directly for all, had it been so arranged in the Divine Plan, and it is purely a matter of grace and mercy on the part of our Heavenly Father to permit the members of Christ to share with their Head in the world’s atonement. The same lesson is taught in the typical day of atonement. The bullock alone had the value necessary ‘to start the work of

atonement for Israel, but having thus opened the way for atonement, the Lord's goat—an animal of much less value—was permitted to join in the national sin-offering of Israel (Lev. 16: 15).

The Church Shares in the Sin-Offering.

That the Church shares in a sacrificial sense in the sufferings of her Lord, all who accept the Scripture will agree. (Rom. 12: 1). What some, however, do not so readily appreciate, is the fact that this sacrifice in its collective sense, as representing the body of the world's High Priest, forms a part of this anti-typical day of atonement sin-offerings. (Isa. 53: to).

The Apostle in Rom. 6: 10-at tells us that our Lord died, not because he was sinful in any degree, but unto or on account of sin. In other words, he was a sin-offering. Then, addressing the Lord's followers, he says, "Likewise, reckon ye also yourselves (as His members) to be dead indeed unto Sin." The death referred to in this and the previous verses of the chapter is not the Adamic or penal death but the sacrificial death—"buried with Him by Baptism into Death." (Rom. 6 : 4). All who are dead with the Lord in this sense, the

Apostle tells us (verse 7), were previously justified from sin, consequently, there is no other sense in which they could be said to die unto sin, other than that in which the Lord Himself died— a sin-offering. (2 Cor. 5:21). A similar thought is given us in 1 Cor. 15:29, "Baptised for the Dead." The dead world of mankind is evidently referred to in this verse, and there seems no other way in which the Lord's followers could be baptised for them, except as above suggested, i.e., by being baptised into the Lord's death and sharing with Him, as a part of the sin-offering, to purchase them from under the death penalty. The same Apostle, in speaking of the Memorial Cup (wine) (1 Cor. 10: 16), tells us that it symbolises the communion (common union) of the blood of Christ. Likewise, the loaf in symbol represents the communion of the Body of Christ. This deeper and secondary meaning does not, of course, preclude the primary thought expressed elsewhere, viz., that the eating of the bread and drinking of the cup represent the believer appropriating to himself the life and blessing now available through our Lord's sacrifice and death. (Matt. 26 : 26-28). It will be the privilege of those, who in this age, follow in the Master's steps to share with Him in every aspect of His Kingdom, Glory and Office, and it is also their blessed privilege here, not only to share in His sufferings in a general sense, but to have fellowship with Him in every work and office in which He participated this side of the veil. The "Ransom," which is neither a work nor an office, but an inherent value, was found only in our Lord Himself. (Rom. 5: 6).

This He did Once. (Heb. 7:27).

It has been suggested that this text is in direct opposition to the thought, that the Lord's followers share with Him in the atonement work. When rightly understood, however, we do not think that this verse reveals any lack of harmony on this point, but rather emphasises what has already been stated. The Book of Hebrews, generally, is a book of contrasts between type and anti-type. This verse contrasts what was done by the High Priest on the typical day of atonement, with that which the greater High Priest (Christ) does in the anti-type. Paraphrasing the Apostle's words, it would read somewhat as follows :—Israel's typical High Priest, in making atonement for the nation, required to offer the same sacrifices— a bullock for Himself and a goat for the People—year by year, continually. The reason for this was that the sacrifices of bulls and goats could never really cancel the sins of the nation. They were merely a shadow of the better sacrifices. The world's High Priest, on account of His superiority of office and ability to cancel sin once for all, requires to do this same thing only once in the anti-type. The bullock for Himself and the goat for the people offered in the type, continually, represented in this anti-typical Day of Atonement, our Lord offering first His human life at Jordan, and later his members at Pentecost. No repetition of this will ever be required. By placing the emphasis of contrast on the proper words, the thought of the verse is easily followed: This High Priest needeth not daily (continually), as those High Priests (in type) to offer up sacrifice (first for His own sin and then for the people) for this He did once when He offered up Himself (Head and Body). It will be noted that the pronoun "this" agrees with the word "sacrifice" ; while the intervening words. "First for His own sins and then for the people" are parenthetical, and merely explain, in detail, of what the Day of Atonement sacrifice consisted both in type and anti-type._

We have an Altar. (Heb. 13: 10).

Here we have a further contrast between the typical and the anti-typical atonement days. We (Christians) have an altar of (consecration and sacrifice), corresponding to the typical day of atonement Altar, whereof they had no right to eat, who serve the tabernacle (as Priests). The Law of Moses' prohibited the Priests from eating any part of the sin-offering on the Day of Atonement, whereas-it was. definitely specified that those offered on other days had to be partly eaten by them. The significance of this will be appreciated when we see that on the typical day of atonement, the Priest was, in figure, offering Himself representatively in the animals. To eat of the sacrifice on that day would, from the anti-typical standpoint, imply that the professed Christians of this Age, whilst claiming to have consecrated their all to the Lord, were seeking some earthly advantage in so doing. The blood (life value) of the sin-offering on that day was offered to Jehovah on behalf of the nation. We then, as .anti-typical Priests, if we make a proper consecration to the Lord, have the anti-typical atonement day altar, and may not eat—appropriate any benefit from the sacrifice laid thereon. Ours, like our Lord's life, is given up for the benefit of others.

Without the Camp. (Heb. 13: 13).

The three aspects of the sin-offering—type and anti-type—are shown in this connection.

1. The Altar in the Court (verse to) representing our consecration and that of our Lord's as living sacrifices, faithful unto death.

2 In verse 13, the camp condition, outside of which our Lord went and where his followers are also exhorted to

go.

3 The Golden Altar in the Holy (verse 15), where the Priest offered incense before passing beyond the veil. This represents praise, prayer and fellowship with our Heavenly Father. In verse 12, Jesus is said to sanctify—make holy and free from sin—the people. To some, this statement seems out of harmony with the record of Lev. 16: 5, 6 and 15—a bullock for “Himself” and a goat for the “People.” There is no real lack of harmony, however, when we realise the two standpoints from which the relationship of our Lord to His members may be viewed. From the Divine standpoint, they are regarded as only one sacrifice—one Priest, while from the viewpoint of their actual outworking, as shown on the Day of Atonement, we see two distinct offerings. In Heb. 9: 7, a similar view is given ; the offering for “Himself” and the “People” is said to be one blood ; whereas, the same thing is typically represented in Lev. 16: 14-15, as the blood of the bullock for “Himself” and the goat for the “People.” The Divine viewpoint is also expressed in 1 John 2 : 2. The Ransom value in Jesus was essential to the propitiation for all, but this does not preclude the thought, that in the outworking the body members share with their head.—Extracts from “Old Paths.”

Laid on Thine altar, O my Lord Divine
Accept this gift to-day for Jesus' sake,
I have no jewels to adorn Thy shrine
Nor any world-famed sacrifice to make.
But here I bring, within my trembling hand.
This will of mine—a thing that seemeth small,
And Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield mine all.

Christmas Convention.

The Melbourne Christmas Convention will be held again this year, D.V. This early announcement is made for the benefit of friends desiring to make arrangements in good time. A hearty invitation is extended to all able to be present, and the dates and other information will appear in later issues.

Question Books Available.

Copies of the book, “What Pastor Russell Said”—his answer to hundreds of questions—arc now on hand in both leather and cloth binding. These books, of 780 pages, are well known and appreciated amongst the brethren, and a limited number only are available. With the exchange and postage costs, the prices are 7/- cloth bound, 8/6 leather bound.

“God and Reason”

This book of 124 pages, reviewed in last month's “People's Paper,” posted to any address for 10d. per copy, Paper cover; 2/- per copy, bound in strong cloth. Reduction for three or more.

Other Items.

Set of Six Volumes, “Studies in the Scriptures,” in karatol (pocket) size, practically new, for disposal. Price 7/6 posted

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Oxford Reference Bible, minion type, exceptionally good binding, silk sewn, present day value, new 45/-; second-hand condition, but well cared for, offered on behalf of a Sister, for 17/6 posted.

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.

Light Shall Yet Prevail

MILNER, in describing the condition of the world of mankind when the Saviour was born and The Church established at Pentecost, says : “Christianity found mankind in a universal state of sin and misery. In Judea alone something of the worship of the true God existed. The forms of the Mosaic economy subsisted, but were greatly obscured and corrupted with Pharisaic traditions and Sadducean profanities. The ancient people of God had defiled themselves with heathen profligacy, and though there wanted not a multitude of teachers among them, yet when He who knew what was in man saw the spiritual condition of this people, He was moved with compassion because they fainted and were as sheep without a shepherd.”

. . . “Such was the dismal. night in which the ‘Sun of Righteousness’ made His appearance in the world. Scarcely in any age had ignorance and wickedness a more general prevalence.”

Such was the dark night of sin, ignorance and superstition at the first advent of Christ. "He was in the world and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." John 1:10,11 Even the people of God had fallen into error and paid more attention to their own traditions than to the Word of God. Indeed that is just of what Jesus accused them, "Ye have made the commandments of God of none effect by your traditions." (Matt. 15 : 6-9 ; Mark 7:5; 6.)

The Scriptures clearly show that the world would be in similar darkness at the second coming of Messiah. The Master's own words are : "When the Son of Man cometh shall He find faith on the earth ?" The prophets and Apostles all agree concerning the godless condition that would prevail at that time. "As in the days of Noah, so shall the days of the Son of Man be"; and those even who profess to be the Church of Christ will, while "having a form of godliness, deny the power thereof." Peter says, "even denying the Lord that bought them," and the majority of preachers to-day deny that the Lord bought them with His precious blood. (1 Peter 1 : 18, 19.) The Gospel that Christ proclaimed and that Paul so clearly taught, i.e., that "the wages of sin is death," and so "Christ died for our sins according to the Scriptures," is being discarded, and the churches are more like societies for social enjoyment and teachings calculated to encourage good citizenship.

Some little time ago Cardinal MacRory, the Papal Legate, speaking in Auckland, New Zealand, referred to the godless conditions, and said : "The campaign against Christianity and God which had begun in Russia was fast becoming world-wide. The laying of the foundations of a new paganism, worse than that of Greece and Rome, could be counteracted successfully only by the concerted action of all Christian people. That was why the Pope was urgently calling upon the Catholic laity to engage Catholic action, as an organised campaign had to be met by organised forces."

When we consider the extent to which the Papal Church is based on pagan teachings, practices, ceremonies and festivals, and the wicked doings and cruelties enacted during the Dark Ages, when the Pope claimed to be King of Kings and Lord of Lords and many other great swelling titles, one wonders how much worse the "new paganism" can be. The paganism of the Roman Catholic Church is and has been bad enough—it is more pagan than Christian. Indeed, the great Papal system is a wonderful masterpiece of Satan. When Christianity began to take hold of the people and its success could not be prevented by persecution, it seems the great Adversary adopted a method of inducting pagan teachings and practices, vestments, titles, etc., and thus what he could not do by persecution he accomplished in this way. The Gospel was so polluted, its light was dimmed—"the sun was darkened" and the "dark ages" followed; History tells the story and demonstrates that the Roman Church was no longer Christian, but is referred to in the Revelation as the great Antichrist,

As education and enlightenment increased, with such foolish teachings and absurd stories of miracles such as St. Francis preaching to the fishes, who listened with their heads out of the water, etc.; the empty ceremonies and doctrines of demons, purgatory, etc., a great number of people have turned away from the Christian religion altogether, and, without searching for themselves to see what the Bible teaches, have simply become agnostics and atheists. It was because of the same condition in the Greek Church that Russia flung the whole thing aside and has taken the sad step of ignoring God. Thus there is the "no God" propaganda. So, to-day, we may observe the spectacle of one system of Satan fighting against another system of Satan. The Lord's words are that "if Satan cast out Satan he is divided against himself ; how shall then his kingdom stand?" All this is a further indication that the Gospel Age is about ended and the "heavens" (the religious systems) will pass away with a great noise, and the "earth" (national and social structure) will be destroyed in a fiery time of trouble.

Certain it is that the world is getting more and more ungodly, more and more pleasure loving and self-seeking, and utterly careless respecting religion, thus fulfilling many Scriptural prophecies. (1 Tim. 4: 1-3 ; 2 Tim. 3 : 1-6, etc.)

It was when darkness prevailed in the beginning that the spirit of the Lord moved upon the waters and commanded, "Let there be light." It was when the world was spiritually, socially and morally in gross darkness that Christ the "Light of the world" appeared, and now again "darkness covers the earth and gross darkness the people," notwithstanding all the advantages of our day, and soon the Sun of Righteousness will arise and scatter all the vapours of superstition and error. The Kingdom will be established just in its right time ; man's extremity will be God's opportunity to turn their hearts from idols to serve the living God.

The Lord's Kingdom at Hand.

IN studying the matter of the establishment of Christ's Kingdom on earth, of which so much is stated in the Scriptures, it is well that an understanding of Biblical predictions be first of all gained, and then the events transpiring in the world may be viewed in the light of such Scriptural authority. That we are at present, and have been for some time, living in a period of extraordinary happenings throughout the whole world, most people will admit, but the Lord's people are not dependent only upon worldly conditions—"men's hearts, failing them for fear, and for looking after those things which are coming on the earth" — in arriving at right conclusions, for they have "a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn." The fact that "men's hearts are failing them," at the present time, is merely a confirmation of our faith in the sure Word of Prophecy.

Taking, then, "Thy Word as a lamp unto our feet and a light unto our pathway," we are led to see at least four or five important and clearly marked signs or indications which would necessarily need to be in evidence and completed before the Lord's Kingdom would be established on earth. One of the first of these signs, given us by the prophet Daniel, is the increase of knowledge. "Many shall run to and fro, and knowledge shall be increased . . . in the time of

the end.” Dan. 12 : 4. It is needless to elaborate upon these words ; our daily papers testify to their fulfilment. The fact to be noted is that it would be in “the time of the end” when this fulfilment would take place, and the record of many being “lovers of pleasures more than lovers of God”—“in the last days” (2 Tim. 3 : 1-5)—seems so closely linked with “running to and fro.”

A second sign revealed from God’s Word is to be found in Christendom, nominal Christianity, indicating the Lord’s favour withdrawn. The message in Rev. 3:14-22, to the Laodicean Church, undoubtedly refers in its historical application to the days in which we are living—the last or seventh period of the church’s history. How sad a state is revealed by the words—“These things, saith the Amen, the faithful and true witness (the Lord Himself, who sees all things) . . . I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked.” Christendom as a whole, Roman Catholic and Protestant, is surely rich in wealth of this world, possessing beautiful cathedrals, churches, and institutions, but yet she is poor indeed concerning the real riches of Christ—“The light of a candle shall shine no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee.” Rev. 18:23, 1-3. Within the last few days we have heard from two new readers who have certainly observed this “sign,” and quote their words in brief—“ I do not go to church, as there is so little of the Gospel truth given out from the pulpit, but an embellished address or a little fine oratory from an apt young clergyman which he feels will please his congregation, rather than the simple truth.” Another says—“Re literature pertaining to the Bible, cannot procure anything of that kind here, and being attached to a church which will not teach me, am searching on my own.”

Another sign to be observed, and one of great importance, closely connected with the previous one is that of the presence of the Lord and harvest work—the calling out of the Lord’s people from the various systems and their testing as to faithfulness and loyalty, even unto death. Our Lord’s parable (Matt. 13 : 30) clearly explains the position —“Let all grow together until the harvest” and as “the harvest is the end of the age” (Matt. 13 : 39), that is the time for the separating of the wheat from the tares. Our Lord indicated that this important work would take place “in the days of the Son of Man” (Luke 19 : 12, 15 ; Rev. 3 : 20), so that He could supervise the gathering of the “wheat” into His barn, by His angels—messengers-- (Matt. 24 : 31), who are exhorted to “gather My saints together unto Me, those that have made a covenant with Me by sacrifice.” (Psa. 5). Other Scriptures, such as Luke 17: 33-37, explain the harvest work at the close of this Gospel Age and which must all be accomplished before the Kingdom can be established on earth. The question was asked, “Where, Lord?”—where are these taken who are divided from others — “and He said unto them, ‘Wheresoever the body is, thither will the eagles be gathered together.’ “ In other words, those desiring the truth of God’s Word, those who hunger and thirst for it, shall be truly supplied with meat in due season, as they assemble together with others of like precious faith or through the printed page. (Luke 12:37). See also Rev. 18:4; Acts 15: 14, etc.

Further signs clearly in evidence and pointing to the closing down of the present order may be summed up in the distress of nations, mentioned previously, and the progress of natural restoration in Palestine. With regard to the former, there never was known a time of such instability in worldly affairs as to-day. Luke 21:25, 26 explains this very condition, which will culminate in the “great tribulation such as was not since the beginning of the world to this time,” and to which our Lord added, “No, nor ever shall be.” (Matt. 24:

It is grand to know that this severe trouble will never need to be repeated, for “the day of the Lord will come . . . in the which the heavens (ecclesiastical systems) shall pass away . . . the earth also (social and financial order) and the works that are therein shall be burned up.” (2 Pet. 3: to). Then the Lord’s Kingdom shall be established, for we read—“Nevertheless we, according to His promise, look for new heavens (Christ’s reign begun) and a new earth (new order of society), wherein dwelleth righteousness.” (2 Pet. 3: 13).

Concerning the latter of these two signs, that our Lord intended us to understand the restoration of Palestine to be of importance preparatory to His Kingdom reign is shown in Matt. 24: 32. The term “summer” is used to denote the time of God’s favour, which will be manifest so fully towards Israel under the New Covenant and extend to “all families of the earth,” just as the term “winter” gives the opposite thought, representing the dark, troublous times with which this Age will close—before the “summer” (Matt. 24 : 20). While, then, the Lord’s people recognise that God’s time of favour is near at hand, as demonstrated by the “fig tree” (Jewish nation), “putting forth leaves” (restoration commencing) there is also to be “a time of Jacob’s trouble” first, corresponding to the “great tribulation” upon the world. The prophet Jeremiah assures us, however, that “he shall be saved out of it” (Jer. 30:7), and other Scriptures, such as Zech. 14: 1-3, show that Jehovah will mightily deliver Israel from the hands of their enemies, as He did in past ages. See also Rom. 11 : 26, 27, etc. Then all Israel will recognise the

Lord in control of earth’s affairs, their summertime of favour will have come with Christ’s Kingdom established and which shall gradually extend throughout the whole world, “that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things.” (Acts 15: 16, 17). “Thy Kingdom Come; Thy will be done on earth, as in heaven.”

“What doth it profit me?” Malachi 3: 14-18.

I hear a weary Pilgrim say, As he sinks beside his burden upon the “narrow way!” “What do I gain,” he, plaintive moans, “in service of my God,

Save weary pain and labour, bearing this heavy load?

For many dreary years I've toiled through sunshine and through rain,
 Through chilling winds and wintry blasts I've suffered keenest pain,
 The rocks have cut my weary feet, I've left a bleeding track,
 I cannot climb this mountain side my feet are slipping back.
 "Why should I suffer day by day, bearing this heavy cross?
 Why may I not the 'promise' gain without this pain and loss?
 I see so many all around who do not serve the Lord,
 Yet they are not thus burdened and their lives hold rich reward;
 Their barns are filled with plenty and their vats with wine o'erflow,
 While I am made to drink the dregs of bitterness and woe."
 And thus he faints upon his way, and darkness tills his heart.
 O, foolish one, with "armour" loosed, and pierced by Satan's "dart."
 Dost thou not hear the Master: "The servant's like his Lord,"
 O, listen to His message and heed His Holy Word:
 "If ye will suffer with Me, then with Me ye shall reign,
 He who would shine in glory, is perfected through pain."
 We cannot walk with Christ our Lord and still find flowery ways,
 The path that leads to Heavenly heights finds many sunless days;
 The "narrow way" to life Divine oft leads through shadow-land,
 Yet the loving Master walks beside, and holds our trembling hand.
 The "shield of faith" we must not fail to use as on we go,
 For "darts" are flying thick and fast from the Christian's wily foe;
 The world has not been "called" to walk upon our "narrow way,"
 The shallow pleasures they enjoy are only for a day.
 O, who would covet their poor joys, or look with envious eye
 Upon the flowers which deck their path and blossom but to die?
 Happy your lot, ye sons of God! O, "jewels" of the Lord,
 Press on! nor faint upon the road that leads to your reward!
 The way is weary, yet it ends in life, in bliss, in God! Press on!
 Nor longing look ye back o'er the path that ye have trod.
 Keep looking upward toward the "Prize," and let its glory wake
 Glad "Hallelujahs" to our King, who suffered for our sake;
 Who died to give us life, that we might also with Him die,
 Then share "His resurrection" and His glorious throne on
 High!—Alice G. James.

Correspondence,

New South Wales. Dear Brother,

Greetings to you in the name of our Redeemer. Just the day before I received your letter I had been out again with the papers. I had visited sixty people, also have been out once more, yesterday, and visited forty-five people. It is strange the various, different answers one gets to the question: "Do you love the Word of God?" Some say straight out, "No"; they are at least honest. Others say, "Not much," or "a little bit"; they are either the lukewarm ones, or those who have never been touched by its power. Then there are a few who just bubble over (a very few); they say, "Oh, I love it very much," and they thank me for the little paper I hand them, and with them I generally tarry a while. Then, again, there are some who give an evasive answer by saying: "I believe in my church," or "I am a Roman Catholic, it is enough for me." It is useless to waste time with such people.

Well, dear Brother, I need some more literature. You can, if you think best, send a larger parcel by boat. I would like to get the following:—"A Blessed Hope for Suffering Humanity," "All Flesh shall see the Salvation of God," "Why Sorrow, Sin, Death and Evil are Permitted," "The Two Salvations," and "When Christ is King."

I have been at Brother --- last Monday; we had a real blessed time together, finishing Study I of the "Divine Plan."

I am, as ever, in Christian love,

Your Brother in Christ, B.E.

P.S.—I always refer people to the address on the papers and invite them to write for more literature.

19/9/'35. Dear Brother,—

I noticed on the back page of August "People's Paper" a letter from one who is desirous of having sent to him Pastor Russell's books, "Scripture Studies," "Book of Sermons," and "Tabernacle Shadows." Please find enclosed postal note to pay for them; if any money is left over, use it as you deem best. I remain,

Your Sister in Christ, T.M.

Bibles.

The following varieties of Bibles are now in stock, and prices mentioned include postage cost to any address:

Bible Students' Edition, Cambridge, India paper, Minion type, with Berean Manual .. 15/6

Holman Teachers' Bible, bold black type, special Dictionary Concordance and Helps, genuine leather binding; a very good Bible .. 21/3

Oxford Concordance Bible, India paper, Brevier type (the largest type used in Concordance Bibles), good bind-

Oxford Concordance Bible, India paper, Emerald type, Persian Morocco, Silk sewed (a fine Bible, just to hand)

Oxford Reference Bible, India paper, Brevier type, Thumb index, good binding 22/-

Oxford Reference Bible, Minion type, well bound .. 15/9

Oxford Palestine Pictorial Bible, 116 Engravings and coloured pictures, references, Emerald type, good bind-

Oxford Reference Bible, Emerald type, good binding, Oxford Reference Bible, Brevier type; a good useful

Others at lower prices are also available, and special Bibles can be procured as desired.

New South Wales,

7th September, 1935.

Dear Brother,—

I liked the "People's Paper" very much this month. Will you please send me a copy (paper bound) of the book "God and Reason," which you review in this issue, and also a copy of "God's Covenants" by Bro. Barton. I enclose postal note. Any balance please put to the funds.

The affairs of this present evil world seem to have taken another definite step towards the end since last I wrote to you. Exactly how this Abyssinian affair is going to develop in the light of prophecy I wouldn't like to say; but one or two things stand out clearly—it will either break the League of Nations or make it into a formidable alliance capable of developing on the lines foretold in Revelation, but it will never be the same as before. A different spirit has entered into the world. We seem to be standing at the threshold of great events, and, as Bible students know, even fearful events.

I believe that prophecy should be taken in the spirit of our Lord's words when He said: "I have told you these things, that, when they come to pass, ye may know that what I have told you is true." We know that great things will come to pass, because the words of our Lord and the prophets tell us so; we know that they will come to pass shortly, and are even at the door, because we see the signs of which our Lord foretold us being fulfilled. But as regards the exact method and time in which they will be fulfilled, I don't think God intends us to know. Looking back through history, we can see the way in which prophecy has been perfectly fulfilled, but to those who lived then it was vague; they saw, but not clearly. We, who live in these last days, see much more clearly than they; but it is not until all the turmoil and the strife is over and we are gathered together at last, as one, in the presence of our Lord, that we shall truly realise the wonderful glories of the purpose of God, which we but glimpse now. Then we shall see how perfect have been the prophecies and how perfect the fulfilment; then shall we sing: "Glory, Praise and honour to Him that sitteth upon the throne."

With sincere Christian love to all the brethren,

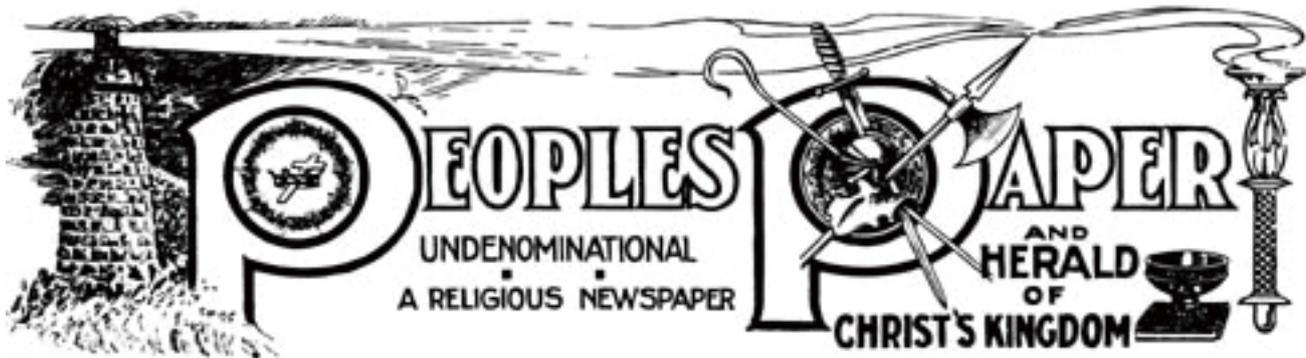
Yours very sincerely,

N.W.

Consecration.

"Consecration is not a religiously selfish thing. If it sinks into that it ceases to be consecration. We want our lives 'kept' not that we may feel happy and be saved the distress consequent on wandering and get the power with God and man and other privileges linked with it. We shall have all this because the lower is included in the higher; but our true aim, if the love of Christ constraineth us, will be far beyond this. Not for 'me' at all, but 'for Jesus'; not for my safety, but for His glory; not for my comfort, but for His joy; not that I may find rest, but that 'He may see of the travail of His soul and be satisfied,' Yes, for Him I want to be kept; kept for His sake; kept for His use; kept to be His witness; kept for His joy; kept for Him that in me He might show forth some tiny sparkle of His light and beauty; kept to do His will and His work in His own way; kept, it may be, to suffer for His sake; kept for Him that he may do just what seemeth Him good with me; kept so that no other lord shall have any more dominion over me, but that Jesus shall have all there is to have; little enough, indeed, but not divided nor diminished by any other claim. Is not this, to you who love the Lord is not this worth living for, worth trusting for?"—F. R. Havergal.

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The Oath-Bound Covenant.

“In thy seed shall all the nations of the earth be blessed.”—Gen. 22: 16-18.

IN various terms the Lord eight times repeated to Abraham His Covenant, and St. Paul calls our attention to the fact that these numerous repetitions and specifications of the Covenant, as well as God’s oath attesting, were intended specially for us -- for Spiritual Israel—”that . . . we might have a strong consolation, who have fled for refuge to lay held upon the hope set before us (in the Gospel) ; which hope (expressed in the Covenant made with Abraham Aid confirmed with an oath) we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.”—Hebrews 6: 18, 19.

Thus the Apostle declares that this Covenant has not yet been fulfilled and that Christians, no less than the Jews and the whole world of mankind, are vitally interested in its fulfilment. We may have wondered, Why did God repeat the ‘Promise so frequently to Abraham, and then confirm it to Isaac and to Jacob, etc.? But when we see that this Promise, as a nutshell, contains the entire Plan of God for human Redemption and-Restitution, as an acorn contains an oak tree, this explains to us the Divine particularity. It explains to us also why this Promise made to Abraham is continually referred to by the Apostles in, their presentation of the hope for the Church and for the world.

The Promise primarily was to Abraham himself —”Lift up now thine eyes, . . . to the north, and to the south, and to the west, and to the east ; all the land which thou seest, to thee will I give it, and thy seed after thee.” Although God’s providence led the children of Israel into that land, and although it was given to ‘them by `Joshua ,to be their inheritance, this did not fulfil the conditions of the Promise. The Israelites did not have permanent possession of the land. Time and again it passed under the rule of the Philistines, the Egyptians, Assyrians, Babylonians, etc.; and for many centuries it was under the rule of the Turks.

The Jews have had (until recent years) no more right to that land than had the Canaanites, Amalekites and others whom they drove out, except through this great Oath-bound Covenant made to Abraham. How foolish, therefore, do those intellectual Jews appear who disclaim Abraham as a mythical character, and who wholly distrust God and the promises that He made to Abraham, and who, nevertheless, claim the Land of Promise! It is not their Land of Promise, and never will belong to any except those who hold to the Promise.—Romans 4: 11-14.

Abraham’s Three Wives Typical.

While Abraham and his wives were all real personages, their affairs were so supervised by the Almighty that they became types. Thus Abraham was a type of God, and Isaac a type of Messiah. Isaac’s wife, Rebecca, typified the Church, the Elect Little Flock of this Gospel Age, for whom God has provided joint-heirship with the Redeemer in His great Kingdom, and through whom, as the Seed of Abraham, all the families of the earth will be blessed. Galatians 3 : 29.

As Abraham was a type of the Almighty, so his wives were- types of God’s three great Covenants, through which all of His blessings will come by and by: St. Paul explains that, as Sarah was barren, -so the primary, or chief Covenant of God was barren for a long time--until Jesus came. Meantime, Hagar representatively became the wife, and attempted to bring forth the heir of promise, but failed. St. Paul declares that in this Hagar typified the Covenant made with Israel at Sinai, which failed to bring forth the real Seed of Abraham, competent to bless all the families of the earth.

As Hagar was a bond-maid, she typified the bondage of the Law Covenant ; and her child, Ishmael, typified the Jewish people. They were, indeed, related to God, but as children of a Covenant of bondage. As later on the barren Sarah brought forth the son of promise, so, St. Paul explains, God’s original Covenant in due time brought forth the true Heir, Jesus—Messiah.

In one figure, all the followers of Jesus are reckoned as His members, under Him as their Head, as the Apostle says, “We brethren, as Isaac was, are the children of promise.” In another figure, Jesus is pictured as a Bridegroom, and His followers a Bride company. This picture is shown in Rebecca, who became Isaac’s wife, and joint-heir with him to the riches of Abraham and the promises to his seed. In the type, Sarah died prior to the time that Isaac married, which signifies that this primary Covenant of God, made with Abraham, will reach its fulfilment in the bringing forth of the

completed Messiah, Head and Body, Bridegroom and Bride. These will be the Seed of Abraham, through whom all nations will be blessed.

Abraham's All Given to Isaac.

In the type Abraham gave all that he had to Isaac, through him making provision for Ishmael and for his other children by his third wife, Keturah. In the antitype, God bestows all His fullness upon Christ, The Messiah, and through Him makes provision for the Natural Israelites and for all the families of the earth—all who are to be blessed through the antitypical Isaac—The Christ.

The inspired interpretation is that Hagar and Sarah were types of the Law Covenant and of our covenant of this Gospel Age, which gives us assurance that Abraham's third wife, who was taken after the death of Sarah, and who bore him many children, typified the New Covenant, which the Bible declares will soon be inaugurated—at the close of this Gospel Age. Under that New Covenant and at the hands of the Spiritual Seed of Abraham, The Christ, during the thousand years of the Messianic reign, all the families of the earth will be blessed. Such is the length, the breadth, the height and depth of God's Love for humanity, and His provision for their future !

Thus seen, God's promise to Abraham had only a partial beginning at Mount Moriah, and the development of the real Seed of Abraham had only its start in Jesus, and the real Seed which is to bless the world, according to His Promise, is not yet complete. Our hope is that this Spiritual Seed will soon be completed by the First Resurrection. Then, the secondary part of the Promise, which relates to the natural man—the world in general—will begin to be fulfilled; because then the Messiah class, the Spiritual Seed of Abraham, in power and great glory beyond the veil, will set up a Kingdom—begin to exercise Messianic power and authority and thus begin to bless the world.

Messiah's reign, according to the Scriptures, is to last a thousand years. Its effect will be the binding of Satan, the restraining of sin, the scattering of ignorance and superstition, and the general enlightenment of mankind. Under that enlightening influence, the "knowledge of God will fill the whole earth as the waters cover the great deep," until none shall need to teach his neighbour, because all will know, understand and appreciate the Divine arrangement and the privileges then possible to them.

Under that reign, not only the living will be blessed and led back to health, perfection and everlasting life, but all that are in their graves will be awakened and come forth to similar knowledge, privileges and opportunities. Only thus could those families of the earth be blessed who died, before Abraham's time and since, in utter ignorance of God and His glorious arrangements.

As the Stars and as the Sand.

Only of late have Bible students discerned that Abraham is to have two seeds, exclusive of the Ishmaelites of the Law, or Hagar Covenant. "Thy Seed shall be as the stars of heaven, and as the sands of the seashore." The stars of heaven fitly picture to us a glorified Christ and His Church, the Spiritual Seed of Abraham, changed from human nature to Divine nature, from earthly conditions to heavenly conditions. These are the heirs of Galatians 3 : 29, and are referred to by St. Paul again when he says, "As star differeth from star in glory, so is the resurrection of THE dead."—11 Corinthians 13 : 41, 42.

But God's glorious Plan will only begin its accomplishment in the glorification of the Church. All the families of the earth, like the sands of the seashore, will be privileged to come into relationship with God under Messiah's Kingdom. All who will then knowingly and wilfully reject the Divine arrangement will be cut off in the Second Death. But all who then will accept the terms of Messiah's Kingdom and become obedient thereto will be gradually brought to perfection, and because of faith and obedience become identified with God and become the earthly, or human seed of Abraham, blessed with human perfection and everlasting life in an earthly Eden.

God's Oath to Abraham.

It is understood (Gen 15: 5-18) that the procedure of cutting animals in two parts and passing between them was an ancient form of solemn obligation or contract—an oath. Thus God adopted the strongest possible symbolism for assuring Abraham and all his posterity that His Covenant to bless Abraham and his Seed will never be broken. Incidentally, a prophecy was made, showing that it would be four hundred years before Abraham's posterity would have even a semblance of Divine favour, and that meantime they would be under the yoke of bondage to Egypt, and then would be brought forth.

St. Stephen, evidently voicing the sentiment of all the Apostles, noted the fact that God's promise to Abraham had not been fulfilled up to that time, even though the Israelites had possessed Canaan off and on for centuries. The promise reads that the land shall come to Abraham and to his seed after him. St. Stephen noted the fact that Abraham never owned enough of Canaan to set his foot upon. His reasoning is that after Messiah and His Bride shall be glorified as the Kingdom, then Abraham will come forth from the dead to inherit the land and bestow it upon his posterity. But the antitype, we have seen, will be larger; for the whole earth shall be the Paradise of God and the Land of Canaan, to all who shall return to harmony with God, and through faith and obedience be accepted as the Seed of Abraham.

"God's Covenants."

Appreciation of the thoughts on the New Covenant, etc., in our recent issues, has been expressed by a number of brethren, and it is good to realise the importance that is placed upon a correct understanding of these matters. For a fuller explanation of the Covenants, the booklet by Bro. B. H. Barton—"God's Covenants"—is recommended to all. Reduced price, 6d. per copy, posted.

TRACTS AVAILABLE.

The main article of last month's "People's Paper"—"A Blessed Hope for Suffering Humanity"—may now be had in tract form for distribution. Also on hand, a good supply of other tracts, such as "Why Sorrow, Sin, Death and are Permitted." Order these according to requirements.

BIBLE STUDY MEETINGS.

Regular Class Meetings for Bible Study, etc., are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses :—

"Towler House," 18 Queen Street, (near Flinders Street), Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust.

The gatherings are quite unsectarian, and all desiring to attend will be very welcome.

"WATCH TOWER REPRINTS" (Prior to 1919).

Some volumes of the above "Reprints" are on hand for disposal, new and second-hand, and friends desiring them will be supplied with particulars. Complete sets of the "Reprints" will be available shortly, and these will probably be the last obtainable. The value of these fine volumes is well known amongst the truth brethren.

PLAN OF GOD—IN BRIEF.

This booklet of 90 pages is very useful for making the plan of salvation available to others. Good stock now on hand at 6d. per copy.

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PEOPLES PAPER.

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

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

God and Reason.

THE Dawn Publishers, of Brooklyn, U.S.A., have recently produced a book entitled "God and Reason," and which we believe will be found very useful in bringing Biblical truths before the minds of enquiring people in an interesting manner. The first chapter of this book is reproduced in the following lines for the purpose of making known a little of its contents to the friends generally.

Chapter x.—The Way Out.

"This is a day of amazing paradoxes. Scientists say that we have wondrously scaled the ladder of learning since the days of the 'dawn man.' Evolutionists insist that we have made steady progressive strides since the first 'crude' beginning of civilization on this planet. Men of to-day boastfully point to the marvelous achievements of this modern 'brain age.' Yet our highly 'civilized' world is to-day faced with the undeniable fact that its boasted civilization now stands at the very brink of utter destruction. With all our learning, we are not able to maintain the standards of civilization to which we pretend to have arrived through centuries of evolutionary progress.

"No longer is it possible to prevent a knowledge of these startling facts from edging in upon the public mind. Serious statesmen are frankly pointing out the necessity of something drastic being done if civilization is to be saved ; politicians everywhere are admitting it, and prominent religious leaders of all schools of ecclesiasticism are earnestly announcing that unless the people now quickly return to God, the whole world will be plunged into the greatest and most deadly cataclysm of all human history. But how this hoped for return to God is to be accomplished has not yet been made clear, either by political potentates or prelates.

A Candid Investigation

"This far-flung appeal to the people by which they are urged to depart from sin and selfishness, as a last resort to save society, is possibly prompted in many cases by about the same motive that causes almost any drowning man to offer a frantic prayer. But regardless of motive, the suggestion of returning to God, nevertheless, is worthy of consideration. Indeed, with the Present and future welfare of the world's two billion population now at stake, anything that purports to be a way out of the present world-wide debacle of human selfishness and foolishness is worth investigating. The purpose of this book, therefore, is to enquire candidly and dispassionately into various religious claims and proposals of Christendom, comparing them also with the Bible, in order that we may ascertain, if possible, to what extent men may be justified in looking in this direction for a solution to present world problems.

"When the outstanding religionists of the day declare that the world is doomed unless it returns to God, what do they mean? In a Christmas message delivered last year by the head of the Roman Catholic Church, the Pope admitted to a group of Catholic prelates that about the only advice he had to offer was to 'pray, pray, pray.' This was very good advice, certainly ; but for what good Catholics to pray ? Both Catholics and Protestants have been praying and striving

for centuries to bring the world to God. Just what does the Pope want his people to do now, different from what they have been doing right along? He doesn't say !

"Yes, the Protestants as well as the Catholics are telling the world that it must return to God. In a sermon broadcast over the National Broadcasting Company's network of radio stations on January 7th of this year, Dr. S. Parkes Cadman, in calling upon the people to decide whom they shall serve, said, 'I press for the decision because the wisdom of the Highest has been made known to Christian believers in Christ' . . . 'not only those who confess the ancient Faith of the Christian Church, but also those who belong to the still more ancient Faith of Israel, are now feeling that the people at large must return and walk in the light of the Lord.'

"Now just what does the good doctor mean by this? The Protestants, of course, are divided into two great groups -- Fundamentalists and Modernists. Are these two groups returning to God by the same route, or is each going its own way; and if so, will both reach exactly the same objective eventually? Then is one way just as good as another?

"And if it isn't out of place to ask a few more questions, laymen would like to know just what a Modernist could mean by getting back to God. If man has gradually evolved from protoplasm, on up from one species to another until he has reached the present 'brain age' stage in his development, just how is he to return to anything? Honest confession is supposed to be good for the soul, and we are frank to confess that it appears rather difficult to understand just how returning to God, or to any former 'condition, could 'possibly hell) a creature of evolution.

"Everybody knows that Catholics and Protestants have been opposed to each other for centuries, yet from each of these groups of sincere religionists now comes the admonition to pray. But for what? If the Papal viewpoint is entirely right, as every good Catholic honestly believes then of necessity all earnest adherents of that faith must be praying for the defeat of Protestantism. On the other hand, the word 'Protestant' implies -that those composing the group which bears that name are protesting, against what they consider to be wrong in Catholicism. Therefore, is the Protestants' prayer and effort supposed to be one of protest against Catholics? If both of these groups pray and work consistently, according to the tenets of their creedal dogmas, will the Lord answer both, or either, of them? Or, if both groups are willing to pray and labor unselfishly for the blessing of all others, - what then will be accomplished in the way of -saving the world from the threatened 'doom' which seems so rapidly approaching? This is - an important question!

To Whom Shall We Go?

"And there is another vital matter. Two 'decades or more ago there was a lot of agitation about 'converting the heathen' ; but to-day, while probably all in Christendom still would like to see the heathen converted—and some effort still is being made to that end—it would seem rather that the heathen are now, making, considerable progress in converting us. -. Various forms of Hindu worship are springing up all over Christendom—some quite openly, others under the mantle of mysticism, or other guise. Some of these Hindu philosophers and worshippers also claim that it is necessary to get back to God. But their deity evidently is different from either the Catholic or the Protestant God. To whom, then, shall we go?

"When Jesus was on earth He suggested to His disciples something very definite for which they should pray. He said.: 'Pray ye, Thy Kingdom come, and Thy will, be done on earth, as it is done in heaven.' All down through the centuries earnest Christians have been repeating that prayer and patiently awaiting its answer:

"Is it ever to be answered? This Messianic prayer is very definite—more specific by far than a general instruction to 'pray, pray, pray'—but will such a universal Kingdom ever really come to this old earth ? Will the Lord, in answer to this prayer, ever establish a new social order on this planet that will, be, based upon absolute justice and love?

"None of these questions is being asked with any desire to make light of the various religious beliefs and efforts put forth in this sickened world

to-day. No one should ridicule the conscientious religious beliefs of another, especially concerning the very praiseworthy and important matter of getting back to God. These questions are being asked from the standpoint of the average layman in a sincere effort to arrive at their solution, and in the hope of coming to understand what should be expected in the way of ending earth's difficulties if all should make an earnest effort, through prayer and otherwise, to get back to God. With the world facing ruin, unless something, is done, and done quickly, almost everybody wily want to fall into line with the right thing if they can be made to see just what is required. Doubtless, everybody would be glad to pray if that is the real solution; but in this day of enlightenment, most people will insist on having something definite suggested for which to pray ; and if they are to return to God most folks will want to know how it can be done and what it involves.

How can the world return to God?

"Agreeing that it does look doubtful if mere human diplomacy will be able to prevent the cataclysm which every statesman sees coming, the necessity for hunting for some other solution naturally becomes obvious and imperative. If prayer is the true solution, we want to know and do it. But both Catholics and Protestants should remember the Apostle James' words: 'Ye ask and receive not, because ye ask amiss.' Hence it seems that we are quite within our right in seeking an explanation of this important matter from a religious viewpoint, in order that meaningful prayers to God and intelligent co-operation with Him may be possible.

"Do these apparent religious difficulties mean that we should give up our quest in this direction for a satisfactory solution of the world's problems? And should we conclude that the great Intelligence who brought into existence the countless billions of heavenly bodies, and who causes them to move about ceaselessly in their orbits with such absolute accuracy, has signally failed in His attempt to produce a race of sentient creatures here on this small planet that

can continue to exist under conditions of uninterrupted peace and happiness?

“If there is a God who really has the power and disposition to lastingly bless those who come to I-Tim, or those who return to Him after having strayed away, just what should be expected if such a return on a world-wide scale should be effected? What changes would be wrought thereby in economics, and in other national and international matters?

“Does it mean believing blindly in a conflicting and superstitious system of theology?

“Does it mean that everyone must join a church; and, if so, which church?

“What kind of laws will the world be required to obey if, and when, it does return to God?

“These are but a few of the many important questions that must be considered if we are to arrive at a satisfactory conclusion in the discussion of this very vital subject that now confronts a distraught and imperiled human family.”

Copies of this book, “God and Reason,” may now be obtained from this office. TO be had in two bindings—with paper covers, at 10d. per copy-, and nicely, bound in strong, blue cloth, at 2/- per copy, posted. Reduction in price for three. or more..

Progress in Palestine.

LORD Melchett’s description of Palestine at a recent gathering of London Jewry as “the potential Singapore of the Near East, projected not by English battalions, but by 3,000,000 grateful Jews,” sounds like a fairy tale, yet the facts are in favour of its coming true. An even safer prediction, perhaps would have been that the new port of Haifa is destined to become the Singapore of the Mediterranean. Built by British firms at a cost of £1,500,000, obtained from Palestine Budget surpluses, Haifa was opened at the end of 1933. It is already the entrepot for the inland trade of Palestine, which is growing amazingly every year, and it promises to serve countries farther to the east. The Palestine Jews aim at making their country the supply depot for the whole of the countries between the Mediterranean and the Persian Gulf. Haifa is the terminus- of the Palestine and Hejaz railways, and, it is the outlet for the oil pipe line from Persia and Irak. An aerodrome is being built to serve as an intermediary stop between London and Calcutta on the Imperial air route from Australia to England. In 10 years the population of Haifa has quadrupled. It now stands at 100,000. It is still growing. Even more startling has been the growth of Tel Aviv. In 1911 a few scattered settlements among, the sand dunes north of Jaffa contained only. 500 people. To-day there is a thriving modern city, Tel Aviv, with 120,000 inhabitants.

Unlike most other countries, Palestine has encouraged: immigration, with the result that in the last four years nearly 200,000 Jews and many thousands of Arabs have entered it. One of the grievances of the Zionist leaders ‘is that Great Britain, which administers the mandate over Palestine, restricts immigration, the quotas being fixed on the principle of “the economic absorptive capacity of the country.” There are the interests of the Arabs, to be considered, though in recent years there has not been the fear felt at first by the Arabs that they were in danger of being swamped by the new-comers. The great new Jewish undertakings that have sprung up everywhere have given employment to the Arabs, and new agricultural methods -have been brought under their notice. Indeed, there is said to be no unemployment at all in Palestine.—Melb. “Argus.”

Jews in Travail.

Greater Effort. in Palestine,- German “Jew-Baiting.” London, 23rd August.

The Lucerne correspondent of the “Times” states that the Jewish Congress agreed on the necessity for intensified efforts in Palestine in view of the catastrophic position. of Jewry; and criticised the restrictions on Jewish immigration.

Delegates contended that Great Britain’s sympathy with persecuted Jews justified the hope that the gate to Palestine would be opened at least a little wider.

Congress is considering the floating of a Jewish national loan for 15,000,000 to extend settlement in Palestine and supplement the Government’s public works schemes. Part may be raised in London, but it is hoped the funds will be obtained in Palestine.

The conference has shown remarkable restraint in its criticism. of the Nazis. The general feeling is that the only. effective way to deal with “Jew-baiting” is to settle .as many German Jews as possible in Palestine.

Refugees in Terrible Plight.

The Warsaw correspondent of the “Manchester Guardian” states that numbers of Jewish refugees have arrived at Danzig, victims of the unprecedented Nazi campaign to turn Jews out of East Prussia. Bakers have been warned not to sell bread to Jews, and flour mills and vegetable, fruit and grocery shops have also been forbidden to serve them. Two bakers who protested against the inhuman injunction were arrested.

The Jews were obliged to go to surrounding villages to save themselves from starvation. They were able to obtain food only at night, as the peasants feared to trade in the day time.—Melbourne “Age.”

The Song of our Syrian Guest.

AN interesting little booklet, bearing the above , title, and written by W. A. Knight, was brought along by one of our visiting brethren recently. In this article it is reprinted in full, for the benefit of our readers.

““FADUEL MOGHABGHAB,” said our guest, laughing, as he leaned over the tea-table towards two little maids, vainly trying to beguile their willing and sweetly-pursed lips into pronouncing his name. “Faduel Moghabghab,” he

repeated in syllables, pointing to the card he had passed to them. "Accent the u and drop the g's, which your little throats cannot manage," he went on kindly, while the merriment sparkled in his lustrous dark eyes, and his milk-white teeth, seen through his black Moustache as he laughed, added beauty to his delicate and vivacious face.

He was a man of winsome mind, this Syrian 'guest of ours, and the spirituality of his culture was as marked as the refinement of his manners. We shall long remember him for the tales told that evening of his home in Ainzehalta, on the slope of the Syrian Mountains, but longest of all for what he said out of the memories of his youth about a shepherd song.

"It was out of the shepherd life of my country," he remarked, "that there came long ago that sweetest religious song ever written—the 'Twenty Third Psalm.'"

After the ripple of his merriment with the child-ten had passed, he turned to me with a face now serious and pensive, and said:—

"Ah, so many things familiar to us are strange to you."

"Yes," I answered, "and no doubt because of this we often make mistakes which are more serious than mispronunciation of your modern names."

He smiled pleasantly, then with earnestness said:

"So many things in the life of my people, the same now as in the days of old, have been woven into the words of the Bible, and into the conceptions of religious ideas as expressed there. You, of the western world, knowing these things as they are, often misunderstand what is written, or at least fail to get a correct impression from it."

"Tell us about some of these," I ventured, with a parental glance at two listening faces.

After mentioning several instances, he went on:

"And there is the shepherd psalm; I find that it is taken among you as having two parts, the first under the figure of shepherd life, the second turning to the figure of a banquet, with the host and the guest."

"Oh, we have talked about that," said my lady of the tea-cups, "and we have even said that we wished the wonderful little psalm could have been finished in the one figure of shepherd life."

"It seems to us," I added, wishing to give suitable support to my lady's declaration of our sense of a literary flaw in the matchless psalm, "It seems to us to lose the sweet, simple melody, and to close with strange, heavy chords when it changes to a scene of banquet hospitality. Do you mean that it actually keeps the shepherd figure to the end?"

"Certainly, good friends."

With keen personal interest, I asked him to tell us how we might see it as a shepherd psalm throughout. So we listened and he talked, over the cooling tea-cups.

"It is all, all a simple shepherd psalm," he began. "See how it runs through the round of shepherd life from first word to last."

With softly modulated voice, that had the rhythm of music and the hush of veneration in it, he quoted: "The Lord is my Shepherd, I shall not want." There is the opening strain of music: in that chord is sounded the keynote which is never lost till the plaintive melody dies away at the song's end. All that follows is that thought put in varying light."

I wish it were possible to reproduce here the light in his face and the interchange of tones in his mellow voice as he went on.

Finding Still Waters.

"He maketh me to lie down in green pastures"; nourishment, rest.

"He leadeth me beside the still waters"; refreshment. You think here of quietly flowing streams, and get only another picture of rest. But streams are few in that shepherd country, and the shepherds do not rely on them. To the shepherd 'the still waters' are wells and cisterns, and he leads his sheep to these still waters, not for rest, but to bring up water to quench their thirst."

Then he talked of how the varied needs of the sheep and the many-sided care of the shepherd are pictured with consummate skill in the short sentences of the psalm.

"Each is distinct, and adds something—too precious to be merged and lost," he said.

"He restoreth my soul"; you know," he said, turning to me, "that 'soul' means the life of one's self in the Hebrew writings."

Then, addressing all, he went on:

"There are private fields and gardens and vineyards in the shepherd country, and if a sheep stray into them and is caught there, it is forfeited to the owner of the land. So, 'He restoreth my soul,' means 'the shepherd brings me back, and rescues my life from forbidden and fatal places.'"

"Restores me when wandering," is 'the way it is put in one of our hymns,' I interposed.

"Ah, sir, that is it exactly," he answered, "'Restores me when wandering;'"

"He leadeth me in the paths of righteousness, for His name's sake"; often have I roamed through the shepherd country in my youth, and watched how hard it is to choose the right path for the sheep; one leads to a precipice, another to a place where the sheep cannot find the way back, and the shepherd was always going ahead, 'leading' them in the right paths, proud of his good name as a shepherd."

With quiet animation he lifted his thin hand and continued:

"Now, here is where you drop the shepherd figure and put in a banquet, and so lose

The Climax of Completeness

in the shepherd's care."

It need not be said that we were eager listeners now, for our guest was all aglow with memories of his far-off home, and we felt that we were about to see new rays of light flash from this rarest gem in the song treasury of the world.

"Thou preparest a table before me in the presence of mine enemies."

In the same hushed voice in which he quoted these words, he added:

"Ah, to think that the shepherd's highest skill and heroism should be lost from view as the psalm begins to sing of it, and only an indoor banquet thought of!"

Again he sat in silence.

Then he said:

"There is no higher task of the shepherd in my country than to go from time to time to study places and examine the grass, and find a good and safe feeding-place for his sheep. All his skill, and often great heroism, are called for. There are many poisonous plants in the grass, and the shepherd must find and avoid them. A cousin of mine once lost three hundred sheep by a mistake in this hard task."

"Then there are viper's holes, and the reptiles bite the noses of the sheep if they be not driven away. The shepherd must burn the fat of hogs at the holes to do this. And round the feeding ground which the shepherd thus prepares, in holes and caves in the hill-sides, there are jackals, wolves, hyenas, and tigers, too, and the bravery and skill of the shepherd are at the highest point in closing up these dens with stones, or slaying the wild beasts with his long-bladed knife. Of nothing do you hear shepherds boasting more proudly than of their achievements in this part of their care of flocks."

"And now!" he exclaimed, with a beaming countenance and suppressed feeling, as if pleading for recognition of the lone shepherd's bravest action of devotion to his sheep, "and now, do you see the shepherd figure in that quaint line, 'Thou preparest a table before me in the presence of mine enemies'?"

"Yes," I answered, "and I see that God's care of a man out in the world is a grander thought than that of seating him at an indoor banquet table."

"But what about anointing the head with oil, and the cup running over? Go on, my friend." "Oh, there begins the beautiful picture at the end of the day."

"The Psalm has sung of the whole round of the day's wanderings, all the needs of the sheep, all the care of the shepherd. Now the Psalm closes with the last scene of the day. At the door of the sheepfold the shepherd stands, and the rodding of the sheep takes place. The shepherd stands, turning his body to let the sheep pass; he is the door, as Christ said of Himself. With his rod he holds back the sheep while he inspects them one by one as they pass into the fold. He has the horn filled with olive oil, and he has cedar-tar, and he anoints a knee bruised on the rocks, or a side scratched by thorns. And here comes one that is not bruised, but is simply worn and exhausted; he bathes its face and head with the refreshing olive oil, and he takes the large two-handled cup and dips it brimming full from the vessels of water provided for that purpose, and he lets the weary sheep drink. There is nothing finer in the Psalm than this. God's care is not for the wounded only, but for the worn and weary also. 'He anointeth my head with oil, my cup runneth over.'"

"And then, when the day is gone, and the sheep are snug within the fold, what contentment, what rest under the starry sky! Then comes the thought of deepest repose and comfort: 'Surely goodness and mercy shall follow me all the days of my life,' as they have through all the wanderings of the day now ended."

"The song dies away as the heart that God has watched and tended breathes this grateful vow before the roaming of the day is forgotten in sleep. 'I will—not shall, but will; for it is a decision, a settled purpose, a holy vow—I will dwell in the house of the Lord for ever.' And the song ends, and the sheep are at rest, safe in the Good Shepherd's fold."

Do you wonder that ever since that night we have called this Psalm "The Song of Our Syrian Guest?"

'The True Church.

ONE Sabbath morn I roamed astray

And asked a Pilgrim for the way:

"O, tell me, whither shall I search

That I may find the one true Church?"

He answered, "Search the world around,

The one true Church is never found.

Yon ivy on the abbey wall

Makes fair the falsest Church of all."

But, fearing he had told me wrong,

I cried, "Behold the entering throng!"

He answered, "If a Church be true,

It hath not many, but a few!"

Around a font the people pressed,

And crossed themselves on brow and breast,

"A cross so light to bear," he cried
 "Is not of Christ, the Crucified!
 Each forehead, frowning, sheds it off:
 Christ's cross abides through scowl and scoff!"
 We entered at the open door
 And saw men kneeling on the floor;
 Faint candles, by the daylight dimmed,
 As if by foolish virgins trimmed;
 Fair statues of the saints, as white
 As now their robes are, in God's sight;
 Stained windows, casting down a beam,
 Like Jacob's ladder in a dream.
 The Pilgrim gazed from nave to roof,
 And frowning, uttered this reproof:
 "Alas! who is it understands
 God's temple is not made with hands?"
 I
 We walked in ferns so wet with dew
 They splashed our garments trailing through,
 And came upon a Church whose dome
 Upheld a cross, but not for Rome.
 We brushed a cobweb from a pane
 And watched the service in the fane.
 "Do prayers," he asked, "the more avail,
 If offered at an altar rail?
 Does water sprinkled from a bowl
 Wash any sin from any soul?
 Do tongues that taste the bread and
 Speak truer after such a sign?"
 Just then, upon a maple spray,
 Two orioles perched, and piped a lay,
 Until the gold beneath their throats
 Shook molten in their mellow notes.
 Resounding from the Church, a psalm:
 Rolled, quivering, through the outer calm.
 "Both choirs," said I, "are in accord,
 For both give praises to the Lord."
 "The birds," he answered, "chant a song • -
 Without a note of sin or wrong:
 The Church's anthem is a strain
 Of human guilt and mortal pain."
 The orioles and the organ ceased,
 And in the pulpit rose the priest.
 The Pilgrim whispered in my ear,
 "It profits 'not to tarry here.'"
 "He speaks no error," answered I,
 "He teaches that the living die;
 The dead arise; and both are true;
 'Both wholesome doctrines, neither ne .
 The Pilgrim said, "He strikes a blow
 At wrongs that perished long ago; -
 But covers with a shielding phrase
 The living sins of present days."
 We turned away among the tombs—
 A tangled place of briars and blooms.
 I spelled the legends on the stones,
 Beneath reposed the martyrs' bones, .

The bodies which the rack once brake
In witness for the dear Lord's sake,
The ashes gathered from the pyres
Of saints whose zeal our soul inspires.
The Pilgrim murmured as we passed,
"So gained they all the crown at last.
Men lose it now through looking back,
To find it at the stake or rack;
The rack and stake are old with grime;
God's touchstone is the living time!"

III.

We passed where poplars, gaunt and tall,
Let twice their length of shadow fall.
Then rose a meeting-house in view,
Of bleached and weather-beaten hue.
Men, plain of garb and pure of heart.
Divided church and world apart.
Nor did they vex the silent air
With any sound of hymn or prayer.
God's finger to their lips they pressed,
Till each man kissed it and was blessed.
I asked, "Is this the true Church, then?"
He answered, "Nay, a sect of men:
And sects that shut their doors in pride
Shut God and half His saints outside.
The gates of Heaven, the Scriptures say,
Stand open wide, by night and day.
So, then, to enter, is there need
To carry key of church or creed?"

IV.

Still following where the highway led,
Till elms made arches overhead,
We saw a spire and weathercock,
And snow-white church upon a rock—
A rock, where centuries before,
Came sea-tossed pilgrims to the shore.
My sandals straightway I unbound,
Because the place was holy ground. I cried,
"One church at last I find,
That fetters not the human mind."
"This church," said he, "is like the rest;
For all are good, but none is best."

V.

Then far from every church we strayed—
Save Nature's pillared aisles of shade.
The squirrels ran to see us pass,
And God's sweet breath was on the grass.
I challenged all the creeds, and sought
What truth, or lie, or both, they taught.
I asked, "Had Augustine a fault?"
The Pilgrim gazed at heaven's high vault,
And answered "Can a mortal eye
Contain the sphere of all the sky?" I said,
"The circle is too wide."

“God’s truth is wider!” he replied.
 “Though Augustine was on his knee,
 He saw how little he could see;
 Though Luther sought with burning heart,
 He caught the glory but in part;
 Though Calvin opened wide his soul,
 He comprehended not the whole.
 Not Luther, Calvin, Augustine,
 Saw visions such as I have seen.”
 While yet he spake, a rapture stole
 Through all my still inquiring soul.
 I looked upon His holy brow,
 Entreating, “Tell •me, who art Thou?”
 But, such a splendour filled the place,
 I knew it was the Lord’s own face!
 I was a sinner and afraid!
 I knelt in dust and thus I prayed:
 “O Christ, the Lord! end Thou my search,
 And lead me to the one true Church.”
 He spake as never roan may speak—
 ”The one true Church thou shalt not seek,
 Seek thou, for ever more, instead,
 To find the one true Christ, its Head!”
 The Lord then vanished from my sight,
 And left me standing in the tight.
 —Selected.



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A Blessed Hope for Suffering Humanity

“We know that the whole creation groaneth and travaileth in pain together, until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we groan within ourselves waiting for the adoption, -to wit, the redemption of our Body.”—Rom. 8:22, 23.

ONLY for a short time will any thoughtful person question the declaration of the Apostle—that the human family, taken as a whole, is a groaning creation. He does not include the “church, for reasons which we shall see shortly, yet He points out that the Church also groans under present conditions. As we pass along the streets and hear the strains of music which occasionally come to us from public and private performances, on instruments of music, as we hear the laughter and see the throngs going to theatres, expositions, games, etc., we might be inclined at first to say there is a good share of the creation which does not groan much. But, as we look more closely at the facts as they come to us in the daily course, we find that much of the laughter is hysterical, and an offset to tears, that much of the music is paid for on business principles, to cheer and enthuse others, and some of it indulged in with the desire to drown care.

Similarly, those who attend places of amusement do so, not because they are happy, but because they are unhappy. Groaning in spirit, ‘they are seeking something to drive dull care away—to assuage their disappointments and heartaches. We believe that the experienced in life will generally agree with us that childhood is life’s happiest hour,

and that with the coming of greater knowledge and responsibility, come cares, disappointments, heartaches and crosses to the world of mankind in general. Let us remember, too, that what we know of the world is in many respects the best, most favoured, and least burdened section.

Looking into the Bible, we are informed respecting the angels and the joys of heaven, and given to understand—that no sorrow enters there, nor any tears, nor any dying. We inquire, did not the same God who created man create the angelic hosts? Why, then, should there be so wide a distinction, so wide a difference between the conditions on earth and in heaven, that our Redeemer should teach us to pray that ultimately God's Kingdom should come to earth and His will be done on earth as it is done in heaven? Why does He tell us that the faithful in the resurrection will be made like unto angels, neither shall they die any more? Why are we not like the angels now? Why do we die? Why are we sick? Why are we imperfect in our mental, moral and physical powers? Why are we deficient in our physical strength? The answer to these questions requires superhuman wisdom. There must be a reason; otherwise, the same just, loving, gracious God would treat His human creatures, His human children, as kindly, as generously as His spiritual. Why is it that all of our blessings are of hope while all the blessings of the angels are actual and present?

“God Looked Down and Beheld.”

Still seeking information, we inquire of the Bible respecting man's condition, why it is as it is and how it came about. We note the prophetic declaration that God “looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those who are appointed to death.” (Psa. 102: 19-21). This is in full conformity with the Apostle's statement, and adds the further explanation that the groaning is because man is a prisoner and under death sentence. But when did he become a prisoner? When did the death sentence come upon him?

The Scriptures answer that our race was sold under sin—became the slave of sin—and that the experiences of sorrow, degradation, imperfection and death are all parts of the wage of, this great taskmaster, sin. The Apostle declares that “the wages of sin is death,” and personifies Sin and Death, representing them as the great monarchs that are now ruling the children of men. He declares that Sin and Death have reigned, and as a matter of fact we know that the whole race is subject to these monarchs. (Rom. 6:23; 5:14, 21). The tomb, into which both good and bad go, is the great prison-house where all are figuratively said to sleep, waiting for the morning of the blessed Millennial Day, when Messiah shall come, and shall deliver the captives from the chains of sin and from the prison-house of death, Sheol, Hades, the grave.

Mark the Redeemer's words, “I am He that liveth and was dead; and, behold, I am alive forevermore, and have the keys of death and of Hades (the grave).” (Rev. I: 18), Note again the prophetic statement along the same line, referring to Messiah and the work of His gracious Kingdom, when it shall be established. We read, “I, Jehovah, have called Thee in righteousness and will hold Thine hand, and will keep Thee and will give Thee for a covenant of the people, for a light of the Gentiles—to open the blind' eyes, to bring out the prisoners from the prison; and them that sit in darkness out of the prison-house.” (Isa. 42:6, 7). And again, “The Spirit of Jehovah is upon Me, because Jehovah hath anointed Me to preach the good tidings unto the meek; He hath sent Me to bind up the broken-hearted; to proclaim liberty to the captives and the opening of the prison to them that are bound.”—Isa. 61: 1.

Our Lord personally preached from this text, and declared Himself to be the One who would fulfil this prophecy—who would release our race from its slavery to sin and its bondage to death. The assurance of the Word of the Lord is that we have Divine sympathy, and that a Saviour adequate to all, the conditions has been supplied by the Heavenly Father, and that the world merely awaits the proper time for Him to act, to strike off these shackles, to unlock the prison door and to let all the prisoners go free from this condemnation.

Origin of Man's Slavery to Sin.

A matter which is so general as to include every member, of, the race in this slavery to sin and death conditions is very noteworthy, and it is profitable that we hearken carefully, to the Word of God for an explanation for it. The Apostle gives the explanation, saying, “By one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men because all are sinners.” (Rom. 5:12), Turning back to Genesis we find the Apostle's words abundantly supported by the history of Adam and his deflection from obedience to God and his rejection from Divine fellowship, including his expulsion from Eden, that he might be thus subjected to dying conditions because of his disobedience, his sin. There the slavery began; there the groaning and dying of our race had its start. The Creator's words were, “Thorns and thistles shall the earth bring forth to thee; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return.”—Gen. 3: 18, 19.

Nothing could be plainer, simpler, more easy of comprehension to those who had no human philosophy and smoke of the Dark Ages to becloud their vision. It is most evident that the groaning began with father Adam, and that it has continued ever since, as his posterity has lost more and more the perfection of the image and likeness of God in which Adam was created, and has become more and more depraved mentally, morally and physically, until now, “there is none righteous, no, not one”; none perfect either in word or deed. (Rom. 3: to). To will aright may be present with us, as the Apostle suggests, but how to perform all that we will is another matter. As he again declared, “Ye can not do the things that ye would.” (Gal. 5 : 17). The difficulty is that the dying conditions have left us incapable as respects absolute good, and weakened as respects resistance of the temptations of the Adversary. The explanation is sufficient, as is no human speculation on the subject. Thank God that with the explanation, the Bible holds out before us the hope referred to—the hope of the deliverance of our race from this bondage of the prison-house.

Our context notes these facts, saying, “The-creature (humanity) was subject to vanity (frailty, imperfection, weakness), not of its own will, but by reason of him that subjected it (by reason of Adam’s transgression).” Nevertheless, we read that this subjection to frailty was not without hope, a good hope, a great hope, a blessed hope, and this in the Bible is called

“The hope set before us in the Gospel.”

We note the context which declares that although the creature, mankind, was subjected to sorrow, imperfection, dying, through another — through father Adam—he is not without hope; for “the creature itself also shall be delivered from the bondage of corruption (death) into the glorious liberty of the sons of God.” (verse 21). This is a remarkable declaration, for be it noted that it is not referring to the Church, the Elect, the Little Flock, but to the creation, the world in general. Do other Scriptures support this declaration that God proposes ultimately to deliver the human family from bondage to sin and death—from bondage to corruption? Yes, we reply, this was the very statement of the angels promulgated at the time of the announcement of our Saviour’s birth, “We bring you good tidings of great joy, which shall be unto all people.”—Luke 2: 10.

Moreover, the Scriptures give us a reasonable explanation, not only of why the reign of Sin and Death has been permitted, but of how and where their reign shall be annulled and humanity be delivered. The declaration is that the Lord Jesus paid the penalty for Adam, and that this works not only a release of Adam himself from Divine condemnation to death, but works also the release of all those who came under Divine condemnation through Adam’s sin—the entire groaning creation. All the Scriptures, in speaking of the deliverance of the groaning creation, point to Messiah as the Divine Agency in effecting this deliverance. We have already quoted the declaration of Jesus and the prophets to the effect that He shall open the prison doors and set the prisoners at liberty. We remember also the words of the angels on the subject of good tidings of great joy which shall be unto all people, that it was ‘because a Saviour had been born—the anointed Lord, Messiah. Thus, all through the Scriptures, every hope of the race as respects deliverance from sin and degradation to eternal life is based upon Messiah and His work—His sacrificial work, finished at Calvary, and His work of glory during the Millennial Age, which will be begun at His Second Advent.

“The Liberty of the Sons of God.”

In the context which has been quoted, the Apostle declares that the groaning creation shall yet be delivered from its bondage to corruption into the liberty of the sons of God. The meaning of this is clear. The corruption came upon all through Adam, the deliverance from that corruption is to come to all through the second Adam. All are to be delivered from such bondage, however they may use the deliverance, or the privileges of liberty. Those who use it rightly will come into harmony with the Redeemer and with the Heavenly Kingdom, and will be blessed eventually with eternal life. Those who reject it after they come to understand fully, and comprehend its lengths and breadths, will thus be choosing for themselves the Second Death. The liberty of the sons of God, their freedom from corruption, death, is here distinctly shown. The angels are not subject to, not bound by, such corruption, such dying conditions. They, as sons of God, are free from corruption, from death.

Adam, in his original perfection, was a son of God, as the Scriptures declare (Luke 3:38), but he lost his sonship for himself and for all of his race and received instead degradation and bondage to corruption. The hope for Adam and for his race, then, in Christ, is deliverance from the power of sin and death into the liberty proper to them as sons of God. The entire Millennial Age, as the Scriptures show us, will be devoted to this work of setting free the human family from the various bondages of ignorance, superstition, weakness, heredity, and of bringing back all who will, by restitution processes, to the original image and likeness of God, and making them again human sons of God, like unto father Adam before he sinned, plus a large and valuable experience gained during the six thousand years of the fall, and also through the one thousand years of the •raising up — the Millennial Age, the Resurrection Age.

Note the Apostle’s argument on this subject in a preceding chapter leading tip to our ‘text. After telling ‘that sin entered Eby one man’s disobedience and that it was communicated ‘to all of the race, he declares, “For as by the transgression of ‘due many died, much more did the grace of ‘God and the gift by the grace of the one man, Jesus ‘Christ, abound unto many. For, if by the transgression of one, death reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness, reign in life through the one, even Jesus Christ. So then, as through one transgression the sentence came upon all men to condemnation, even so ‘through the one act of righteousness the free gift came unto all men to justification of life. For as by the disobedience of one man many were made sinners, so by the obedience of one shall many be made righteous.” —Rom. 5: 12, 15, 17-19, R.V.

How beautifully clear is this statement by the Apostle! We wonder how it was that we so long overlooked the true import ‘of these words. We perceive that our eyes were holden and blinded ‘by the unscriptural theory that when the Church, ‘the “little flock,” the saints, should be selected, all the remainder of mankind would be condemned ‘to an eternity of torture! Since we have gotten rid of that delusion, our eyes are opening more and more to behold the lengths and breadths and heights and depths of God’s great plan of salvation, which first deals with the Church during this Gospel Age and subsequently will deal with all the redeemed—all of the children of Adam condemned for Adam’s disobedience, and bought with the precious blood of Christ, and to be justified from their condemnation and set at liberty by the great Redeemer when He shall in due time ‘take unto Himself His great power and reign.—Rev. 11 :15-19.

Why So -Long Delay?

The question is frequently asked, why should God so long delay to bring these blessings to the world? If God’s Plan indeed be higher and nobler than any of the plans and theories of men, why has it not ‘yet been demonstrated? Why

has He permitted the world to remain so long in its slavery to sin and death—4000 years and more before he sent the Redeemer—nearly 2000 years since that Redeemer has purchased the world, and yet only a mere handful of the race has, as yet, even ‘heard of the only name given under heaven and amongst men whereby we must be saved? Why the delay? Does it not contradict God’s claim of love and sympathy and power? If He has the love which longs to help the world, does He lack the power? Is He unable to accomplish His good purposes? Or, if He has the power, does He lack the love, the will?

The Scriptures assure us that the love of God is boundless, and that He has already accomplished for mankind a redemptive work at the cost of the life of our Lord Jesus. They assure us, too, that God’s love is the same to-day as it was eighteen centuries ago, that Divine Power is almighty, and that it only waits for the proper time to come to exercise itself for the full accomplishment of the Divine will and for the full blessing of all the families of the earth, through the Messiah, the Redeemer.

The explanation of the delay is fully given in the Scriptures, which assure us that before the Divine Plan shall extend to the world for its blessing and uplift another work must first be accomplished; that God’s purpose to bless Adam and his race is a restitution promise and that the Millennial Age will be “times” or years of restitution, uplifting mankind from the mental, moral and physical degradation into which it was plunged during the six thousand years of the reign of Sin and Death. It will also be a time for blessing the physical earth, and making it the proper home for the perfect race, the footstool of God, filled with his glory.

But before doing this, God purposed a work, if possible, still more wonderful, namely, the selecting of the Little Flock, the elect Church, who, instead of being restored to human perfection, will prove her loyalty to the Lord by her self-sacrifice, even unto death, and be granted a share with Christ in the First Resurrection—a change from earthly nature to Heavenly nature—far above angels, principalities and powers, like unto her glorified Redeemer and Head. This work of selecting the Church has been an important one, and has occupied a long period; and those who now have the privilege of becoming members of this elect Church and joint-heirs with the Redeemer cannot esteem the privilege too highly, but should with the Apostle, count that any loss or sacrifice would be as dross in comparison with the excellency of the blessings promised.

“We, Ourselves, also Groan.”

Turn again to our text and context. Note again how the Apostle differentiates between the Church and the world and the groanings of each. Of the Church he says, “We, ourselves, also groan within ourselves, waiting for the adoption, to wit, the deliverance of our Body.” The world, without God and without hope, groans in doubt and despair, but the Church—having a good hope as an anchor to the soul, sure and steadfast, entering into that which is within the veil—cannot groan after the same manner as the world.

But notwithstanding all our hopes, all our joys in the Lord, all our fellowship, one with the other, we that are in this tabernacle do groan, being burdened. All of our joyful anticipations of the future, and our realisation of the present that all evil things even are working together for our good and preparing us for the glory to come—all these do not hinder us at times from feeling a measure of the trouble, sadness and discouragement of our earthly environment. Our physical, mental and moral weaknesses at times assert themselves so strongly that we cannot as New Creatures do as we would; we cannot exult in tribulation, even though in our hearts we may rejoice. As the Apostle suggests, we are at times “in heaviness through manifold temptations.” (I Pet. 1: 6). But ours is not an outward groaning, or should not be. As our text suggests, we “groan within ourselves.” it is a subdued groan, a modified one, because of the offset of our glorious hopes.

Note again that the Apostle shows that while both the world and the Church groan, they are waiting for different things. We are waiting for the deliverance of our Body (rioting bodies in the plural); we are waiting for the deliverance of the Church as a whole. Some of the members have gone before, but finally the entire Body of Christ, which is the Church, will be completed. Then we shall see our Lord, and will be with Him and share His glory, a united Church, a united Body of Christ beyond the veil. For this we wait, we hope, we pray.

But the world, the groaning creation, knows not of the Divine Plan. Its groaning is of a hopeless character; but we may know what God has provided for mankind even though the world be blind and in ignorance of this. We know that through the Christ, during the Millennial reign, all the families of the earth will be blessed with recovery from death, and with enlightenment and restitution assistances to righteousness and eternal life, and that only the incorrigible will die the Second Death.

And so the Apostle says that the groaning creation is “waiting for the manifestation of the sons of God.” We are the sons of God. As the Apostle says, “now are we the sons of God, and it doth not yet appear what we shall be (how glorious); but we know that when He shall appear, we shall be like Him, for we shall see Him as He is.” (I John 3:2). We see, then, that the world’s hope is in the glorified Church, whose glorious Head is the Redeemer Himself. When this Church shall be exalted in Millennial glory, the world’s time of blessing will begin. Then all the groaning creation shall be liberated and have the opportunity of coming out of the corruption of death, mental, moral and physical, and into liberty and perfection of life as the sons of God, all of which privileges have been secured for them through the merit of the precious blood.

How glad we are that in this dawning time of the New Dispensation the true light is shining from the Divine Word, as well as throughout the realm of nature! How glad we are that we no longer must think of the Church alone as the subjects of salvation, and the world as a whole the subjects of condemnation and eternal torture! How just, how reasonable, how loving, are the Divine arrangements! To see these things should draw our hearts near to the Lord in appreciative love, and we should worship with the greatest devotion One whom we thus see worthy of praise and

adoration.

We are not, however, to expect the world to be able to realise these things just at present. It is not the Divine purpose that they should grasp the Plan until the selection of the Church is complete. As the Master said to the faithful disciples of old, and still says to us, "To you it is given to know the mysteries of the Kingdom of God"; but to outsiders, all these things are spoken in parables and (lark sayings, that hearing they might hear and not understand. They will both hear and understand in due time, but now is the time for the calling out of the elect, the perfecting of the saints, etc.

Let us, whose ears and eyes have been blessed of the Lord, respond with all gratitude and humility, not merely with outward praise of our lips, but also with our hearts, let us confess His loving kindness and tender mercy; and let this appreciation more and more sanctify our hearts and separate us from the world, its aims, its selfishness. Let us fight a good fight against sin, especially in our own mortal bodies ; for even though the imperfections of the flesh be not counted against the New Creature, begotten of the spirit, nevertheless, the fact that we possess the spirit of the Lord should lead us more and more to desire that perfection which is most pleasing and acceptable to Him, and to strive, therefore, to the extent of our ability ; not trusting to the attainment of that perfection, but relying upon the merit of that great Atonement Sacrifice, offered once for all and sufficient for the sins of the whole world.

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Thy Word is Truth.

A RECENT experience of one of our brethren is expressed by the following :—"Passing along the river side one afternoon, I came to what is termed 'The Mars Hill,' though from what I heard, as well as the location, it might better be termed 'Mars Vale.' I stood a few minutes, amused at the jangle, though grieved at the sight and the words I heard. Three men, all vehement in shouting their egotistical opinions, seemed to want to speak at the same time, for there was no semblance of order, either in their utterances or meeting.

"Each spoke with great authority, and that authority was himself. Their opinions were evidently based on some empty assertions of others; calm reasoning seemed absolutely out of their reach. They uttered all sorts of blasphemous expressions about the Bible, making many absurd assertions, such as, for instance, that the Book had been concocted by priests so as to keep the people clown ; that it was by this means that the world had been so long oppressed by the upper classes, etc., etc." flow absolutely opposite is the truth. It is a fact that where the Bible has gone and been made free to the people the result has been education and. liberty, and slavery in every form has been attacked and is gradually being obliterated.

It was the Bible that made England what she is, the bearer of the torch of liberty, and the nation that seeks to act justly and whose word can be depended upon. England has been the land where the open Bible has had freest course. Look at those lands where the Bible has been denied to the people by the priests of Rome, who were always afraid of letting the people read and form their own conclusions, and what do we find? What of Spain, of Mexico, and of Italy, until they turned down the Pope?

If the Bible had been compiled by priests, would these priests be afraid of the people reading it? Besides, how often the Bible upbraids the priesthood for its hypocrisy and sinful doings. It is indeed sad to see poor, ignorant men discussing and condemning the most beautiful and helpful Book in the world, which they have evidently never tried to understand. If they would seek aid in the right direction, they might see how harmonious is the Bible, from Genesis to Revelation. Though written by so many writers, covering a period of fifteen centuries at least, there is a -wonderful plan revealed, showing what steps of progression have been accomplished in each ' Age, i.e., before the flood, the

Patriarchal Age, Jewish Age and Gospel Age, and how the plan will be completely successful in its purpose at the close of the next age on which the world will soon enter.

There is one theme running throughout the Book —"Without the shedding of blood there is no remission of sin." The ransom sacrifice of Christ is the centre. The first three chapters of Genesis show the fall of mankind into sin, so that "death passed upon all," and the last three chapters of Revelation show that because of the "Lamb" that was slain, the "Lamb of God," there is to be the "restitution of all things spoken by the mouth of all the holy prophets."---Acts 3:20-22.

Among all the recent discoveries in ancient lands there has been nothing to undermine faith in the Bible, but everything to substantiate it as a divinely provided revelation of God to man.

The following paper cutting is interesting:

"In the course of a sermon recently, the Rev. Canon Crotty, D.D., said that one of the most wonderful stories of modern times had been revealed by the spade of the archaeologist, because of the remarkable way in which it had verified the narratives of Holy Scripture.

" 'Very many sites, referred to in the Scriptures, had been identified in recent years,' he said. 'Indeed, we may truly say that, in the last 15 years, more progress had 'been made by archaeologists in Palestine 'than in the previous 1500 years. Fully 75 per cent. of the places 'west of the Jordan, mentioned in the Scriptures, had 'been identified.'

" 'Professor Yahuda, a life-long student of Oriental languages in Berlin and Madrid Universities, declares that every archaeological discovery in Palestine and Mesopotamia, contemporary with the Bible period, bears out its historical accuracy.'

" 'This,' said Dr. Crotty, 'should help to confirm Our faith in, and increase our reverence and love for, the Holy Scriptures.'"

"Divine Plan of the Ages."

Second-hand copies of this very fine study are on hand, and may be 'had either on loan, or from 6d. to 8d. per copy, plus postage (according to condition), by all who can use them.

Fall of Walls of Jericho.

BIBLE STORY CONFIRMED.

Archaeological Discoveries.

The, story of the fall of the walls of Jericho, which many regard as a nursery tale, has been most remarkably confirmed by an archaeological expedition, financed by Sir Charles Marston in 1930 and carried out by the professor of archaeology at the Liverpool University (Professor John Garstang)," said the Rev. Dr. D. E. Hart-Davies, rector of St. Thomas's, Edinburgh, in an address to a large audience at the Assembly Hall, Collins Street, recently.

"We may reach the conclusion without a doubt that the Bible story rests on a solid bedrock of historic fact," proceeded Dr. Hart-Davies. The Bible represented Jericho as a city having only one gate, and Professor Garstang had confirmed that by his investigations. The area of Jericho, which was more a fortress than a city, was less than six acres, so it was easy for an army to march round the walls seven times in a day. There were two walls, 15ft. apart, built of some dry brick. Professor Garstang had suggested that the term jerry-built might have been derived from Jericho-built.

"Garstang says definitely that the walls did fall outward, as the Bible says," added Dr. Hart-Davies. "What was the cause of the collapse? It is always dangerous to speculate. Garstang says that the collapse was not attributed by the Bible to a physical agency, but we should not overlook the possible effect of an earthquake. A hotel collapsed with fatal consequences in Jericho in 1927. We know that Palestine is subject to earthquakes, and that Jericho particularly is in the earthquake zone. I believe that God does not hesitate to use natural means for the accomplishment of His purposes." •

A noteworthy feature of Garstang's investigations was that he found an abundance of pottery and foodstuffs and evidence of fire in the ruins, but he found no metals. That aspect confirmed most remarkably the Bible narrative; "And they burnt the city with fire, and all that was therein: only the silver and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord" (Joshua, 6, 24).—Melbourne "Argus."

Why Should I Fear

Where'er the storms come down on thee,
And days of peace all seem to flee:
This thought thy peace again shall bring,
Why should I fear?—the Lord is King.

"E'en when the tempest rages high,
And darkest clouds are drawing nigh.
With hands of faith to this, O! cling—
Why should I fear?—the Lord is King.

“Amid the stormy waves of life,
Above the tumult and the strife,
The chimes of hope still sweetly ring—
Be not afraid—the Lord is King.

“Thy ship is tossed by wind and wave,
But there is one whose power can save;
Across the sea he hastes to bring
Both rest and peace—the Lord is King.

“Yes, Jesus walks upon the sea,
And in the storm He comes to thee;
Then trust in Him, rejoice and sing;
He calms the waves—the Lord is King,

“He stretches out His hand to thee,
And from thy fears He sets thee free;
Beneath the shadow of His wing
He keeps thee safe—the Lord is King.”

The New Creature’s Good Fight.

THERE is a duality in Christians that is not to be recognised in others. The natural man has no distinct entity aside from his body. The New Creature is recognised as having a life and entity distinct from the body; and this New Creature is temporarily being developed and nourished in the old body. The old body has its will, its desires. The New Creature has its interests, its desires. Consequently, there is a conflict between them.

In the passage of Scripture, “I keep my body under” (1 Cor. 9:27), we see the thought of mastery. The New Creature should say, “I am the master—I will not allow my body to master me,” as though there were fear lest the old creature should get the New Creature down and strangle it. It is a battle to determine which will win, which will live and not be destroyed.

The first thing, then, is for the New Creature to get the body under, and thus have the mastery. The New Creature, having gained the mastery should, as a secondary step, bring the old nature into subjection and not do its bidding. The old creature is continually trying to assert itself. Very frequently it argues as to how it should be treated and how it should not be treated. Sometimes, through false sympathy, it might be treated too well.

We must remember that the life of the old creature means the death of the New Creature. We must vanquish the flesh, and we shall not be the victor until the flesh is entirely destroyed. Our victories as New Creatures will, not be gained until we, as old creatures, die. So the battle is unto the death, and there should be no particular sympathy between the two natures.

That which would enliven, encourage the flesh in any way is a foe, and must be banished from our hearts. This might lead in some cases to extremes of conduct, and we might be judged as extremists by the world. But the world is not our judge. The world has no “exceeding great and precious promises” before them. They are a different class from us altogether. We are not to take our instructions from them, nor to allow them to shape our view of the matter, but we are to use the spirit of a sound mind in all things.

Death of the Flesh Essential,

The Apostle says that we, are to be dead, with Christ, to suffer with Him. The master invites us to take up our cross and follow Him. This means the complete subjection of the flesh—the death of the flesh. If we fail to gain the victory over the flesh, we shall fail to gain the great prize. The ones who are to gain the prize of the High Calling are those who will crucify the flesh, who will put it to death. We are to be “more than conquerors.”

This is what the Apostle means keep my body under and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway. All the preaching to others will not get me into the Kingdom. I must keep my body under and bring it into subjection, using all diligence. Whatever I would get out of it, by pampering it in any way would be to my disadvantage. I am to be on the lookout to accomplish the victory, lest I should be a castaway.

Knowledge of the New Will Conditional.

Elsewhere the Apostle has told us that the Church is a New Creation of God; and that to those begotten again of the holy spirit old things pass away and all things become new. (2 Corinthians 5:17). Addressing the same class, he says, “Ye have put off the old man with his deeds.” We have put off the old man, the natural, fallen man, with his privileges as the successor of Adam, in the same sense that we put off the old will, and have received a new mind, in Christ. Instead, therefore, of belonging to the human family, we have stepped into membership in the Body of Christ out of the old into the new.

The Body of Christ is not human, but spiritual. We have made this transfer from one family, with its hopes and

interests, into the other. The old man is in a fallen and dilapidated condition in every way ; and we realise that its deeds were far from satisfactory to ourselves, and especially unsatisfactory in God's sight, We, therefore, by our wills, stepped out of this condition, under guidance from on High. We have made a full consecration of all the old rights and interests, which we had in the old nature, in order that we may be in the New Man, Christ.

As we have come into membership in the New Man, Christ, of which Jesus is the Head, we have under this Head an increase of knowledge. "We are renewed in knowledge after the image of Him that created us." The New Creature comes to a more and more clear knowledge of the new will in proportion as He seeks to put down the human will and to be directed: by the holy spirit.

It would seem, therefore, that we put off the old man, Adam, and the human nature in general, in order that we may put on Christ, and be found in Him, as members of His Body, and may receive with Him a share in the exceeding glory, and ultimately be accounted worthy of a place in the Kingdom of God. In proportion as we grow in grace, in knowledge, our appreciation of the Heavenly things increases. Thus our renewing progresses.

The new will recognised by God in the begetting of the holy spirit is the New Creature, which thus puts off the old man and puts on the new. Its existence depends on this transformation. Failure means Second Death. Barely to overcome would mean a lower place on the spirit plane—in the "Great Company." Only the "more than conquerors" will get joint-heirship with their Lord—with exceeding glory and the divine nature.

Correspondence,

Victoria,

3rd July, 1935.

Dear Brother,

I received your letter of some time back, and was Pleased to hear from you. I still look back on your brief visit here with pleasure; it was so good to have had you here, if only for such a brief time, along With the visits of the Sisters.

Bro, and Sis. -- and Bro. still continue their fortnightly visits to our home, and we have good studies together. It is all such a help along the way: the world and its spirit crowds upon us, but we hear the Master say, "Come ye yourselves apart and rest awhile." It is so good to have the dear friends here; we are now in the 5th of 1 Mess,

Was pleased to have the comments on the New Covenant in last "P.P." Literature along this line is also coming our way; perhaps the Adversary is seeking to attack on this matter similar to his attack of late years along the lines of the Harvest work—the Lord's presence and manner of His return. However, there is no Scripture that really supports the theory, but much to the contrary. Thoughts as follows have been in mind lately, so will put them briefly.

The New Covenant is definitely to be made with the House of Israel and Judah; how, then, can it have yet been sealed when Israel and Judah are cast off and in disfavour until the fullness from the Gentiles be come in. It is claimed that the Apostles and early Church were representatives of Israel and Judah and the New Covenant was sealed with them. Could this be so when they were in Christ transferred from the house of servants to the House of Sons? Again, the seed of Abraham is not many seeds, but one—Christ, Head and Body. Christ, the Head, was not developed under the New Covenant because His sacrifice was necessary to seal it. How, then, can we take the One Seed and divide it, developing the Head under one Covenant and the Body under another Covenant?

Also, how can one Covenant produce two different results? Can we suppose a Covenant operating in one Age and leading in a way of sacrifice to glory, honor and immortality, to lead in another Age up a highway of holiness to human perfection? It would seem like sowing wheat "One year and reaping a crop of wheat, and the next year sowing similar wheat- and expecting a crop of potatoes.

I trust, dear Bro., the foregoing thoughts have not wearied you, but I had them in mind and thought to write them down. I trust this finds you and Sister well. Perhaps we shall not be so long in seeing each other again, or the way may open for us to come to Convention.

With Christian love from us both,

Yours, by His grace, S.L.R.

Queensland,

20th July, 1935.

Berean Biblical Institute, Dear Friends,

I am sorry to keep you waiting for a reply to your letter; I received all the books, and thought that I would like to know something of their contents before writing, hence my delay.

I have finished the "Desolation," and can honestly say that I thoroughly enjoyed reading it. Having had some experience of the Watch Tower Society's ways, means and methods, I can vouch for the truth of what this book has to say, and it is pleasing to find that there is someone who has the courage to expose their doctrines and untruths.

I have made a start on the Rev. Vols., and so far I like it, and am sure that as I get further along I shall still continue to enjoy the help I shall receive.

Thank you for papers forwarded to me; later on I may subscribe to you to send them regularly. You certainly will hear from me again. For the present, I will close, thanking you.

Yours, etc., P.H.A.

New South Wales, 5/7/35.
To Secretary,
Berean Biblical Institute,
Dear Sir,

Some few weeks ago Bro. --, of --, kindly wrote you, and asked the price of Pastor Russell's books of "Scripture Studies" for me. I am very much interested in them, thanks to Bro. , who happened to be my neighbor when I came to live here some two years ago, although I only came to know him personally a few months before he left for Queensland. He was the first man in all my life to teach and point out the Scriptures to me. Although I had been a churchman all my life I never learned anything like Pastor Russell's teachings.

I would like the set of "Scripture Studies" (the six), also the "Book of Sermons" and "Tabernacle Shadows"—the second-hand ones will do. You can hold them for me or forward them on, which ever suits you best; I cannot pay for them till a few week's time. Not being able to work this last few years, I find it hard to pay my way.

I am very grateful to Bro. -- for the help he has given me, and for loaning me books and tracts; he thinks no trouble of riding four miles here and back on his hike to help me.

Yours in Christ, B.J.A.

"WATCH TOWER REPRINTS" (Prior to 1919).

Some volumes of the above "Reprints" are on hand for disposal, new and second-hand, and friends desiring them will be supplied with particulars. Complete sets of the "Reprints" will be available shortly and these will probably be the last obtainable, The value of these fine volumes is well known amongst the truth brethren.

OTHER ITEMS

Oxford Teacher's Bible, Brevier Type (fairly large), India Paper with full Oxford Helps, including Concordance etc., been used as sample, but as good as new, first-class binding; value over 30/-, for 20/- posted.

Emphatic Diaglott, used, good leather binding, reasonable order, price 4/- posted.

Cruden's Complete Concordance, in fair second-hand condition, price 4/9, postage extra, about 9d.

Published by Screen Biblical Institute, National Bank Chambers, Hawthorn
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Price—Twopence Halfpenny

Take My Yoke upon You and Learn of me

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and my burden is light."—Matt. 11: 28-30.

WHEN our Lord spoke these words, we would understand He was addressing those to whom He was especially sent—the children of Israel—with the one desire of finding those with burden of heart and sin-weariness which all true Israelites must have felt if they were honest with themselves.

For generations these Israelites had been under the Law Covenant given by God through Moses at Sinai. We are told by the Apostle that this Covenant was added to the Abrahamic Covenant "because of transgressions, till the Seed should come," and so, while serving a good purpose during the centuries intended for it, on the other hand it was really a burdensome arrangement for all who were striving to keep its just requirements and gain everlasting life.

It is unnecessary to go into the matter fully as to how the finest of the Jewish race could never keep God's law perfectly, strive as they would, as it was the measure of a perfect man's ability. This was demonstrated by the fact that our Lord, the only perfect man since Adam's transgression, was the only one able to fulfil the demands of the Law Covenant. How true it is, that when our Lord came to Israel they were under the yoke and burden of the Law, which, while promising life under certain conditions, was really found to be unto death for the reason before mentioned. "For if there had been a law given which could have given life, verily righteousness should have been by the law."

So, we may suppose, that amongst the Jews at that time, while the majority were professing to be holy, law-keepers who did no sin, there were some who honestly admitted that they did not, could not keep the Law perfectly, and who, therefore, felt burdened and wearied with their fruitless endeavours. Such felt their need of a Burden-bearer, such felt their soul-sickness and need of the good Physician, and to such Jesus addressed the words of our text, inviting them to come to Him and receive rest.

What a relief, then, it must have been to those sincere Israelites who, trusting in the God of Abraham and looking for the promised Messiah, heard these words of Jesus: "Come unto Me all ye that labour and are heavy laden . . . Take My yoke upon you and learn of Me and ye shall, find rest unto your souls."

The time had come for all sincere Israelites to be transferred from Moses into Christ. This is so beautifully shown in John's Gospel, where John the Baptist, in carrying out his mission of introducing the Bridegroom to his own disciples, declared, "Behold the Lamb of God," and the disciples heard him speak and they followed Jesus. In the same first chapter of John, the call of Nathaniel, which is also a beautiful incident, is a further indication of the change of dispensation, when those in right heart condition could, receive the true One, sent of God. See John 1: 45-47-- "Behold an Israelite indeed, in whom is no guile." And so the Lord would reveal to them the true and only possible way of gaining justification in the sight of God, leading them out from the yoke and bondage of the Law where there is no rest, and: inviting them to take a very different yoke upon them, "His yoke," which would bring rest unto their souls.

This, then, would be the position of those whom our Lord addressed directly at that time; but it may be asked how these words of our Lord would apply down the Gospel Age, to our own day, to us, who have never been under the Law of Moses. The fact of our living at a time when the Jewish Age has long closed does not relieve us of contact with worldly yokes of various kinds, and from one or another of these, all who have any standing before God have been graciously called by the same Master, that we also may enter into rest. "For we which have believed do enter into rest."

This coming to Christ for rest is the first step toward a Christian life; it is justification, the acceptance of Him as the satisfaction for our sins, and from the time we thus accept Him, as the Apostle declares, we have joy and peace through believing. But having been thus received and blessed, there is something more for us to do, namely, to learn that there is another burden and another yoke which we should take upon us, voluntarily, even as did the Israelites indeed in our Lord's day.

A yoke is a symbol of servitude and so our Lord implies that those who are set free (either from the yoke of the Law Covenant, as were the believing Jews, or from the yoke of Satan, as were the believing Gentiles) should become His servants, should take His yoke, should learn to do His will. A yoke generally is arranged for two, and our Lord speaks of it as His yoke, by which we are to understand that He also is a servant. Having come to do the Father's will and having put on the yoke of servitude, He invites us to become true yoke-fellows with Himself in the doing of the Father's will, co-labourers together with Him in the great work of the world's deliverance from sin and death.

The secret of the ability to wear this yoke and to have companionship with Christ in His service, and to have as a result a great blessing in our own hearts, a rest unto our souls, lies, He explains, in our learning to be meek and lowly of heart as He was. "Learn of Me, for I am meek and lowly in heart." It will be impossible for those who are proud, haughty, self-willed, ambitious and worldly-wise to labour in the same yoke with Jesus, or to find true rest of soul which we properly seek. But if we are meek, teachable, humble-minded, ready to know and to do the Lord's will at any cost, then, indeed, we shall find rest to our soul's satisfaction--"the peace of God which passeth all understanding" will rule in our hearts.

We do well to consider the difference between the two "rests" of verses 28 and 29. Of the first, it is said that the Lord will give it to him who comes to Him in faith. Of the second, it is said that he finds this rest to his soul through becoming a yoke-fellow with Jesus. And so it is; there are two blessings; the first blessing is that of justification--the joy of having our sins forgiven, realising ourselves no longer strangers and foreigners from our Heavenly Father, but brought nigh by the blood of Christ. The second is the joy which comes more gradually, a fruitage, a grace, a development in the heart, the growing and abiding peace and joy of the holy spirit. This second blessing, however, is attained by very few; the majority of nominal Christians know nothing of it, and yet it is the very object of the calling of this Gospel Age. Those who fail to come to the Lord, and to take His yoke, learning of Him in the fullest sense, to become thus "copies of God's dear Son," will fail utterly of the special purpose and call of this Gospel Age and will have neither part nor lot in the spiritual kingdom. The blessing of justification by faith is merely to fit and prepare us to take the yoke--complete consecration--and to become a co-labourer with the Lord in the Father's service.

This yoke which Jesus invites us to conic under with Him is a very formidable affair from the standpoint of the world. To them it seems to be a most unreasonable yoke, a most terrible burden to consecrate life, time, means, everything to the service of God; but from the standpoint of those who have come unto Jesus and to whom He has spoken peace and rest through justification, the matter is very different. To such it must seem a "reasonable service," that since the Lord has graciously redeemed our lives, our all, we should use what remains of that life to His praise

and glory. After we have fastened the yoke upon ourselves, we find that it is an easy one, and that with it any duty, any trial, any difficulty, any vexation of spirit, any burden of any kind, that could come to us, should be light indeed because of this yoke. Every burden is light, because our yoke is appreciated, and is so easy, so reasonable; and additionally it is so light, because the Lord is with us in this yoke. He is the great Burden-bearer, and will not suffer us to be tempted or to be pressed with more of the burdens of life than we should be able to endure. He is watching out for the interests of all those who take His yoke upon them; their burdens are His burdens, their trials are His trials, their interests are His interests; yea, all things shall work for good to them because they love Him.

And now, the important question is: Is this so with us? Since we have taken the Lord's yoke upon us and sought to learn of Him, have we found rest unto our souls? Have we found His yoke easy, and His burden light, or have we at times been restless, upset and disturbed with one or another experience? Probably all of us will admit that we have not always been as restful in spirit as we should have been, considering the One whose yoke we have taken upon us. Often, we have perhaps been taken unawares and a hasty word is spoken, or a little or greater resentment comes into the heart under this or that trial, and it is even worse in some cases, for these hindrances are apparently allowed to remain and then come very sad experiences upon the members of the Lord's household. Upon examination, it will be seen that the reason for this unsettled condition within is that such have not yet learned of the Lord sufficiently, and so lack the true rest of soul which comes only from a complete and abiding knowledge in the fullest sense of Him who was meek and lowly of heart.

So, may we realise what a work there is in each and all of us, after taking the Lord's yoke upon us, in becoming copies of Him in spirit and truth. However, if we, as members in the pilgrim way, are endeavouring to give heed to these words of the Master—"and learn of Me"—and such efforts are backed up by a constant waiting upon the Lord in prayer and supplication, and supported by a constant meditation upon His Word, it surely will be only a matter of time when the periods in which we find rest unto our souls will increase more and more until it will be "all my days and all my hours."

On the other hand, let us not be discouraged if after repeated effort there be still some failure on our part. We cannot hope to have so much accomplished in us without some failures and these should just draw us nearer the source of our strength, even to the Lord Himself. And how different it is living under the Lord's yoke, in comparison with all the yokes of bondage in the world. If this fact be kept uppermost in mind, we shall find that it will help greatly towards that complete rest in Christ. We should, then, always be mindful of our privileges, with grateful appreciation of our Heavenly Father in lifting us out of the bondage of corruption and setting our feet upon a rock.

Let us view, now, as well as we are able, the life of Him to whom we have become yoked and of whom we are learning as pupils in the school of Christ, of Him who was "meek and lowly of heart." The very entrance of our Lord upon the earthly mission could not have been more lowly and meek, than as the little babe of Bethlehem, and right throughout His course in life the most pronounced feature in delighting to do His Father's will, was this adoring grace of meekness and humility, coupled with fervent zeal in pouring out His soul unto death.

How strange it seemed to the Jewish people as a whole for their promised Messiah to come as the lowly Nazarene. They were looking for one to come in power and great glory and so they stumbled at that "stumbling stone." As a nation their minds had become so absorbed with the spirit of the world, even though they were God's chosen people for generations, that the One clothed in humility was overlooked, despised and rejected of men. See Isaiah 53: 1-3. And so "the Lamb of God that taketh away the sin 'of the world'" was thought to be of no importance because He was meek and lowly in heart. "He made Himself of no reputation and took upon Him the form of a servant and being found in fashion as a man. He humbled Himself and became obedient unto death, even the death of the cross." (Phil. 2: 7, 8.)

When we thus view the life and conduct of our Master in enduring the contradiction of sinners against Himself, do we not realise more than ever what is required of us, who have taken His yoke upon us to learn of Him. Are we likewise prepared to be of no reputation in the eyes of the majority of mankind, and especially those in Christendom to-day? We remember how it was foretold that our Lord would be a stone of stumbling and rock of offence to both the houses of Israel, 'and what wonder, then, that the Lord's people should find themselves out of accord with so many at this time, corresponding to those in our Lord's day who were not able to learn of Him. If this is our condition as we press along as pilgrims and strangers, then we are coming more and more to atonement with our Lord, in learning of Him, and we shall find such rest to our souls that we shall never want any other way.

On the other hand, how sad it is when some who had apparently taken the Lord's yoke upon them in past times, have failed to learn of Him sufficiently, and so are turned aside by one cause or another. We call to mind the words of our Master: "Except ye eat the flesh of the Son of man and drink His blood ye have no life in you. . . For My flesh is meat indeed and my blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him. As the living Father hath sent me and I live by the Father, so he that eateth Me, even he shall live by Me." How these words continually remind us of our participation with our Lord in the likeness of His death, if so be that we may be also in the likeness of His resurrection, and especially emphasised in our Memorial and Baptism Services. When our Lord spoke these words, indicating the true significance of taking up the cross to follow Him, taking His yoke upon them, many of His disciples said, "This is a hard saying, who can hear it?" "And from that time many of His disciples went back and walked no more with Him." In other words, they were unable to learn of Him who is "the way, the truth and the life." And so it has happened down to our own day. How many there have been who seemed to rejoice in "present truth"—the presence of our Lord and features of the harvest work for the consummation of their sacrifice—who have now "gone back," so to speak, "and walk no more with Him."

We remember how Daniel has told us that at a certain time there would be brought to light such truths as would bring a great blessing to those able to receive them. "Blessed is he that waiteth. and cometh to the thousand, three hundred and five and thirty days." From our studies, we are conversant with these "days of Daniel," and know that they were fulfilled following on the presence of our Lord, during the "time of the end," the harvest of this Gospel Age. So it has been that each one coming to the Lord in the right heart condition, and having the eyes of their understanding enlightened, 'have partaken of this blessedness of harvest truths due, especially over the past half century. It would seem that for any to have appreciated the presents truth in the first place, there must have been a meekness and humility of heart, so we realise that there must be a falling away from this -condition by all who fail to continue in the Word and be disciples indeed.

"The meek will He guide in judgment and the meek will He teach His way." Yes, indeed, but it will. not do if- such a condition is not preserved. One .would think that as the Lord's followers progress .along the way, learning more and more of what He has .so graciously done for them, that this very fact would increase their humility and meekness in His sight. And so it does in all who are learning: of the Lord aright and appreciating to the full the privilege of taking His yoke upon them; but when the contrary spirit takes hold, however, small in the beginning, and is allowed to remain, the spiritual vision is beclouded, the beautiful, simple, Gospel truths become dimmed, and the.: very One who was overlooked at the first Advent is likewise set aside, now, and the words of John the • Baptist .are fulfilled again: "There standeth one among you whom ye know not." The fact of .not knowing the Lord—of not learning of Him—is therefore the cause of all failure, for where there is not progress into more of oneness with Him, His light, His keeping power is unable to enter our hearts to the same degree as formerly, and the spirit so prevalent in the world for something new, something entertaining and ambitious in the sight of man, thus finds entrance, with the result of .certain loss.

How, then, we need to guard well our "first love"; that love that prompted us to take the Lord's yoke upon us and learn of Him and which has brought rest unto our souls. No matter how long ago we .first entered upon this life ,of being yoke-fellows with Christ, whether it be one, five, ten, twenty or more years, we shall be safe only as our first love is preserved and increased, as we continue to learn of our Lord, who was meek and lowly of -heart.

We shall also find the Lord's 'yoke easy and His burden light. The reason for this is evident only to those who experience this yoke. it is easy because the Lord is with us in the yoke, and He has promised neither to leave nor forsake all thus united to Him.

Only those who understand the consecrated way would say, in viewing the Apostle Paul's experiences, that the yoke of Christ on his shoulders was an easy one, or that the burden of Christ's work which he bore was a light one. The Apostle himself thought it was, for he counted it an inestimable privilege to endure hardness as a good soldier for Christ's sake. He joyfully suffered the loss of all things, and counted them but dross that he might win Christ and be found in Him. He rejoiced to be made a partaker of His sufferings that he might also be made a partaker with Him of His glory and share with Him in the blessed work of His kingdom.

Stephen had the same rest and joy even while his. enemies were stoning him to death, and many more of God's saints can testify to the same thing in the midst of poverty, sickness, affliction, temptation, and enemies on every hand, and even in the flames of violent persecution. And through all this there has been a rest of mind, and is still, for all truly abiding in the Lord. "Thou wilt keep him in, perfect peace whose •mind is stayed on Thee."

May it be, then, that in all the days ahead, we shall realise what a privilege is ours in having been invited to participate in the•Lord's -yoke, learning of Him, our Lord and Head, who, through His humility and meekness has been exalted to the Father's right hand, and may the language of our hearts ever be in harmony with His. If this is so, we shall indeed find abiding rest unto our souls.

"I love Thy will, O God!

It is my joy, my rest;
It glorifies my common task,
It makes each trial blest.

"I love Thy will, O God!

The sunshine or the rain.
Some days are bright with praise, and some
Sweet with accepted pain.

"I love Thy will, O God!

O hear my earliest plea,
That as. Thy will is done in heaven
It may be done in me."

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PEOPLES PAPER.

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

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

Review of the New Covenant,

A correspondent has invited our views respecting some expressions in a letter to him bearing on the New Covenant. (Jer. 31 : 3 t.) It is said that it is -"the only covenant under which provision is made for the forgiveness of sins."

There is, however, no such statement in the Scriptures, but there appears much to the contrary. In fact, it seems only when speaking or writing to the Jews that there is any mention of the "New Covenant." it is only to those who had been under the old "Law Covenant" that the New Covenant is promised. In Romans, chapters 3 and 4, Paul speaks of a righteousness attained by faith—"Being justified freely by His grace through the redemption that is in Christ Jesus : whom God hath set to be a propitiation through faith in His blood," etc.—then goes on to show how Abraham was accounted righteous because of faith and also that David speaks of the blessedness of the man unto whom God imputeth righteousness without works, saying, "Blessed are they whose iniquities are forgiven and whose sins are covered," etc.

While Jesus said, "This is my blood of the New Testament," He was speaking to Israelites, who, being in bondage of the Law Covenant, needed to be redeemed so that in due time the New Covenant may be established, and it will be through the operation of the New Covenant that salvation will come first to restore Israel and then through them to the whole world.

During the Gospel Age, however, God is taking out the full number for the Church from Gentiles, and these are not dealt with in the way of a collective covenant, but each needs to enter into a personal consecration---a covenant by sacrifice—and so they become members in Christ. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. 3: 16, 29.) They thus come into the "blessedness of the man to whom God imputeth righteousness," under the original Abrahamic Promise (to which the Law was added but did not disannul). See Heb. 6: 13-19; Gal. 3 : 3-8, 17, 18; Acts 3:25; Gal. 4.

It would seem • strange if the New Covenant had been established and by it only could sins be forgiven, that the Apostles should have so omitted mention of it in their preaching either to Jews or Gentiles. Note Paul's noble address before Agrippa, yet no mention is made of any New Covenant. Acts 26 (vide verse 18.) Jer. 31 : 31, 32 distinctly states that it is to the house of Israel and the house of Judah, who were under the old Law Covenant, that the New Covenant is promised. How foolish, then, is the statement that is made, "If it (the New Covenant) did not go into operation at Calvary, then no one's sins have been forgiven."

Another expression is that Paul tells us that "Jesus set aside the first old Law Covenant that He might establish the second," inferring, here, that the New Covenant must be at once in operation. What the Apostle appears to have in mind in this verse is, that Jesus was the great antitype of the Aaronic priest, and that the typical arrangement had now passed away and the antitype was being established. The antitypical sacrifices had begun. Christ, as typified by the bullock, was slain, and the Church, as typified by the Lord's goat, was following "in His steps." See Heb. 13: 12, 13, which sacrifice must be offered in the spirit of praise as indicated in the sweet incense that burned on the typical altar. So says the Apostle, Rom. 8:36, "For thy sake we are killed all the day long" (all down the Gospel Day). "This is the day of salvation, this is the acceptable time" (for such offerings). So the Body of Christ must be complete and each member be conformed to the great Head, "filling up that which is behind of the affliction of Christ in my flesh for His body's sake." (Col. 1:24.)

We are referred to 2 Cor. 3: 6, "Who hath made us able ministers of 'the New Testament,'" and it is suggested that this means that the New Covenant is being operated by these able ministers. The failure to understand this expression seems to be in regard to the largeness of the antitype in comparison with the type. The type is spoken of as a shadow compared to the reality. The selecting and anointing of the Aaronic priesthood occupied a very brief time, but it shadowed or typified the Gospel Age of nearly 2000 years. The ministers of the New Covenant are being chosen; Paul was one, and others have been selected all down the age, but not until they are ready will the New Covenant be established with Israel and the blessing of all the families of the earth begin.

It would be indeed a sad thing to think of the New Covenant as having been in operation all down the age, for under

it everyone is to be personally responsible, and if he dies, he will die for his own sin (not Adam's), and there would be no resurrection. for any who had died apart from Christ during the past ,1900 years.

When. the “prophet like unto Moses” (Acts 3: 22) begins His work, He will rewrite God's Law in the inward parts and write it in their hearts. That is, all mankind will be led up the highway, and taught not only to do, but to love righteousness, so that it will become their nature to do right, and to abhor that which is evil.

With the Church it is different; while we learn to love righteousness and to hate iniquity, yet our human nature is not led up to perfection. It still remains, as says the Apostle, “in my flesh dwelleth no good thing.” We are granted the holy Spirit to help our infirmities and have to continually keep our bodies under restraint. We do not have God's law written in these fleshly hearts, but we received new mind—the mind of Christ--and have to conquer all the tendencies of the human nature that would hinder our progress as new creatures.

There will not be that continual, personal fight under the New Covenant, when all difficulties will be removed. No lion will be in the path, the stones (of temptation) will be taken out of the way, and everything made easy. All environments will encourage righteousness, which will have its happy, rewards of health and prosperity. Evil and its consequences will gradually be blotted out and the human hearts of the obedient will be brought into happy accord with likeness to God. The law of God will have then rewritten in the heart of the human family.

Know of the Doctrine.

“If any man willed, to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself.”--John 7: 17.

WE are living in a day when the very word doctrine seems to be offensive to the majority of Christian people. Each denomination realises that its own system of doctrines is imperfect, unsatisfactory, undependable. And the same is believed in respect of all other doctrines. Hence, by mutual consent Christian people seem disposed to henceforth and forever ignore doctrines; for they believe that, if after nineteen centuries they are thus confused, the matter never was clear and never will be clear to anybody.

All this is a great mistake; the doctrines of Christ, as presented by the Great Teacher and His Apostles, was a great message, of which none of them were ashamed. The difficulty with the Lord's people to-day is that we gradually fell away from those doctrines—we gradually put darkness for light and light for darkness, and thus gradually got into the spirit of Babylon, and into the spirit of bondage to human traditions and creeds. Instead of shunning doctrines, we should realise that they are the very things needed to cause the scattering of our darkness and superstitions, and to draw all of God's people nearer together.

The doctrines of Christ and the Apostles are what we need to inspire us to break down all our creed fences, which so long have separated us as God's people, the one. from the other, in various denominational folds, all which are contrary to the Divine arrangement; for God hits but the one fold for all His “Sheep” of this Age, as He will have another fold for the Restitution “sheep” of the next Age—the Messianic Kingdom Age.

“One Lord, One Faith, One Baptism.”

Can we doubt that if as God's people we put away sectarianism and the creed spectacles of our forefathers, and if we go with pure, sincere hearts to the Lord and His Word, we will there find again the “one Lord, one Faith, one Baptism, one God and Father over all, and one Lord and Saviour Jesus Christ,” and “one Church of the First-Born, whose names are written in heaven”? (Eph. 4: 5,

Heb. 12:23). Let us hearken to the words: “Cast not away therefore your confidence, which bath great recompense of reward,” “But remember the former days, in which ye endured a great fight of afflictions ; partly whilst ye were made a gazing stock both by reproaches and by afflictions; and partly whilst ye became companions of them that were so used.” “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.” (Heb. 10: 35, 32, 33, 36).

The time seems long to all of us, even though we remember that “a day with the Lord is as a thousand years.” When we think of the fact that it is thirty-nine hundred years since God's promise to Abraham, that his Seed should bless all the families of the earth—when we think of the fact that Israel (lid not receive that great privilege of being the spiritual Seed from which primarily that blessing should go forth, and that the “elect” are receiving it; when we think of the fact that God has been nearly nineteen centuries in selecting the “elect” from Israel and from all nations, it is enough to stagger our faith unless we hold firmly to the Divine promise and remember that God confirmed it with an Oath. By these two immutable, unchangeable things, the Divine Word and the Divine Oath, we know that the Seed of Abraham is to be developed, and that eventually it is to bless all the families of the earth. It is the Divine will that we allow our faith in this great promise of God to be “an anchor to our souls, sure and steadfast, entering into that within the veil.”— Heb. 6: to.

The Doctrines of Christ.

-What we all need as God's people is to put away human theories and other gospels and take hold afresh on the Gospel of Christ. These other gospels are other messages of hope, aside from the one which the Bible presents. For instance, Theosophy is one of these; Evolution is another; New Theology is another. These all hold out a different gospel from that which Jesus and the Apostles presented; the one that was given to us for our sanctification, and through the holding fast of which, and the obedience to The Faith, we are to be saved and given a share with Messiah in His .glorious Empire of the world.

The doctrines of Christ mean those doctrines presented in the Bible by Jesus and His mouthpieces, the Apostles. These doctrines relate to the Church and to the world, and God's blessing for each; these doctrines relate to sin and its forgiveness; the terms of that forgiveness, the basis of that forgiveness—the death of Jesus—and the hope of that forgiveness, release from Divine condemnation, fellowship with God, and everlasting life obtained through resurrection of the dead.

A Prerequisite to Knowledge.

But some one will inquire, Why is it so difficult to understand the doctrines of Christ? Why are there so many different denominations of Christians? Why do they all so misunderstand the matter—that these different denominations have resulted from the differences of theory respecting the teachings of the Bible? The simple explanation is that, shortly after the death of the Apostles, when the Church began to be in a measure of prosperity, the Adversary came in and sowed the seeds of false doctrines, using human lips and human pens in his service, through pride and ambition. The darkness became so great that, looking back to-day, we speak of the period as the “Dark Ages.”

The various denominations of Christendom are evidences of honesty, perseverance and love of the Truth, because our forefathers, who made these creeds, were each trying to get more and more out of the dark and hack to the “True Light.” They all made the mistake, however, of holding too much to the creeds and theories of the past. Let us not make the same mistake; let us cut loose entirely from every authority outside the Word of God. Whoever can help us understand God's Word—we should be glad to have his assistance; but we cannot acknowledge as inspired or authoritative the teachings of the “Fathers” of the early times, however conscientious they may have been, because we cannot recognise that there were any such authorised successors to the Apostles.

God, who foretold through the Prophets this long period of darkness, and who has blessed and guided His_ saintly children throughout it, without removing- all of their blindness, has promised that with the end of this Age will come a great blessing. and enlightenment upon His people, when the “wise virgins” will find their lamps burning brightly, and be able to understand and appreciate the deep things of God: “The wise shall understand, but none of the wicked shall understand.” In the end of this Age the curtain was to be drawn, and the “true light” was to shine forth, scattering all the darkness. We are in the close of this Age to-day, and therefore may see much more clearly than did our forefathers, the Divine character and Plan for human salvation.

Willeth To Do His Will.

Our text is a message from the Master's Own lips. He gives us the key to a clear knowledge of His doctrines, namely, that the student must be fully consecrated to God and fully desirous of. knowing His Will and His Plan. In order to see light in God's light--to see the Truth, from the Divine standpoint of the Divine revelation, we must draw near to God in the spirit of our Minds, consecrated in our heart. We must will to do His will.

But what does this mean? What is it to will to do His will? God's will represents actual perfection of thought and word and deed, toward God, toward our fellows in the Body of Christ, and toward all mankind. This is the Divine Standard set up, but we are no more able to fulfil its demands than were the Jews. As St. Paul declares, “We. cannot do the things that we would.” Weakness of the flesh, frailty and imperfection, we all have with the world ; the best that we can do is to will to (16 right, and to the best of our ability carry out that covenant with the Lord to do His will. At the very best all will come short of perfection.

But for those who have come into harmony with God, through Christ--for those who have made a covenant with Him by sacrifice--for those who have Jesus for their Advocate, a provision has been made, whereby the willing, all desiring to do the Divine will, and manifesting endeavours so to do, are counted as righteous—as though they did the Divine will perfectly. This class, in the Scriptures, is known as the “saints”; they are the prospective members of the Body of Christ. It is to these that the promises of our text apply, that they shall know to do the Divine will, shall know whether Jesus merely made up these teachings of Himself, or whether He was the active agent of Jehovah in what He did and in what He taught. .

Shall we not, then, determine to give our hearts, our wills, fully to the Lord—determine in our wills to do God's will? If so, following the instructions of the Word of God, we shall doubtless be blessed and enabled fully, to know, to, appreciate, to understand, the doctrines of Christ---the deep things of God, which are revealed to this class by the Spirit of God.

Justification by Faith.

IN Romans 5: 1, where the Apostle says, “Being justified by faith we have peace with God,” his thought. is that our peace or harmony with God began with, our faith and led on to this condition of grace wherein we stand as sons of God, begotten of the. holy spirit and rejoicing in the hope of Kingdom glory, honour and immortality. Our justification by faith began with the first element of our faith; that is to say, when first we saw the Lord even imperfectly.

From the time we first approached God we began to have a measure of peace, which continues with us as long as we are walking in the right direction, growing in knowledge and obedience. Those whose faith or obedience stops find their peace with God diminishing. If the faith and obedience extend to the point of full consecration and begetting of the holy spirit, it becomes the “Peace of God which passeth all understanding,” ruling in our hearts. (Phil.4: 7.) The latter text refers to the perfected peace imparted by the holy spirit, which results from a full consecration to the will of God.

After trust and obedience had increased to the point where we were willing to present our bodies living sacrifices

to the Lord, then we entered into this fuller blessing, wherein we now stand. But in order to enter, we must first have our faith vitalised by the great High Priest, who imputes to us as much of the merit of His sacrifice as is necessary to perfect us; and, secondly, we must be accepted as sacrifices by our Heavenly Father, who indicates his acceptance by begetting us of the holy spirit to newness of life.

The vitalisation is that which makes justification complete and unchangeable. The person whose justification has been vitalised has received his full share in- the merit of Christ. To such there would remain no more an interest in the great atonement if he were to turn back, like the sow to the wallowing. If he fails to go on to perfection as a New Creature, the only thing for him would, be a "certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."— Heb. 10:27.

By way of illustration, let us consider a person not in harmony with God, but feeling after him. Typically he recognises the Divine Presence as represented in the Tabernacle. He draws near to God. As he approaches the Tabernacle he finds but one gate for entrance from the Camp to the Court. After he enters that gate he beholds the brazen altar with its sacrifices, representing the Redeemer's meritorious sacrifice. Passing the altar implies faith in the redeeming work. From the time he enters the "court" condition of faith his faith continues to increase with each onward step of obedience. Next the first veil is seen, representing consecration to death. If the stoop of full consecration to pass under the veil be made, the result is full or perfect peace, such as our Lord referred to when He said, "My peace give unto you."— John 14:27.

His faith is no longer merely a faith in the Redeemer's work; more than this, it has become "peace, the gift of God's love," the begetting of the holy spirit, which passeth all understanding, ruling in his heart. But if, after the first veil is reached and seen to represent the sacrifice of all earthly interests, that step is not taken, the result will be a lessening of the peace, and possibly a more or less retrograde movement toward the gate, toward the world.

The difference between the justification of those now justified through faith in our Lord Jesus Christ and that of Abraham, Isaac, Jacob and the other Ancient Worthies who were said to be justified by faith, is this: The Ancient Worthies lived at a time when their faith could not be vitalised. Hence, nothing that they could do would give them more than the privilege of having the Divine approval and a better hope for the future, according to the amount of knowledge they enjoyed. They could never gain eternal life actually, except through the Redeemer. Hence they received only the promise of eternal life. Their full justification will come when the Redeemer shall have made application of His merit to the world.

During the Gospel Age matters are different. Whoever would be justified by faith and similarly approved of God now, must present his body a living sacrifice. Those who do so, in this "Acceptable Time," will be accepted, of the Lord and begotten of the holy spirit. Such then cease to be of the earthly, and get their reward with the heavenly class, with our Lord, on the spirit plane.

BIBLE STUDY MEETINGS. -

Regular Class Meetings for Bible Study, etc., are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses :—

"Towler House," 18 Queen St. (near Flinders St.), Melbourne.

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CORRECTION.

In our last month's issue, on page 47, first column, the 8th line of the second paragraph is a repetition of the previous line. The sentence should have read :—"To realise its fulfilment will bring to us a power of strength, enabling us the better to run the narrow way—to endure hardness as good soldiers of Jesus Christ," etc.

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The Necessity of Prayer.

(Convention Address).

“Praying in every season with all prayer and supplication in spirit, keeping watch with all perseverance and entreaty for all saints.” Eph. 6: T (Diaglott).

What is the full definition of prayer? We know very well how the poet defines it, as “the soul’s sincere desire, uttered or unexpressed.” The translators define it, to request, beseech, supplicate, petition, entreat and ask. Among the Old Testament Prophets the thought is given as “cry unto”—expressed by the Psalmist, 30: 15, “Call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me.”

All, therefore, who have come unto the Father through Christ have the opportunity and privilege to appeal unto God for help in every time of need. We are continually in need of His aid to keep us in all our ways, and our Lord told His disciples to ask the Father in His name that they might receive and that their joy might be full.

We read, however, of some who pray without watching; surely we would think they could not be very zealous prayers. Then the Apostle James speaks of a class that ask amiss; we would think these would be selfish prayers, because he says that they wish to bestow it upon their desires.

We realise that this great advantage of having access to the throne of grace is only for those who have devoted themselves to God—to those who have accepted the call, according to His purpose. Such may come boldly to the throne of grace and find consolation in Him. Others have no Advocate through whom to approach unto God.

The Scriptures inform us that no man can come unto Christ except the Father draw him, and can we think the Father will draw any one except there be an affinity for Him? The Apostle James, 4: 8, says, “Draw nigh to God and He will draw nigh to you.” The original Greek for “draw” gives the thought “to coil and wrap,” and the word “nigh” means to “approach” and “come near.” So we get the thought that the closer we approach and wrap ourselves in God, the closer will He draw us unto Himself. We have the words of our Lord in Luke 18: “That men ought always to pray and not to faint ;” that we are not to become weary or faint in heart.

Our Lord tells us also how we are to approach unto God, as we read John 14: 6 :--“No man cometh unto the Father but by Me . . . I am the way.” Then He gave an illustration of the manner in which we should address the Father, in that which is known as “the Lord’s prayer”---Matt. 6: 9-13. This teaches that all true believers in Christ, having consecrated themselves to God, may consider that they are reinstated through faith in Christ, as sons of God, and may confidently address Him, “Our Father.” It indicates on our part worshipful adoration of the high and lofty One whose name is Holy.

“Hallowed be Thy Name.” This would signify holy and sanctified is His name, and as such it should be esteemed and revered.

“Thy Kingdom come; Thy will be done on earth as it is in heaven.” This would express a full appreciation of His coming Kingdom of, righteousness, which will be according to His will. It shows the attitude of heart to be toward righteousness and fully submitted to the Divine will and purpose, that God may work in it to will and to do His good pleasure.

The necessity of praying—“Give us this day our daily bread,” shows in simple expression our dependence upon God for all daily needs and our confidence in Him to supply every good thing out His abundant fullness. It embraces also our daily need for the “bread” which came down from heaven—the ample and all-sustaining “food” for all our requirements. Our Lord said, “I am that bread of life. This is that bread which cometh down from heaven, that a man may eat thereof and not die.” How necessary, therefore, for us to pray for this daily bread.

It is necessary, further, for us to pray for forgiveness for our trespasses, and we must also recognise our obligation to do the same to those who trespass against us. We pray, “Forgive us our debts, as we forgive our debtors: Abandon us not to trial, but preserve us from evil.” We truly need to seek aid to be guarded against temptations; how we need

the abounding grace of God to protect us from all the insidious wiles of the Adversary. One of the “Daily Manna” comments expresses our position in this matter as follows :-

“In brief, our prayers, to be acceptable to God, “must express confident faith, loving esteem and “reverence, full sympathy with the divine plan and “submission to the divine will; childlike dependance “upon God, acknowledgment of sins and short-comings and desire for forgiveness, with humble “craving for the divine guidance and protection. “These may not always all be expressed in words, “but such must at least be the attitude of the soul.”

We would believe that all coming to God in this manner would be specially privileged, to have their interests considered at the throne of grace. If we were not thus assured, we might well hesitate to come before His mighty throne, but the Apostle says, “Let us come boldly (with confidence) unto the throne of grace, that we may obtain mercy and find grace to help in time of need.”

The Lord knew how necessary to our spiritual life would be this communion with Himself ; how much we would need the Father’s care and the comfort and consolation which His presence and sympathy imparts. Have not all the meek and contrite in heart the promise not merely, of an occasional attentive hearing, but of the abiding presence of both the Father and the Son? Our Lord said :— “If a man love Me, he will keep My words, and My Father will love him, and we will come unto him and make our abode with him.” The thought which this abiding presence of the Father and Son conveys to our minds is that their thought and care and interest will be constantly upon us.

The Apostle Peter gives us the same encouragement—”For the eyes of the Lord are over the righteous and His ears are open unto their prayers.” (1 Pet. 3: 12). How consoling then, are the exhortations to be “instant in prayer”; “to pray always, and not to faint”; “to pray without ceasing.” “Like as a father pitieth his children, so the Lord pitieth them that reverence Him; for He knoweth our frame ; He remembereth that we are (lust . . . As the heaven is high above the earth, so great is His mercy toward them that reverence Him.” (Psa. 103: 13, 14,

So necessary is genuine prayer, that we cannot come too often to the throne of grace, if we are of those who keep His Word. And if any he “overtaken in a fault,” so that from the outward conduct he might be judged as not loving the Lord, yet if he repent, let him remember that we have an Advocate with the Father, Jesus Christ, the righteous, who maketh intercession for us. It is our privilege to do as our Lord indicated—”When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward’ thee openly.”

Further, our Lord says :--”But when ye pray, use not vain repetitions.” This would be praying mechanically, as do nominal Christians and the heathen. Many seem to think that prayer should be conducted after the manner of oratory, and some have been known to remark that one had the gift of prayer. What a jarring sense of formality ! How could we think of the Lord accepting a prayer of “words,” when everything must be truly humble and sincere. At any instant, in the midst of cares and perplexities, we may turn our prayerful thoughts to Him for wisdom, strength (Christian fortitude), comfort and consolation, to be guided aright, both for others and ourselves.

Our Lord at one time used a parable concerning a certain woman continually coming to the judge until her request was granted, thus showing that though the answer might tarry long, we are to manifest patience and hope, demonstrating our faith in His willingness to help us whenever it is according to His will, which we know is always best for us, though we may not always realise this at the time.

Jacob wrestled all night until the break of day in prayer, saying, “T will not let thee go unless thou bless me,” and St. Paul informs us that he besought the Lord three times until he was assured His grace would be sufficient for him. According to record, the Lord Himself spent whole nights in prayer—”earnestly with strong crying and tears.” Heb. 5: 7.

The Apostle says, “In everything by prayer and supplication (earnest pleading) with thanksgiving, let your requests be made known to God.” He acted on this principle himself when he urged in Rom. 15 : 28-32, that the saints “strive together (Gr. agonize) with me in prayers to God for me,” that he might safely accomplish a certain work which seemed to be of the spirit’s leading. When he says “in everything,” this signifies that God is deeply interested in everything that relates to His people. What thing is too small for His notice when even the hairs of our heads are numbered? Matt. 10: 30.

In the daily routine, if cares of various kinds seem to annoy and perplex us, we have His caution to “be not overcharged with the cares of this life.” Let us watch and make straight paths for our feet, that we may have His loving sympathy and helpfulness to restrain and guide aright any wayward course of impetuosity in the world’s temptations. His wisdom and providence may be invoked to shape circumstances and surroundings to show us the sure and safe way, and the foolishness of pursuing any other.

Remembering these things, let us come to the throne of heavenly grace for wisdom and direction as to how to adjust all our affairs. It is right to be charged with affairs of this life to the extent of diligence (Rom. 1:2: I t) and the utilisation of such diligence in the Lord’s service, but it is the over-plus, the corroding cares that interfere with peace of mind and communion with God that are to be avoided. Let us live in the presence of the Father and the Son who have promised to abide with us. So doing, it will brighten our days, comfort our nights, ease our burdens, lighten our cares, encourage our hopes, and it will lift us up above the world into a higher and purer atmosphere. Let us appreciate and avail ourselves of the privilege which is His will concerning us.

By all the encouragements received, we are assured that “the fervent prayer of a righteous man availeth much.” At the same time, it must be understood that all petitions are subject to divine wisdom, and therefore the answers to prayers, though always sure, might not always be in the way expected, but will be answered in some way for our highest good.

Let us also view the prophet Daniel and his method of approach to God; see Dan. 9:20-23. On another occasion, we see the patience and persistency of Daniel when he had mourned three weeks, fasting and praying because of his inability to understand, and the angel of the Lord came and said :---"Fear not, Daniel, for from the first day that thou didst set thine heart to understand and chasten thyself before thy God, thy words were heard, and I am come for thy words." Even so shall it be with all the beloved of the Lord. At the beginning of our supplications, God begins to set in operation the influences to form the circumstances which are designed to work out the intended blessing for us if we faint not. But we must continue instant in prayer, thereby showing, forth our continued earnestness of desire, as we confess our sins and set our hearts to understand and chasten ourselves before Him.

How many prayers are not heard, or are hindered because the one who asks does not first purify himself of evil in his own heart? The person who does the proper amount of watching will have very little difficulty in determining when he ought to pray. If he watches properly, he will continually see something about which to pray. The Lord's people are to watch in every direction.

We are to watch our own temptations and to seek to control self and guard against our own weaknesses, as well as those of others—no one may know where the small temptations may lead. The Scriptures warn us to take heed, for what may seem a small matter, may lead to something great.

May we always realise the necessity of praying for that "fervency of spirit, serving the Lord"; watching against the world and its temptations, against our own flesh and its weaknesses, against the Adversary and his delusions. All of us must know from experience that of ourselves we are not wise enough to guide our matters aright.

The Apostle James, 1: 5, advises us :—"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." How specially necessary then, is this wisdom, that the words of our mouths and the meditations of our hearts may be acceptable in the sight of the Lord. We may pray for guidance from the Lord as may be best in His sight and in accordance with His will, but we may not tell Him what to do, for we cannot tell exactly what is His will for us. If we are truly submissive, our prayers will be more and more messages of thanksgiving and indicating an increasing desire on our part to walk in the Master's footsteps. We can understand that everything will be according to His plan, and therefore we could not ask Him to alter His plan for us, but we are to humbly submit to whatever may come to pass, without murmuring.

We are also not to ask the Lord to do things in a miraculous manner, but must co-operate in, working, as well as praying, realising that He works in an ordinary manner—using the natural course of things. The Lord may present opportunities to us for our general welfare, and it is for us to watch and grasp these, lest they be removed from us and given to others, for we cannot expect that any amount of prayer will bring them back. On the other hand we must not run before the Lord and think we must put our efforts in to help Him before His due time. We need to bear in mind Zeph. 3: 8:—"Wait ye upon Me, saith the Lord, until the day that I rise up." Therefore, let our prayers always be like the Master's—"Nevertheless not My will be done, but Thine."

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PEOPLES PAPER.

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

Another Berean Biblical Institute Year

IT is with grateful thanks to God that another year for the Berean Biblical Institute is reviewed at this time. At the end of April each year the twelve months' term closes, and an outline of the work, together with the Tract Fund Account, is presented so that our readers may know of the general position. •

The past year, again, has brought much of blessing from the Lord in connection with the efforts from the centre here in Melbourne. We realise daily the many privileges granted of serving the cause of Him who is "the way, the truth and the life," along with the dear friends everywhere. In addition, then, to expressing thankfulness to God, "the Giver

of every good and perfect gift," there has been due appreciation of all the co-operation and loving assistance of the brethren in every way, which has been encouraging indeed by the Lord's overruling providence.

The work undertaken has been similar to past years—mainly in the interest of the brethren appreciating present truth, through the literature and correspondence; and also endeavouring to assist others who are drawn by the message of truth, if haply they also may enter fully into the Christian way.

Visits of the monthly "People's Paper" have continued throughout the past year to about the same number of subscribers, and free copies go to those desiring it who are unable to provide the subscription. This latter arrangement will be gladly continued so long as we hear from these friends at least annually. The efforts of the brethren to obtain new subscribers are appreciated, as also the action of some who subscribe for their friends, and others may like to co-operate along these lines. New names on our list have made up for those dropping off from one cause or another from time to time. Extra copies of the "Paper" are always available to pass on wherever there may be a receptive mind and heart, and our readers may also feel at liberty to forward lists of names and addresses where they would like the "People's Paper" sent free for a few months.

The quantity of free literature sent out has not been as great as in some past years; nevertheless, some thousands of tracts have been placed in the hands of the people, resulting, in some cases, of interest being found. The free literature is made available from the Tract Fund, which is supported by the brethren generally, so all who have a talent of time and desire to co-operate in this work may feel free to send for tracts to be used as wisely as possible in the Master's service. Undoubtedly it is far better to place a few tracts with the message, wisely, than to engage in wholesale distribution without knowing who receives them.

Coupons in suitable newspapers, offering free literature on various topics, have again been used throughout the year with profit; in fact, this method of reaching those who may still be longing for the glad message of truth has brought very good results over a number of years. Among the enquiries from this source, quite a few have appreciated deeply the Bible truths and continue in touch with us. The brethren in Adelaide have continued the use of coupons in their State, in addition to our efforts in Victoria, and other friends may like to co-operate similarly in their localities.

The financial assistance received towards the work from the brethren in all parts is shown by the Tract Fund Account. We are grateful for this help, which undoubtedly represents much sacrifice of the good things of this world, and which enables the Institute's work to continue by the Lord's providence. The expenses met are those that we feel have been incurred to best advantage, and a small balance is added to the previous credit, as a little standby for use in the service of our Master.

During the past year a pocket edition of the "Daily Heavenly Manna" has been published, and these books are apparently supplying a need amongst the brethren, both in this land and overseas. A further edition of the booklet, "Hell, Death, Spiritism," was also published early this year. Should any of the brethren have opportunities of doing colporteur work with such as the "Daily Heavenly Manna," "Divine Plan of the Ages," "Foregleams of the Golden Age" and "Some of the Parables," etc., they are invited to communicate with us.

It has been encouraging to know that we have the prayers of the brethren for guidance and blessing on the work, and ask for a continuance of same that all may be done to the praise and glory of our Father in heaven. In conclusion, we desire to express sincere Christian love to the Lord's people everywhere, and assure each and all of deep interest in and desire to assist to their highest welfare. "Let us consider one another to provoke unto love and to good works: Let us hold fast the profession of our faith without wavering; for He is faithful that promised."

TRACT FUND ACCOUNT.

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A Wonderful Promise of Jesus.

(Convention Address.)

"He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall he loved of My Father, and I will love him, and I will manifest Myself to him."—John 14:21.

The narratives of our Saviour's life, words and works are provided by four worthy evangelists. While being guided by the holy spirit to bring matters to their remembrance according to promise, yet each had their own personal ways of expression.

When we remember that John was peculiarly the "disciple whom Jesus loved" and seemed to be favoured by such tender nearness to his Lord, it is but natural that in his record of the acts and words of Jesus he should seem, perhaps, to reveal more really the sublimity of His manner, and of His doings and the graciousness of His words.

Neither the Apostle nor our Lord attempted any flowery language by which to work upon the feelings of the hearers, which method is so often used to-day by evangelists. They spoke in simple language to those who had ears to hear. They spoke in a direct way—not going round about the issue for "fear of man." Facts are clearly stated, conditions faced and logical conclusions demonstrated in such firmness, yet gentleness, as the occasions demanded.

How clear are the statements of our text. "He that hath my commandments and keepeth them, he it is that loveth Me: He that loveth Me shall be loved of My Father, and I will manifest Myself to him." Surely this is one of the most precious promises of God's Word. What more could be desired than that we have an assurance of God's love and of the love of our Lord Jesus. And evidence of this is here promised—"I will manifest Myself to him."

It depends upon ourselves whether we have this manifestation, for the promise is sure if the conditions are met. What joy, what peace such assurance brings; just to realise that “the Father Himself loveth us”; that His sheltering wings are over us, and underneath are the everlasting arms; that He careth for us. How it lightens our burdens of sorrow, our troubles, our cares and throws a sunshine gleam upon our path, for we know “that all things work together for good to them that love God, to the called according to His purpose.”

“Blessed are the people who have heard the joyful sound” that gives such refreshing streams in the desert and makes it possible to sing the songs of Zion in a strange land. And it rests with each one of us as to whether we are to have this fullness of joy and assurance. The condition is simply that we have and that we keep the commandments of Jesus. If we keep our part we are certain God will keep His part; we shall be “kept by the power of God unto salvation.” I Peter 1:5.

What are the commandments of Jesus? There are those who seem to think that every time the word “commandment” is used in the Bible it must refer to the Ten Commandments given to Israel at Sinai. This is quite a mistake. “The law came by Moses but grace and truth came by Jesus Christ.” The Law Covenant was given to Israel and is suitable for human beings in an endeavour to gain a standard of living worthy of eternal life on earth. Paul in Galatians 4 informs us that the Law was suitable for a house of servants, and it was therefore couched in such language as “thou shalt” and “thou shalt not.”

When Jesus came it was that He would select a very favoured class; “As many as received Him to them gave He the privilege to become sons of God.” Paul in Hebrews says, “Moses was faithful in all his house (as a house of servants) but Christ as a son over His own house (a house of sons whose house are we)” So it was that Jesus, in John (5:15), said, “Henceforth I call you not servants, for the servant knoweth not what his lord doeth.”

Again referring to Galatians 4, Paul says that those under the Law Covenant were prefigured by Abraham’s son Ishmael, the child of the bondwoman Hagar, i.e., the house of servants, those in Christ, the Israel of God, was typified by Isaac, the child of Sarah, the freewoman.

Jesus Himself contrasts the commandments of Moses with His own commandments or instructions in Matthew 23-24 and Luke 11:27-38. It is such instructions or commandments to which our Lord refers in our text, and they are fairly well comprehended in His words: “A new commandment give I unto you, that ye love one another; as I have loved you . . . By this shall all know that ye are my disciples if ye have love one to another.” John 13:34, 35. Also John 15:12, “That ye love one another as I have loved you.”

Thus the matter is before us. We have His commandments, i.e., we understand His will; are we keeping His commandments, are we living out His instructions? Do we love one another as Jesus has loved us? He so loved us that He gave Himself for us—He died for us,—bore our sins on the tree. He who was rich in glory with the Father left His glorious abode, became poor that we through His poverty might be made rich. He ransomed us that we might be brought to God and made sharers with Himself in His Kingdom—as His Bride—to be joint-heirs with Him in the glories and service of His throne.

That is a great love: one cannot conceive of a greater. We cannot do all that for one another, but we can have the same love that will seek to lay down our lives for the brethren. Jesus said, “Greater love hath no man than this, that a man lay down his life for his friends”; yet He demonstrated a greater love—a love like the Father’s love. “God commendeth His love toward us in that while we were yet sinners (enemies) Christ died for us.”

The Apostle, in 1 John 4:7-13, exhorts us to develop the same love as Jesus manifested, and says further, “Hereby perceive we the love of God (Christ) because He laid down His life for us and we ought to lay down our lives for the brethren.” 1 John 3:16. “And he that keepeth His commandments dwelleth in Him and He in him, and hereby we know that He abideth in us by the spirit which He hath given us.” 1 John 3:24. That is the spirit of love, willingness to sacrifice self for the good of other members in Christ and for the service of the truth, the proclaiming of the glad tidings of the kingdom.

Another of God’s commandments is mentioned in 1 John 3:23—“That we should believe on the name of His Son,” and “Blessed are they who do His commandments.” Another commandment of Jesus is in John 14:21—“If any man love Me, let Him follow Me.” The Law came by Moses, but grace and truth by Jesus Christ. The words and instructions of Jesus are more to us than the commands of the Law. We learn to love God because He has so manifested His love to us, and to love Jesus because He too first loved us and gave Himself for us. That spirit of love urges us to try and please Him, and to do God’s will—to do those things pleasing in His sight.

The Sermon on the Mount contains what we may term the will of Jesus for His followers—His instructions, His commandments or words of counsel for our guidance, and concludes (Matt. 23:1-27) warning us against false teachers who may be recognised by their fruits—their results. Not every one who says Lord, Lord, we have done this and that—great works according to their own estimation—will be recognised by the Lord; but he that heareth and doeth these sayings of His. He that heareth these sayings of the Lord and doeth them not, is likened to a foolish man who built his house without a proper foundation.

One cannot help feeling that there are many of this foolish class, many who have heard the message of the truth and the commands of Jesus: “Go ye and teach all nations, baptising them in the name of the Father and of the Son and of the holy spirit. Teaching them to observe all things whatsoever I have commanded you,” who have been unable to stand the time of trial. The winds and storms of false teachings, theories and fancies and vain imaginations have carried them away—they have lost the clear perception of the great Divine Plan, have become confused respecting the time of harvest—they know not the time of their visitation and fail to recognise the presence of the Lord of the harvest. They fail to hear the knock of the Lord at the door—deaf to His voice, they open not the door of their hearts

and fail then to enjoy the feast that has been prepared.

Our text intimates that it is no use professing to love the Lord unless we endeavour to keep His commandments. If we love God we will keep His commandments; if we love Christ we will keep His words, and we realise "His commandments are not grievous." If we love God, we will also love those who are begotten of God. Our love for Christ will involve our love to all whom He loves and for whom He especially those now called and chosen to be joint-heirs with Him in His throne.

Do we find difficulty in this matter? It is no doubt because of looking on the outward appearances. Let us do as the Lord did when choosing a king for Israel—try and see the heart, the new creature, the real will and intention. Where should we be if the Lord looked upon us by just outward appearances or even took our acts and faulty words into account? How glad we are that He is selecting the members in the anti-typical David class, as indicated when He chose David—"The Lord looketh on the heart." We cannot afford to judge by outward appearances. Some noble members in Christ have very peculiar make-ups and are apt to be misunderstood. We need patience to understand each other, to see the real desire the heart—then we will pay less attention to the rough exterior.

The promise of our text is: "He that loveth Me shall be loved of My Father and I will love him and will manifest Myself to him." Jesus requires a manifestation of our love to Him by our keeping His commandments, and promises then, to manifest Himself to us. This is indeed a wonderful promise. To realise its fulfilment will bring to us a power of realise its fulfilment will bring to us a power of way—to endure hardness as good soldiers of Jesus Christ, to hear the many trials which are sure to come and to suffer with Him that we may reign with Him. Here is the source of power to enable us to be overcomers.

To what extent are we fulfilling the conditions of this promise and enjoying this wonderful promised blessing? We have certainly the words of Jesus; are we keeping them, living them out? If so, we must have the manifestation promised. We have the experience of God's love (John 3:16 and Rom. 5:8), and we also realise the love of Jesus in that He died for our sins and is our advocate on high.

The first step in the Christian way could not be taken without appreciation of such love, drawing us away from the world and sin and bringing to us the opportunity of becoming a member in Christ. However, our Lord is here speaking of a further experience—"I will manifest Myself to him." What does manifest mean? Some seem to think that "manifestation" always means "appearance," but that is not so. This manifestation is not to the human eye but to the eye of faith the spiritual sight of the new creature. Likewise, when the Apostle in Romans 8: to speaks of "the manifestation of the sons of God," to the world in the Kingdom Age, he does not mean that the world of mankind will see the Church in glory, by human eyesight, but the work and effect of the reign of Christ (I-head and Body) will be manifest to all.

How does the Lord manifest Himself to us? John 14: 16, 17—"I will pray the Father and He will give you another comforter that he may abide with you for ever, even the spirit of truth, whom the world cannot receive because it seeth him not, but ye know him, for he dwelleth with you and shall be in you." It is, then, by the holy spirit in our hearts and enlightening our minds through the Word that the Lord manifests Himself to His people and has been with them throughout the age. Verse 26: "The comforter which is the holy spirit whom the Father will send in My name, he shall reach you all things and bring all things to your remembrance whatsoever I have said unto you.- How good it is to have this manifestation, this witness of God's spirit -ivith our spirit whereby we are assured that we are His. 'As many as are led by the spirit of God, they are the sons of God.'" (Rom. 8: 16) "Hereby we know that we that we dwell in Him and He in us, because He hath given us of His spirit." (1 John 4: ;3.)

So again, John says: "Hereby we know that we are of the truth and shall assure our hearts." (1 John 3: 19) That is, if we have that spirit of love deed and in truth, then we have the manifestation of Jesus in :the fact of having His spirit and in hearing much fruit. We cannot bear the fruits of the the spirit. unless we abide in the vine; so Christ is manifest in His people.

How happy the fellowship where Christ's sweet spirit pervades all heads and directs all thoughts and words and deeds

"O blessed they and greatly blessed,
Where Christ is Ruler and confessed;
O happy hearts and happy homes,
To whom this King of triumph comes

Mere we find fulfilment of the promise, "where two or three are gathered in My name, there am I in the midst." In this way the Lord has manifested Himself to His people in little companies, as well as to each personally.

"The more we develop the fruits of the spirit, the more assured we are of the indwelling of the Father and the Son in our hearts by the holy Jesus is thus manifestly in us, we have received of His spirit and need not for any one to tell us, for we all know it. "He that keepeth His commandments dwelleth in Him and He in him, and hereby we know that He abideth in us, by the spirit which He hath given us." John 3:24. Also John 15:7-12.

Redeemer come I open wide .my heart to Thee,
Here Lord abide ;
Let not Thy constant presence feel,
Thy grace and love in me reveal.

“I am with thee He hath said it,
In His truth and tender grace;
Sealed the promise grandly spoken
Of His love and faithfulness.”
F.R.H

By doing my own work, poor as it may seem to some,. I shall better fulfil God's end in making me what I am, and more truly glorify His Name, than it I were either going out of -my own sphere to do the work of another; or calling in another into my sphere to do my proper work for me. —Ruskin.

Correspondence.

Canada,
Berean Biblical Institute. March, 1935.
Dear Brethren,—

Greetings in His Name. Thanks for your letter with enclosure of various tracts. I just received the four leather “Manilas” last week. They are very nice and attractively bound, and are just the thing for slipping in the pocket when going to the testimony meetings.

Enclosed please find money order for which please send by return mail six copies of the leather-bound “Manilas.”

During the month of April we expect to have the visit of three travelling speakers, viz., Bros. L. F. Zink, J. J. Blackburn and Emil Herscher, so are looking forward to a feast of fat things, and realise also the Memorial comes on Tuesday, April 16th.

May the Lord bless you in your efforts to serve Him and His.

Yours by grace, B.H.C.

Canada,
Dear Brethren,— April 16th,. 1935.

Loving greetings in the name of our precious Redeemer. We want to thank you for your kindness in mailing us samples of your literature and which we have read with much enjoyment and refreshment. • We certainly appreciate the little pocket “Manna Books,” and we enjoyed the little paper, “The People’s Paper.”

Would you kindly mail me three more copies of the pocket edition of the “Heavenly Manna” in leather, and, in addition, I would like you to send me your little paper, “The People’s Paper,” for twelve months, and would he glad if you will kindly send this little paper for twelve months to the following dear brother, who is confined to his bed and has been for the past 15 years.

I am enclosing you herewith money order to cover; if this is not sufficient, kindly let me know. I wonder if you could also spare me a few more copies of your free literature, which would be greatly appreciated, as they are 5(0) handy and the message so clearly, yet concisely presented.

Thanking you for ‘Your kindness and praying that our Heavenly Father may bless you in your labours of love in His vineyard, and remembering you dear ones as we meet to celebrate our blessed Lord’s Memorial. With much Christian love, I am, by His kind favour,.

Your brother in Christ, P.H.

Dear Brother, Tasmania.

Warmest of loving greetings in the name of our Lord and Redeemer.

I am writing just to tell you how I appreciate the little paper and assure you that you are often in my prayers that the good Lord will bless you abundantly in the privilege you have of its production.

We are living in the time when “they will not endure sound doctrine,” except one here and there; yet is that sufficient reason to lower our standard of truth? To eliminate doctrine and controversial subjects is in effect to compromise the truth (by which alone we are sanctified), and to that extent following in the footsteps of modern Babylon, living peaceably with all men at any price, forgetting the “if possible.”

The Prophet of old said, “My people are destroyed through lack of knowledge,” and the Master: “This is life eternal to know Thee the only true God and Jesus Christ whom Thou hast sent.” Bro. Paul stated he had not shunned to declare all the counsel of God, saying he was not ashamed of the Gospel of Christ which was so controversial a subject at that time, that it was the cause of his persecution even unto death.

Possibly there never was a time when sound doctrine was more needed and controversial subjects, so called, dealt with, for they indeed do the shaking work.

Away back, our Lord at the end of His ministry gave out some deep truths and some walked with Him no more. it is good to see the little paper boldly upholding the truth and judiciously combining doctrine, exhortation and the subjects that have become controversial through lack of once for all being persuaded in their truth or error.

Will conclude now, dear brother, with Christian love to yourself and sister, and by. God’s grace may you, as Paul

admonished Timothy, "continue in the things thou hast learned and hast been assured of, knowing of whom thou hast learned them."

Your brother, by His grace, B.H.C.

New South Wales, 20/5/'35.

Dear Brother,

Your kind letters of the 9th and 15th inst. have arrived, for which many thanks.

I am glad and thankful, dear brother, for the assistance and encouragement you are giving me in the work I am attempting to do. I feel sure you are sympathetic and will be patient with me. It is not about myself I wish to speak, but about that which lies nearest to our hearts—our Master's service. I need guidance and help; I find have a lot to learn yet. You understand; you sympathise. My consecration vow is ever before me, and I wish it to become a yet greater spur in my life.

Now I find that my activities are divided under three heads—(1) Character development; (2) duty towards the brethren and my family (3) duty towards my fellow men. In my situation the two first headings must naturally take up the greatest part of my time; but about once every three weeks I find time to go out with the literature. I want to do this as effectively as possible and already I have had an idea, When I can engage anyone in conversation and I find interest I shall make it my business to look them up again with more literature. I have already one; it is the preacher I told you about. Anytime you have something interesting to send him, I think he will be pleased to receive it. I have come to the conclusion that it is not the amount of literature distributed that matters, but the manner in which this is done. The more earnest the effort, the surer the Lord's blessing.

With best Christian love and greetings,

I am, your brother by His grace, B.F..

"A Cup of Cold Water."

"The Lord of the Harvest walked forth one day,
Where the fields were white with the ripening wheat,
Where those He had sent in the early morn
Were reaping the grain in the noonday heat.
He had chosen a place for every one,
And bidden them work till the day was done.

"Apart from the others, with troubled voice,
Spake one who had gathered no golden grain:
'The Master hath given no work to me,
And my coming hither hath been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home.'

"He heard the complaint, and He called her name:
'Dear child, why standest thou idle here?
Go fill the cup from the hillside stream,
And bring it to those who are toiling near; I
will bless thy labour, and it shall be
Kept in remembrance as done for Me.'

" 'Twas a little service, but grateful hearts
Thanked God for the water so cold and clear;
Ann some who were fainting with thirst and heat,
Went forth with new strength to the work so dear;
And many a weary soul looked up,
Revived and cheered by the little cup."

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The Keeper and the Kept.

(Psa. 121. Convention Address).

AS we journey along the Christian way, what hills are there to which we shall lift our eyes? There are some hills we can look unto with profit, and especially one on which we must fix our eyes, not- only when we first turn to God, but we must never lose sight of it all along the way. Whom do you see upon that hill? There is One there who was lifted 'up upon that hill, as Moses lifted up -the serpent in the wilderness. A look at Him is the remedy for the sting of gin and death, "There is life in a look at the crucified One; yes, there is -life there for thee."

Upon that Hill of Calvary was slain "the Lamb of God- which taketh 'away the sin of the world." if our love should get : cool towards God or the brethren, then lift up your eyes 'to the Hill of Calvary. Think of His broken, pierced 'body, His agonizing cry, "My God, My God, why hast Thou forsaken Me." Listen to the bitter words of sarcasm from those who mocked Him, and let our hearts be filled with love and devotion. "Hereby perceive we love because He laid down His life for us, and we ought to lay down our lives for the brethren." 1 -John 3 : 16.

When Satan, the flesh, self-will or the world tells you not to -deny yourself so much, or to have your own way and will a little, just look again at -Calvary's Hill, and that special sacrifice, trial or suffering of yours will be as light afflictions in comparison -with Christ's sacrifice for you. Glory in nothing but the Cross of Christ, trust in nothing -else for your help, for the help of all mankind cometh from there.

But let us- look higher still ; the Psalmist says - hills. Can you see another -hill—another hill of sacrifice? - It is there where-the father of the faithful received his greatest blessing. It is believed that upon Mt. Moriah . Abraham. gave up his all—his Isaac to God. And it is true to say that we cannot "be filled with the fulness of God" (Eph.: 19) until we go to "Mt. Moriah,"- and there lay our all upon the altar of sacrifice. There is nothing to fear in giving our all, for see the Lord returns Isaac to his father.. We surrender all, He accepts it, but returns everything multiplied a hundred-fold. Our Lord says, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall receive an hundred-fold and shall inherit everlasting life." (Matt. 19 : 29).

There is still another hill; lift up your eyes to the Mount of Olives. It was there where Christ spoke His great prophecy of His Presence, the end. of the age and the coming Kingdom. The Mount of Olives would seem to be a symbol of the Kingdom of light, peace, joy and Divine blessings to come. In Zech. 14 : 4, we read that Jehovah's feet •shall stand upon this Mount in the latter days, "and it will cleave in the midst." Remember, then, that coming Kingdom for which all saints have looked. Our vision in these last days is much clearer, we see it will cleave in the midst representing the heavenly and earthly phases of the one Kingdom of God, for the help of all mankind.

Further, there is another hill—a mountain—which the Apostle says we are approaching, from whence cometh our help. "But ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels ; to -the general assembly and church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel . . . Wherefore, we receive a kingdom which cannot be shaken." Heb. 12:22-24, 28. Lift up your eyes, then, and also as the Master said, "Lift up your heads, for your redemption draweth nigh." "Our help cometh from the Lord." Although He may use various agencies and dispensations, yet we all see that Jehovah is the source of all things—He made heaven and earth, and is called the Saviour of all men, the Great Judge of all.

When we get a little knowledge of the heavens through those who have made the discovery of thousands and tens of thousands of vast planets much larger than our own earth, all moving with wonderful exactness (if one moved out of its appointed course, possibly this little earth of ours would be dashed to atoms), we marvel at the power of the Keeper of the heavens. Our help, then, cometh from the Lord, who made these and keeps them in their place.

But let us come down to earth ; there is nothing so common upon the face of the earth as a blade of grass, yet how wonderfully it is formed, with pores to breathe and receive the moisture, and Jesus takes our thoughts to it for the

very purpose of teaching us confidence in Him who is our Keeper. “Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith ?” Matt. 6: 30. The Scriptures inform us that He has prepared a seat in the heavens for those who do His will always, much rather than will He care for us, than the grass or many sparrows. “He will not suffer thy foot to be moved, He that keepeth Israel neither slumbers nor sleeps.”

Satan knows the Lord is the Keeper, most people know He is the Keeper, but only those who have given themselves to Him can say, “He is my Keeper,” as though there were no other sheep for the Shepherd’s care.

The love and care of our Keeper is clearly taught us in the 23rd Psalm. It is said that in Palestine the chief shepherd goes in front of the sheep and sometimes he has following behind two under-shepherds to care for any lame or weary and straying sheep and to carry the lambs. Now these two under shepherds are mentioned by name in this Psalm, 23. Do you know their names? Have they not often ministered to you? They are “goodness and mercy,” “goodness and mercy shall follow me all the days of my life.”

Have you felt faint or weary in following the steps of the Chief Shepherd? Then surely goodness has come to your aid—“I had fainted unless I had believed to see the goodness of the Lord in the land of the living.” Psa. 27 : 13. Have your feet ever slipped? Then you know that mercy has come to your aid. “Unless the Lord had been my help, my soul had quickly dwelt in silence. When I said, My foot slippeth; Thy mercy, O Lord, held me up.” Psa. 94: 17, 18. Surely, then, we would be in a bad way without the assistance of the angels, “goodness and mercy.” If we give ourselves to Him always, every moment, we shall find our Keeper a perfect Keeper, and we can confidently say, “I shall not be moved.”

Not only does He promise to keep us as a whole, but as individual portions also. “He will keep our soul” (Psa. 121: 7), i.e., the New Creature. Although we have this treasure in an earthen vessel, that which is begotten of Him, He will surely keep until the clay when He shall give it a body as it pleaseth Him.

“The peace of God shall keep your hearts,” Phil. 4: 7. From the heart proceeds all manner of evil, so our hearts especially need keeping. If we give Him our hearts, as He invites us—“My son, give Me thine heart and let thine eyes observe My ways”—He will surely keep it for Christ to reign there; He will keep or garrison and fill it with His spirit, and sin shall not have dominion over us, “Therefore, sanctify the Lord God in your hearts.” (1 Pet. 3 : 15).

If our Lord will keep the heart, then He will also keep the mind, the thoughts. Shall we not claim this promise and expect Him to bring every thought into captivity? But some one may say, I find it hard to keep my thoughts for Him ; well, give them up to Him, He will keep them for you. “Commit thy way unto the Lord and He shall bring it to pass.” “Set a watch, O Lord, before my mouth, keep the door of my lips.” Psa. 141: 2. This implies that the writer of this text had tried to keep his lips and could not do it himself. This is an important matter, then, to commit our lips to our Keeper, because by our words we shall be justified or condemned. Perhaps no member needs more careful, constant watching; it is the thoughts harboured, the evil, unbrotherly surmises indulged in, that finally must have an outlet, and what havoc the outflow causes—not so much to the accused (“For who shall harm you if you do that which is good”), but to the accuser, for such things undermine their peace, joy and progress, however much they might tell you they are increasing in these fruits.

If we follow that which is good, nothing can harm us (1 Pet. 3: 13), and this you can claim. In the light of this text, should an accusation be made against you it implies that the accuser has not been following or thinking that which is good, otherwise he would be able to say with us, If I am following that which is good, nothing that can be said or done against me can harm me. Therefore, let us commit the keeping of the door of our lips to the Keeper and have faith that He will keep them for His use, which is the building up of the Body of Christ in love and unity: Satan’s use for them is to sow discord among the brethren and disrupt the fellowship. This reminds us of “Christian,” in “Pilgrim’s Progress,” where two men, “Prejudice” and “Ill-will,” continually throw dirt up at him, but the dirt would not stick, it would soon fall off and his garment remained clean. Often, too, the mud cast at another acts like a boomerang and flies back.

Then, perhaps, someone is afraid to work or speak for Jesus for fear of saying something wrong, but give your lips to Him, then. He will use them or close them according to His will. No doubt you have noticed sometimes when you were about to say something that it was right on the tip of your tongue and just then it was kept back and how glad you were later that you did not say it. That is the Lord, as it were, putting His hand over your mouth. On the other hand, you have probably had occasion to make a defence for the truth, and how easily thoughts and Scripture texts came out of your lips; that is the Lord using your lips. Further, you may have sat long over a study at home and yet not come to any satisfactory meaning until you had assembled in fellowship, and suddenly while you were speaking, the right thought has come through you. See Matt. 10:19.

“He will keep the feet of His saints . . . for by strength shall no man prevail.” 1 Sam. 2: 9. He will secure the ground and establish their going that we may neither stumble in the way nor wander out of the way. It is only if we keep God’s way that He will keep our feet. “The steps of a good man are ordered by the Lord ; and he delighteth in His way. Though he fall he shall not be utterly cast down, for the Lord upholdeth him with His hand.” Psa. 37: 23, 24.

“He will hold thy hand.” Isa. 42: 6. Our hands too are consecrated to Him, and if we want them kept we must often ask ourselves, “What is that in thine hand?” Are your hands in the hand of the Keeper? If so, then say, “I will not let Thee go until Thou bless me.” But if they hold something that is earthly or cause offence by hindering us in the service of our Lord, then, as the Master said, “Cut it off.” Rather, let us give our hands into the Keeper’s hand, and He will lead, then we can well walk in the dark with God.

A father once had an occasion to visit a house at night, and took along with him his two little sons. The path leading up to the house was bordered with large trees, and as they entered the avenue the darkness became intense. The

father said to the boys, "You had better take my hands." One came at once and gave his hand; the other preferred independence. Soon there was a bump; he had run into a tree. The father offered his hand, but no, off he went again. Shortly there was a scramble and a cry; he had run up against a sharp stone. This time he quietly put his hand in his father's and walked along in silence. Presently, he said, "Father, can you see in the dark?" The answer was, "No, but I know every step of the way." Let us take the hand of the One who has gone every step of the way, then we shall avoid many self-made experiences with which often comes the delusion that we are suffering for Christ's sake and Christian principles. Along with this comes another delusion—we settle down and congratulate ourselves on our spiritual progress, especially so if we imagine we have been hurt by someone. Never mind so much about the little boy on the other side of his father; he may be smaller and weaker, but the father holds his hand, and is not that sufficient for our concern? These two delusions are really Satan's counterfeit for goodness and mercy; they are in reality spiritual pride and hardness. Beware of self-made experiences.

Where will the Keeper keep us? "I am with thee and will keep thee in all places whither thou goest." Gen. 28:15; Josh. 1: 5. How careless, i.e., free from care, we may be, then, for in whatever position God has placed us we may be sure of His keeping. The kept ones' position is that of trust, satisfied with His leading, His feeding and His protection. To know that we have given ourselves over to Him means we have perfect confidence that He can and will manage us and everything concerning us, then we can be without care.

Supposing you had deposited your money in a trustworthy bank, but after a few months you began to get anxious about it, until you could not rest, but must go and see the manager, finally going to him every day because you had imagined that the money was not really safe and that you would soon have to starve and be in rags, etc. Now, what would the manager of the bank think of you? Trusting God, as He said, in all places and with everything, then, is the common-sense way, and do we not do it continually every day with our fellowmen. We step in a railway car, motor or steamer with the utmost unconcern, trusting ourselves to the driver.

Our Part.

Of course, being kept by Him depends on our obedience. Israel's obedience to the law meant blessings, but disobedience brought disaster to themselves. We may say, therefore, that obedience is mainly a matter of self-interest. It is not so much a duty imposed upon us, but as a privilege offered for our highest, spiritual good.

No-matter how great the trial, how dark the perplexity, or how grievous the sin, yield it fully to the Keeper's management and He will straighten it out in His own time and way. "Be careful for nothing," covers the whole ground—the all places—are in, sorrows, perplexities, anxieties, friends, brothers, sisters, children, prosperity, health, business, past; future, height and depths. "Therefore, Wait -my 'soul upon the Lord." Let us not too hastily form 'our own plans and conclusions, nor despise His two angels, "goodness and mercy," saying this certain experience is not for our good, or that of others, and imagine we had better manage this affair ourselves right away. Neither let us exalt ourselves as being above instructions, "For who will harm you if you follow that which is gold?" So, "be not afraid of their terror." If we follow-the Good Shepherd and behind us follow 'goodness and mercy," and on either side are the walls of salvation (Psa. 23:6), how can we have any. terror of being defiled?

When does He keep us? "I, the Lord, do keep it . . . every moment . . . I will keep it night and day." Isa. 27.: 3; 58: 11. Not sometimes, but every moment, in the day and in the night, from this time forth, even for evermore.- "I will be as the dew of heaven" (Hosea. 14: 5), "then we shall grow as the lily." To be fully kept, we must be fully yielded to Him every moment; one moment of independence is. one moment of falling. "I will keep thee in the hour of temptation." Rev. 3:10.

- From what will He keep us? "From all evil," verse 7, of our Psalm. Also Psa. 91. If we are kept from, then we must be kept in something else. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." (Isa. 26: 3). "Therefore, let them that suffer according to the will of God commit the keeping of their souls to Him in well doing as unto a faithful Creator." 1 Pet. 4:19.

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

Convention News.

Easter Convention arranged by the Adelaide and Gawler Classes is once more in the past, and we are thankful to the Lord and to our Heavenly Father for the many evidences of love and care, and for the helpful fellowship enjoyed in company with some who are striving to walk in His steps and attain to His character-likeness. Those privileged to attend this Convention freely expressed their appreciation of the feast provided for our New Mind by the Giver of every good and perfect gift. Our Bible studies in 1 Tim. 6: 6-12; 1- Pet. 3: 8-17; Eph. 4:1-6; Prov. 3: 1-7; were very helpful indeed, and we trust that the many beautiful thoughts and loving exhortations from the various brethren will long remain with us, being received into good and honest hearts and bring forth fruitage to the glory Of God.

At the best attended meetings, those present numbered about forty, and the brethren seem to fully realise the need for the perfecting of ourselves in Christian character and grace, knowing that before very many years the Bride will be complete and the Kingdom of God established in the earth for the blessing of all mankind.

Our study in 1 Tim. 6: 6-12, gave us the lesson of contentment with the Lord's provision for us. Though a man should acquire great riches—all this world could offer—there would be no satisfaction, no contentment, unless Christ is enthroned in our hearts. The selfish desire for gain undermines good character, and it has been the means of causing some to err from the faith. The man of God must "flee" the love of selfish gain; and "follow after" righteousness—the foundation of all proper character, and then cultivate the various graces of meekness, patience, love, faith, etc. To gain the prize, we must strive for it; "fighting the good fight of faith," laying hold on eternal life—grasping it with both hands—keeping our calling well in view and allowing nothing to hinder us or turn us aside.

Our fellowship meeting on "What constitutes real humility?" gave us some good thoughts on this important subject. It is only when we realise our own smallness that we can rightly appreciate the beauty of the Lord's character of justice; wisdom, power and love. So we must walk with meekness and lowliness, and in reverence before God, because the reverence of the Lord is the beginning of wisdom. Another meeting of this kind on the "Advantages of waiting on the Lord," showed that courage and strength, wisdom and grace will be given to those who wait upon the Lord in prayer and in meditation upon His Word. This will not mean inactivity, but rather we must ponder the pathway before us, making straight paths for our feet; still doing with our might what our hands find to do while looking to Him for further counsel and guidance. The opportunity for expressing thanks and praise to God was freely used by the brethren and sisters in the praise and testimony meetings.

The addresses by the various brethren were much appreciated. The opening topic was, "A house of God's building," and some good thoughts were given along this line. Then we were reminded of the "necessity of prayer," a timely exhortation in these days when earthly things tend to crowd in upon our consecrated time. Again the value of building up a right kind of character was emphasised; "adding to self-control, patience"; while another brother spoke from Jer. 6:16. In his address on Psalm 121, "The Keeper and the Kept," our brother dwelt on the Lord's power and ability to keep His people and showed how we must trust Him fully, as a child does his parent. In the address, "Take My yoke upon you," it was shown how we each become united with our Lord in His yoke when we take the step of full consecration. He assists us individually and personally. No trouble of ours is too small for Him to notice, and we should ever draw near to Him in all our trials, realising His love and sympathy and willingness to help us in every time of need.

In his closing address, our brother spoke on the need of keeping our Lord's commandments. Jno. 14: 21. If we do this, it proves that we love the Lord, and then He will love us and manifest Himself to us. Have we the proof of our love for Him? Is Christ manifested to us? Our love for the Lord is shown by our love for His brethren—the members of His Body. We are to keep His words—allow them to dwell in us and we in Him. Jno. 15: 7-12.

Messages of love and goodwill from Classes in Victoria were gladly received, and it was a pleasure to have present with us some members from Classes at Melbourne and Digby, Vic. Our prayers go with these dear brethren as they return to their homes and various duties. We trust they will be richly blessed and strengthened in their Christian walk.

A pleasing feature of the Convention was the baptism service on the Saturday, when a brother and two sisters symbolised their consecration to be dead with Christ by immersion in the waters of baptism. We rejoice with our dear brethren that they have taken up their cross to follow Christ, and trust that they may each one find just the needed grace and strength to so run that they may obtain the heavenly prize.

Memorial Observances.

ON Tuesday evening, 16th April—the anniversary of the institution of the Memorial of our Lord's death—the majority of the brethren assembled together in the various little gatherings, or in the twos and threes in solemn remembrance of Christ, our Passover Lamb.

At the service in Melbourne, over twenty were in attendance, while some other dear members were prevented from being present on account of sickness. The prayers of the brethren, the hymns, and thoughts expressed, while bearing especially on the Lamb of God who taketh away the sin of the world, were also appreciative to our loving heavenly Father for all His goodness in bringing us to an understanding and rejoicing hope in the “so great salvation, enabling us to walk in the footsteps of our Master after full consecration “if so be that we suffer with Him, that we may be also glorified together.”

The following passages of Scripture were read for meditation:—Isa. 53; Matt. 26: 17-46, John 18: 28-40; 19: 1-19; and the “Christian Hymns” 322, 164 and 31 were sung. Following the short address, hymn 2 was sung, and the emblems were partaken of after blessing on both the bread and the cup. The closing hymn, 155, was sung with much feeling, and Memorial 1935, “in remembrance of Him,” was in the past, and by His grace we endeavour “to keep the feast” each day of the pilgrim way.

Burnie, Tasmania.

The little Burnie Class met together at 7.45 p.m. to celebrate our dear Lord’s Memorial Supper. We were seven in all, and the little room was the one at the rear of Bro. Grubbs store. We have always kept it on the evening of 14th of Nisan, our corresponding date being this year 16th April.

It was a blessed time, the words—”In remembrance of Me”—seemed to have an added significance as we see the day approaching and realise that soon, indeed, if faithful, we shall be drinking it anew with our present Lord in the Kingdom.

A glance at the dear ones partaking brings the thought, this may be the last time possibly, for the Kingdom seems even at the door. Our thoughts and prayers went out especially to those celebrating at the same time, the time that our Lord indirectly asked us to keep it when He said, “Do this in remembrance of- Me.” Our thought is that if He instituted it on a certain day and on no other could it be instituted, then the same date is equally important in its remembrance.

May all the Lord’s people feed and drink His precious body and shed blood until they, too, shall appear with Him in glory.

Digby, Victoria.

We at Digby celebrated the Memorial of our Lord’s death on Tuesday evening, the 16th. There were six of us in attendance (the brethren at Merino were prevented from joining with us), and each experienced and appreciated a very blessed time.

The solemnity of the occasion—as we review not only our Lord’s death, but our own. covenant to be broken with Him also—means more and more as the years go by, and our prayer was, and is, for the Lord’s sustaining grace and help that we may indeed be able, as the days go by, to “keep the feast.” Surely as the Lord is faithful who promised we will find that it will be according to our faith, as we, by His grace, keep ourselves in the attitude to -be profited by all the lessons and experiences He sees fit to come upon us.

Each of the brothers -took part in the service, and their prayers, while mindful of our own need, were not unmindful of the need of the Lord’s people everywhere. We sang hymns 7, 164, 118, 253 in “Christian Hymns,” and read the 26th of Matthew’s Gospel and the Apostle Paul’s account in 1 Cor. 11: 23-32.

The brother who had charge of the meeting decided that he could not put together more appropriate thoughts than those given us in April “P.P.,” so used them by way of a little address.

May each and all of the Lord’s people not only continually eat of that bread—appropriating to ourselves the merit of our Lord’s pure life—but also be ready and willing to drink of His cup, appreciating the privilege of suffering now, in order to be made meet to share the joys of His future glory.

Sydney, N.S.W.

The various brethren that came together at Rawson Chambers to celebrate the Memorial on this occasion were very thankful for another privilege granted by our heavenly Father. Although a very solemn occasion, it is to the Lord’s people an enjoyable one if they participate in the right spirit.

Our number on this occasion was twenty-five, and the members came from all points of the compass—some, fairly long distances. We were pleased to see in our midst a Brother that had not met with us for some years past, also some elderly brethren came in cars, so desirous were they to be present at this year’s Memorial.

Our thoughts and prayers were with those of like precious faith, those in Classes, and the few scattered here and there in their several homes.

Another little assembly of four members is reported from Sydney. Ailments so often prevent travel even on such special occasions, and the Lord surely adds His rich blessing wherever His people “remember” Him, and worship in spirit and in truth.

Here, O my Lord! I see Thee face • to face;
Here faith can touch and handle things unseen;
Here would I grasp with firmer hand Thy grace,
And all my weariness upon Thee lean.

Here would I feed upon the Bread of God;
Here drink with Thee the royal Wine of Heaven;

Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven.

I have no help but Thine the righteousness;
Another arm save Thine to lean upon;
It is enough, my Lord, enough indeed;
My strength is in Thy might, Thy might alone.

Mine is the sin, but Thine the righteousness;
Mine is the guilt, but Thine the cleansing blood:
Here is my robe, my refuge, and my peace
Thy blood, Thy righteousness, O Lord, my God.

Too soon we rise; the symbols disappear;
The feast, though not the love is past and gone,
The Bread and Wine remove, but Thou art here—
Nearer than ever—still my Shield and Sun.

Feast after feast thus comes and passes by;
Yet passing, points to the glad feast above:
Giving sweet foretaste of the festal joy,
The Lamb's great bridal feast of bliss and love

Add to Self-Control, Patience.

(Convention Address).

ALL right-thinking people realise the value and necessity of self-control. It is one of the most important elements of good character. "He that ruleth his spirit is better than he that taketh a city" is the counsel of the Wise Man.

Self-control has to do with all our sentiments, thoughts, tastes, appetites, labours, pleasures, sorrows and hopes. It is that quality which governs and regulates the life and conduct along lines of justice, goodness, purity and truth. The Apostle tells us (2 Tim. 1: 7) that God has given us (consecrated believers) "the spirit of power (courage), and of love, and of a sound mind." It is this spirit of a sound mind—the wisdom from above—which directs and assists us to exercise self-control in every direction.

From the Word of God we learn more and more what His will is for us, and our development in self-control will depend largely upon the extent to which we yield our hearts, our wills to God's will as expressed in His Word. "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil." (Prov. 3:5, 7). Surely these are words of wisdom; and we think that if we as disciples in the school of Christ could always bear the thought of these verses in mind and allow the spirit of them to control our hearts, we would be spared many a heart-ache.

The spirit of a sound-mind teaches us to "be not wise in our own eyes." The Apostle Paul, in Rom. 12: 3, gives us some good advice along this line; he says:—"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith."

We need to get a proper, sober estimate of ourselves, and it is the spirit of a sound mind, the wisdom from above, that enables us to see that we have nothing of which to boast in ourselves. We have nothing but what we have received, and if we have received it, why should we glory as if we had not received it? (see 1 Cor. 4:7). How foolish we must seem in God's sight when we begin to think ourselves important. Let us guard against the evil influence of pride and self-conceit. God can use us only when we keep little in our own eyes, for His Word assures us: "He resisteth the proud and showeth favour to the humble." Let us then exercise self-control in suppressing the tendencies to pride and self-conceit; and let us ever seek to humble ourselves under His mighty hand. Humility is that quality which inclines men to serve others. Our Lord had the humble mind, and so He was ready to lay aside the glory of His pre-human condition as the mighty Logos, and become a man in order that He might pay the ransom-price which would secure our deliverance from the bondage of sin and death. What fine self-control the Master showed at all times. We do well to consider Him, because He is our Pattern as well as our Counsellor and Guide. For 30 years He was subject to His parents, waiting patiently until the time appointed for Him to commence His ministry. The secret of His success was that He was fully consecrated to do the will of the Father. Then after His baptism at Jordan He was filled with the holy spirit and manifested the Father's character of love and mercy in all His words and actions, even under the most trying circumstances. "When He was reviled He reviled not again; when He suffered He threatened not, but committed His cause to Him that judgeth righteously." (1 Pet. 2: 23).

In Hebrew 12: 3, the Apostle urges us to "consider Him that endured such contradiction of sinners against Himself,

lest ye be wearied and faint in your minds.” Christ is our example, and to carefully consider His course will greatly assist us in ruling our own spirit. We are to rule our mind, our natural impulses. This means that if a thought present itself to the mind, or if we feel a certain impulse, we should be quick to perceive the nature of the thought or impulse; and if it is not in harmony with the principles of righteousness, or with our covenant as children of God, we should at once resist it, seeking the Lord’s promised grace to help in every time of need. There is a grave danger of saying things, or of doing things, under a momentary impulse, that our heart, our consecrated judgment, would not approve; hence the necessity of bringing our thoughts and impulses into subjection. We are to consider, what would be the effect of my words or my actions upon another. Would it bring harm? Would it be an injury, or cause needless pain, for me to say or do this thing, or would it do good? By thus scrutinising himself, by thus taking himself in hand, and ruling his spirit, the child of God is showing his earnest desire of heart to be pleasing to the Lord and true to his covenant. And those who learn to rule their own spirit according to the will of the Father are the ones whom He will be pleased to make joint-heirs with His Son in the Kingdom.

In what way can a Christian cultivate this control of his own spirit? At first he has not the power to control himself in everything; but as he learns to exercise self-control in the little things, more and more doing what he can in this direction, in thought and word and deed, he will gain in strength of character. If we daily practise self-control, we shall gradually attain a strong character along this line, which will be of great advantage to us in our Christian warfare.

There is no place where the proof of our ability to rule our spirit is better shown than in our own home. With husband and wife, with parent and child, with brother and sister, this is an important matter: The battle with self is the greatest battle we have to fight; and the Word of God declares that “he that ruleth his own spirit is greater than he that taketh a city.” He is, greater because he has learned to exercise the will, the determination, of a true character in the right direction, in the direction of control of self.

Moral strength is much more to be desired than the greatest degree of physical strength or the keenest strategy. And it is only after we have conquered ourselves, and cast out the beam from our own eyes, and subdued anger and malice and strife in our own hearts, that we are able, by means of these severe battles with our own weaknesses, to assist the brethren, to assist our neighbours, to aid them—by our example—in overcoming their besetments and infirmities.

To rule one’s own spirit, disposition, implies a conflict similar in some respects to that of taking a city; for no matter where we begin, we find entrenched within us many armed and opposing powers. They have possession by heredity—they are there as the result of the fall. And if we have passed the days of youth they are the more strongly entrenched, and it requires the greater skill to rout them. But whether one has begun early or late, he that would succeed in ruling his Own spirit must “war a good warfare.” He must “fight the good fight of faith,” down to the very end of the present existence.

The ruling of one’s own spirit is by no means an easy task; and it cannot be done single-handed and alone. Consequently, the wise “general” will invoke all the assistance at his command, remembering the words of the Apostle, “We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against wicked spirits in high places.” (Eph. 6:12). These powers of the world, the flesh and the devil are closely allied, and therefore, he who plans for conquest and an established reign thereafter, must seek alliance with another and stronger power. This power is tendered to all who earnestly undertake this great work: It is none other than the almighty arm of our God, who says to those who accept His strength, “Greater is He that is with you--that is for you—than all they that be against you; gird yourselves like men, be strong, fear not.” (see 1 Jno. 4: 4; Isa. 35 : 4).

The Apostle Peter urges that we add to self-control, patience. The Scriptures everywhere represent patience as an important element of character. The meaning of the word “patience” in the text under consideration is cheerful, hopeful endurance or constancy. In every phase of human experience we can see the need for the exercise of this quality. To be just under present conditions, one must be patient, not rash; for it would be injurious to be impatient and severe with the unavoidable imperfections and weaknesses of our fellowmen. Therefore, the spirit of a sound mind demands that we be patient in dealing with fallen humanity. God Himself possesses this quality of patience and has long exercised it. In dealing with the world in the next age, the Church will need to have much patience, and under our present environments we need it constantly in order to develop a character pleasing to the Lord.

Patience is closely allied to love and mercy. If God was unloving, unmerciful, He would be without patience. In man’s present blemished, fallen condition, patience is sadly lacking. This Godlike quality, like all the other qualities of character inherent-in God and in all perfect beings created in ‘His likeness, has been largely obliterated in humanity by the fall of our first parents.

It will surely be profitable for us to cultivate carefully this; element of Christian character of which our Lord speaks in such high commendation, and without which, His Word assures us, our Character cannot be perfected. The Christian requires patient endurance to put on the whole armour of God, and to keep it securely buckled. We need it in dealing not only with others, but also with ourselves, with our own blemishes: We should always take into account the various circumstances and conditions surrounding ourselves and others. As we look around we see that the world is in a condition of blight, of sin. This knowledge should give us great sympathy with humanity, without which we would have but little patience. All of our brethren in Christ, like ourselves, are by nature members of this fallen human race. Therefore, we should have a great deal of patient endurance with the Lord’s people, as we would have them exercise this grace towards us.

As the quality of justice will always persist, so will the quality of patience, though not in the sense of patient endurance of evil. God patiently works out His own glorious designs, in perfect equipoise, of mind. At present, this

requires the exercise of patient endurance with evil, sinful conditions ; and in the ages of glory to come, God will, we believe, still work out His purposes in perfect patience.

But in the exercise of patience under present evil conditions, wisdom must have a voice. God has declared that in His wisdom the time will come when He will cease to -exercise patience toward the world. That is to say, He will no longer bear with the world in their present sinful imperfect condition. That time is now near at hand. The great time of trouble will sweep away the present order of things preparatory to the establishment of the Kingdom of God under the whole heavens. Then God will give men the fullest opportunity of coming into harmony with Himself and righteousness before He will deal with them summarily.

The time is coming when there will be no more sin. God will have a clean universe by and by. But He will first give everybody an opportunity to rise out of it if they will not avail themselves of the opportunity, then God's patience, long-suffering, will cease to be operative toward such. This will not mean that God's patience has ceased, but that its activity has ceased in that direction.

God's patience has arranged the thousand years of Messiah's reign for man's blessing, and His wisdom has decided that those thousand years will be sufficient for the elimination of evil. Whoever will not learn to live righteously under those favourable conditions would never learn, and it would not be the part of divine wisdom longer to exercise patience with such.

Likewise also, in our dealings with ourselves and others, there is a limit to the proper exercise of patience—long-suffering. We should not be patient with ourselves beyond a certain point. There are circumstances in which we would properly feel that we should have known better and should have done better than we did.

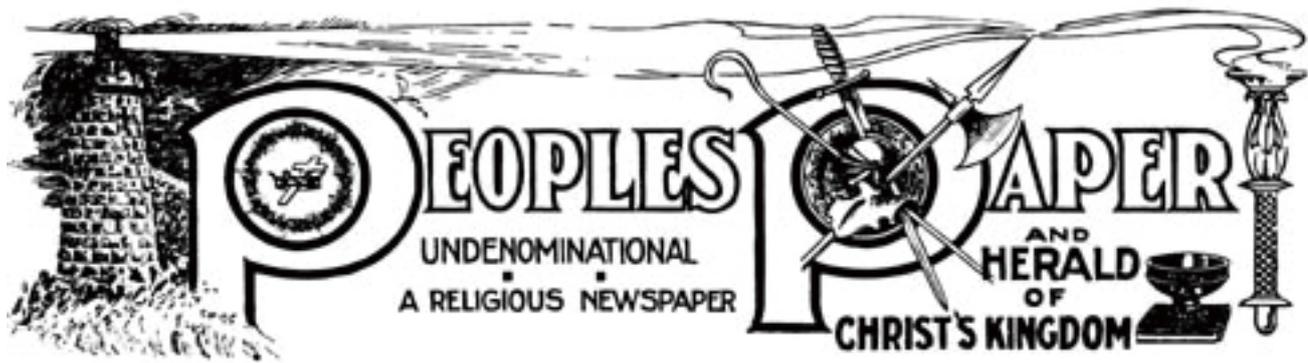
If a child of God realises that he has been derelict with himself, he should say, I will not be patient with myself any further. I will take myself in hand and conquer this weakness which I have permitted in a measure to assert itself to the weakening of my own character and probably to the discomfort and pain of others. I cannot do this in my own unaided strength, but by the grace of the Lord I am determined to overcome- in this matter.

Our ability and strength to patiently endure should increase as we progress in the narrow way. We should grow "strong in the Lord and in the power of His might." But we cannot develop this essential trait of character without trials—experiences intended to call for the exercise of cheerful endurance. So let us not think it strange if we are called upon to pass through protracted trials which make necessary the nerving of ourselves to bear. We can see a reason for the Lord's arrangement that we should have our trial as our Master had His—under an evil environment—that we might not only have all the necessary qualities of Christian character, but have them rooted, grounded, fixed, established.

How much we all need to hear the Master's words, "Watch and pray, lest ye enter into temptation." Let us hold fast to our blessed hope in Christ. Let us learn to wait patiently upon the Lord. He has promised never to leave us nor forsake us, and He is able to make all things work together for good to those who love Him. And God's promise is the foundation upon which all that we hope for, either of character or coming glory, is built. Let us prize this truth so that we will not compromise it in any sense or in any degree; let us not only hold the truth in the letter but in the spirit—in the love of it, because it is true as well as because it is beautiful and grand. And let us ever remember the importance of patient endurance, that we may not only cultivate the Christian graces, and practise them, but that we may take joyfully the trials, persecutions or difficulties which our Lord may see proper to permit to come upon us for our testing and for the development of this character which He explains to us is of paramount importance, and without which perfect love could neither be attained nor maintained.

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This One Thing I Do.

THE talented Apostle Paul gives his testimony as to the wisdom of shaking off our plans and arrangements and of relaxing efforts in various directions in order to concentrate our energies upon those things which we can best bring to perfection, saying, "This one thing I do." (Phil 3: 13). The Apostle's one business in life was to be, so far as he was able, acceptable to the Lord, personally, and to do with his 'might what he could to assist others into the -same condition.

In harmony with this, the thought seems to be that whatever the Apostle knew respecting other matters prominent in his day—customs of the Age, scientific questions, etc.—he would ignore. He would be a specialist. He would confine his thoughts, words and teachings along this one line; for he thought it was worthy. He had been at Corinth as an ambassador of Christ. He was not there to air his knowledge, but to tell the message of the Kingdom. He would make preaching the Gospel his one business, to accomplish which he felt that all of his knowledge and energy were too little.

The Apostle did not determine to ignore all of his knowledge without having a good reason, or purpose therefor. It was because he wished to concentrate all of his attention and influence upon one great subject. That subject was Jesus Christ, Jesus the Anointed; Jesus the Messiah was the main thought of all his preaching. He realised that the great Messiah was a part of the Divine Program which had been promised—the "Seed" which was to bless all the families of the earth; that Jesus was that great Messiah, and that all men should recognise Him, should flock to His standard.

But St. Paul would preach, not only that Jesus was the Messiah, but that He was the crucified Messiah, for he would not be ashamed of the Divine teaching. He would preach that God sent forth His Son; and that the Son had left the glory He had with the Father, had lived on the earth, and had "died, the Just for the unjust," for this very purpose—that He might manifest His obedience to the Divine arrangement. In thus preaching Christ and His crucifixion, the Apostle was not ignoring the fact that there was to be a Church; Jesus was the Anointed Head over His Body, the Church. In fact, in preaching Jesus the Anointed One, St. Paul was showing how the Divine Plan was being outworked under Divine supervision, and what the glorious results would be. To these things he had determined that all his time and attention should go.

How evident it is that to-day many ministers have lost something possessed by the Apostle, who thus recognised the importance of the Gospel of Christ! This loss very largely accounts for the various peculiar topics advertised for religious meetings; sometimes the topic is politics; sometimes temperance; sometimes national recovery, etc. The reason for this change from the old-time style of preaching is that during the Dark Ages the Gospel became perverted, misrepresented; and that now people are ashamed of what was formerly preached—"Be good and go to heaven; be bad and go to hell!" It is not a great message. We cannot wonder that an astute mind grasps the whole thing in a few minutes. We are rather glad, indeed, that ministers are ashamed to preach what their creeds profess, and that, therefore, their creeds must be kept in the background.

"Not Ashamed of the Gospel of Christ."

For us, however, who see the importance of the Gospel, the case is different. We know that this

Gospel of the Kingdom, of which the Apostle was not ashamed, teaches that the elect Church is, to be the Bride of Christ; that Messiah is to bless the whole world; that Jesus is the Messiah; that He was crucified, dead, buried, raised from the dead by His Father; that His crucifixion was a part of the great Divine Plan, and that without this very arrangement no salvation could be effected, either for the Church, or for the world in the future. Therefore, as the Apostle did, we are preaching Jesus, the Crucified One, who died for our sins, who rose again for our justification, and who, coming in glory with His Church, is the great Messiah, to bless the world through natural Israel.

Because we have found the Truth we, like St. Paul, feel constrained to preach nothing but this Message. The same truth that influenced Him should influence us. If, therefore, any of the brethren feel disposed to go out after the manner of Babylon and preach something else, here is the reproof—"Not . . . anything save Jesus Christ and Him crucified."

This is the only subject. St Paul would be as though he knew nothing else. This subject would be the one thing to which he would give his time and attention. Let it be so with us!

Beloved, as you value the glorious hope set before you, we beseech you that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (1 Tim. 4: 1-3); but that with fixedness of purpose you apply yourselves to the one thing to which you are called, and which as prospective heirs of Messiah's Kingdom you are privileged to do. Let us not forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions, and favoured with a clearer insight into the deep things of God, having been called out of our former darkness into His marvellous light. Thus separate from the world and from Christians who partake largely of the spirit of the world, what wonder if we find them all out of harmony with us, and either ignoring or opposing us!

We expect such opposition; and we know that 'it will continue until our course has been finished in death. If we endure hardness as good soldiers for the Truth's sake, no matter how that hardness may come, in our efforts to do the Lord's will and to advance the interests of His Kingdom, then we are presenting out bodies as living sacrifices in the Divine service. To be really in His service includes both the careful and continual study of God's Plan, and the imbibing of its spirit, leading to an enthusiastic zeal' for its accomplishment, and to activity to the extent of ability in its service, whatever the cost or sacrifice it may require.

If faithful in this service we have neither time nor disposition to give heed to other themes having no bearing on the one thing to which we have solemnly dedicated our lives. If we have consecrated all to God our time is not our own; and consequently we have none to spare for the investigation of theories built upon any other foundation than that laid down in the Bible. Nor have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless or even elevating in themselves, but which would be harmful and degrading to us if we allow them to occupy consecrated time and to divert our attention from the one thing we ought to be doing.

The Apostle warns us to "Shun profane and vain babblings; for they will increase unto more ungodliness"; but counsels, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth"; "Teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."—2 Tim. 2:16, 15; 1 Tim. 1: 3, 4.

How Narrow This Way!

Is not this a very narrow way? Yes, so narrow that our Lord foretold respecting it, "Strait (difficult) is the gate and narrow is the way which leadeth unto (the) life, and few there be that find it!" (Matt. 7: 14). It is so narrow that it is wide enough to admit only the Lord's Plan and those who are willing to discard all other plans, projects and questionings, and to devote themselves fully to its service; and who are quite willing to hear any reproach it may bring.

Are you endeavouring from day to day to vindicate the Divine character and to make known God's righteous ways? Are you diligently studying to make yourself thoroughly familiar with the Truth, so that you may indeed be a living epistle known and read of all men within the circle of your influence? Are you indeed a workman that need not be ashamed (2 Tim. 2: 15)? Are you of those who have really given themselves to the Lord, saying truthfully to Him :—

"Take myself—I will to be

Ever, only, all for Thee"?

If so, you are just narrow-minded enough to say, "This one thing I do; and • I make everything else bend to this one thing of showing forth God's praises and of helping others into His marvellous light; and to this end I cultivate and use what talents I possess as a wise steward of my Heavenly Father."

Dearly beloved, we impose neither vows nor bondage upon each other, but the call has its own limitations; the Master has directed us to teach all nations (for the Gospel is no longer confined to the Jewish nation), not astronomy nor geology nor any of the vain philosophies about which the world speculate, but—"Observe all things whatsoever I have commanded you."—Matt. 28 : 20.

This is what the Apostle Paul did. Hear him in his zeal for this one thing to which he had devoted his life: "And I, brethren, when I came unto you, came not with the excellency of speech or of wisdom, declaring unto you the mystery of God; for determined not to know anything among you save Jesus Christ and Him crucified. (I riveted your attention on this one thing! I kept this one thing continually before you.) . . . And my speech and my preaching were not with enticing words of man's wisdom, but' in demonstration of the Spirit and power (of the Truth), that your faith should not stand in the wisdom of men, but in the power of . . . Cor. 2:1-5,

St. Paul was an outspoken, uncompromising teacher. When he knew that he had the Truth, he spoke it with confidence, and boldly declared that everything contrary to it is false doctrine. He also taught believers that it was not only their privilege, but their duty to be established in the faith, to know on the evidence of God's Word, why they believed, and to be able to give to every man that inquired a reason for the hope that was in them.

Let it be so with us also. Each consecrated believer should ask himself, "How carefully have I studied that which I recognise as Divine Truth? How fully capable am I of handling the Sword of the Spirit?" Few indeed are those who can say they have fully digested and assimilated all they have received; and that they have let none of these things slip from memory; that they have so treasured it up in their hearts that it is their meditation by day and by night; that they have a ready answer—a "Thus saith the Lord"—for every man that asks them a reason for the hope that is in them, concerning any point of doctrine; that they can clearly and intelligently portray the Divine Plan, quote the Divine authority for each successive step of it, and, if need be, point out its place in the Divine system of types. To gain such

proficiency in the Word is the work of a lifetime.; but every day should see a closer approximation to that proficiency, and will if we are faithful students and faithful servants of the Truth.

If all the consecrated were thus busily engaged in putting on the armour of God, and in proving it by actual use in zealous endeavour to herald the Truth and to help others to stand, there would be no time left for even good temperance reform work, nor for work among the slums of the great cities, nor for the doctrine of healing, nor any such things. We have no consecrated time for these matters, which are only side issues and not harmful in themselves, except as they divert attention and consume time which has been consecrated to another and higher use. All these works will be effectually accomplished in the "Times of Restitution" (Acts 3: 19-22), now in the near future. Besides, there are others engaged in these works; we recognise and seek to accomplish the work set before us in the Divine Plan.

In all the history of the Church there has never been a time in which the great Adversary has been so active in diverting attention from the Truth by introducing unprofitable and irrelevant questions as at present. Just now, when the exaltation and glory of the Church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, Satan is resorting to every device in order to beguile them of their reward and to frustrate this feature of the Divine Plan.

But really to frustrate any part of the Divine Plan is impossible. God has purposed to take out from among men a "little flock," "a people for His name"; and such a company is assuredly being gathered. Yet whether all those now in the race for the prize will surely be of that company, is still an open question. Take heed, beloved, that no man take thy crown. (Rev. 3: 11). If any come short of their privileges and prove unworthy of the rich inheritance, there are others who will quickly fill their places.

Our observation of those consecrated ones who have permitted other themes than this "Gospel of the Kingdom" to engross time and attention, leads us to advise such to be very jealous in husbanding time and talent for the ministry of the Gospel, leaving all subjects outside of this, however interesting they may be, to those who prefer to devote time to them now; and to the future life for ourselves, when all knowledge shall be ours, We have invariably observed that those who, for any avoidable cause, have turned aside from the true and only Gospel, are quickly turned out of the way or greatly hindered in their course toward the "prize" of our "high calling."

May we, dear brethren, be able truthfully to express our position in the words of the Apostle: "This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"; "I determined not to know anything among you, save Jesus Christ, and Him crucified." —Phil. 3:13, 14; I Cor. 2:2.

"The Lord Thinketh on Me."

(Psalm xl., 17.)

Art Thou thinking of me

Yea, I know that Thy heart goeth forth to Thine own—

That thou thinkest of me as if my life alone,

O, my God, were of value to Thee.

Thou art thinking of me!

Ah!! shall I, on whom surely Thy love hath been set,

Shall I ever grow cold? Can I ever forget,

Though the earth claims about me may be

That Thou thinkest of me?—

Nay, Thy love and Thy thought, O my Father, shall call,

With a charm that is sweeter and dearer than all,

And my thought shall be drawn unto Thee.

—E.H.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 used, either in the correspondence or in the sermons reported.

A Cross Won the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

THE LORD'S SUPPER.

EACH year, as the Anniversary of our Lord's death recurs, the propriety of its commemoration is more and more impressed upon the Lord's true followers, as they particularly bring to mind the Master's own words at the institution of the Memorial, and such as written by the inspired Apostle—"Christ, our Passover, is sacrificed for us."

Various Scriptures clearly show that Jesus, "the Lamb of God," was the antitype of the Passover lamb, and that His death was as essential to the deliverance of "the Church of the first-born" from death, as was the death of the typical lamb to the first-born of Israel. Thus, led of the spirit, we come to the words and acts of Jesus at the last Passover, which He ate with His disciples.

Jesus knew the import of the Passover, but the disciples knew not. He was alone; none could sympathise, Mine could encourage Him. Even had He explained to the disciples they could not have understood or appreciated His explanation, because they were not yet begotten of the spirit. Nor could they be thus begotten until justified from Mantic sin—passed over, or reckoned free from sin, by virtue of the slain Lamb, whose shed blood ransomed them from the power of death.

Thus alone, treading the narrow way, 'which none before had trod, and in which He is our Forerunner and Leader, what wonder that His heart at times was exceedingly sorrowful, even unto death. 'When the hour had come, they sat down to eat the Passover, and Jesus said unto the disciples:— "With desire I have desired to eat this Passover with you before I suffer. I say, unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." (Luke 22 : 15, 16). Doubtless He longed to have them understand how it would begin to be fulfilled a little later on in that very day, by the slaying of the real lamb.

Probably one reason why He specially desired to eat this Passover with them was, that He there designed breaking the truth of its significance to them to the extent that they could receive it; for, "As they did eat, Jesus took bread, and blessed and brake it, and gave to them and said, Take (eat), this is My body." (Mark 14:22). "This is My body, which is given for you: This do in remembrance of Me." "And He took the cup and gave thanks and said, Take this and divide it among- yourselves . . . '17 his cup is the new covenant, in my blood, which is shed for you." Luke 22: 17-20.

We cannot doubt that the design of the Master was to call their minds from the typical lamb to Himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which He was about to fulfill. And the bread and wine were to be to them thereafter the elements which, as remembrancers of would take the place of the typical lamb. Thus considered, there is force in His words, "This do in remembrance of Me"—no longer kill a literal lamb in remembrance of a typical deliverance, but instead, use the bread and wine, representatives of My flesh and life, the basis of the real deliverance, the real passing over. Hence, let as many as receive Me and My words henceforth, "Do this in remembrance of Me."

The Import of the Emblems.

Of the bread, Jesus said :—"It is My flesh ;" that is, it represents His flesh, His humanity, which was broken or sacrificed for us. Unless He had sacrificed Himself for us, we could never have had a resurrection from death, to future life; as He said, "Except ye eat the flesh of the Son of man . . . ye have no life in you." John 6:53.

Not only was the breaking of Jesus' body thus to provide bread of life, of which if a man eat he shall never die, but it also opened the "narrow way" to life, and broke or unsealed and gave us access to the truth, as an aid to walk the narrow way, which leads to life. And thus we see that it was the breaking of Him who said, "I am the way, the truth, and the life, no man cometh unto the Father but by Me."

Hence, when we eat of the broken loaf, we should realise that had He not died—been broken for us—we should never have been able to come to the Father, but would have remained forever under the curse of Adamic sin and in the bondage of death.

Further, the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that Jesus was free from sin, a Lamb without spot or blemish, "holy, harmless, undefiled." Had Jesus been of Adamic stock, had He received the life principle in the usual way from an earthly father, He, too, would have been leavened, as are all other men, by Adamic sin; but His life came unblemished from a higher, heavenly nature, changed to earthly conditions, hence He is called the bread from heaven. John 6:41. Let us then appreciate the bread as pure, unleavened, and so let us eat of Him; eating and digesting truth, and especially this truth; appropriating by faith His righteousness to ourselves we realise Him as both the way and the life. -

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. shows that not only did the loaf represent Jesus, individually, but that after we have partaken thus of Him (after we have been justified by appropriating His righteousness), we may, by consecration, be associated with Him as parts of one loaf (one body) to be broken for, and in a like manner, to become food for the world (1 Cor. 10: 16). This same thought, of our privilege as justified believers to share now in the sufferings and death of Christ. and thus become joint-heirs with Him of future glories, and associates in the work of blessing and giving life to all the families of the earth, is expressed by the Apostle repeatedly and under various figures; but when he compares the church as a whole to the "one loaf" now being broken, it furnishes a striking and forcible illustration of our union and fellowship with our Head.

He says, "Because there is one loaf we, the many (persons) are one body; for we all partake of the one loaf." "The loaf which we break, is it not a participation of the body of the Anointed One?" 1 Cor. 10:16, 17.--Diaglott.

The wine represents the life given by Jesus, the sacrifice--the death. . "This is My blood (symbol of life given up in death) of the new covenant, shed for many for the remission of sins"; "Drink ye all of it."—Matt. 26 : 27, 28.

It is by the giving up of His life as a ransom for the life of the Adamic race, which sin had forfeited, that a right

to life comes to men. (Rom. 5: 18, iv). Jesus' shed blood was the "ransom for all," but His act of banding the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of His sufferings, or, as Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. I : 24). "The cup of blessing, for which we bless God, is it not a participation of the blood (shed blood—death) of the Anointed One?" (1 Cor. to: 16.—Diaglott). Would that all could realise the value of the cup, and could bless God for an opportunity of sharing it with Christ that we may be also glorified together.---Rom. 8 : 17.

Jesus attaches this significance to the cup elsewhere, indicating that it is the cup of sacrifice, the death of our humanity. For instance, when asked by two disciples a promise of future glory in His Throne, He answered them :— "Ye know not what ye ask; are ye able to drink of the cup that I shall drink of?" On their hearty avowal, He answered, "Ye shall indeed drink of my cup." Wine is also a symbol of joy and invigoration: so we share Jesus' joys in doing the Father's will now, and shall share also His glories, honor and immortality —when we drink it new with Him in the Kingdom.

Let us then, dear brethren, as we surround the table to commemorate our Lord's death, call to mind the deep significance- of the Memorial; and being invigorated with His life, and strengthened by the living bread, let us drink with Him into His death and be broken in feeding others. "For if we be dead with _Him we shall live with Him ; if we suffer we shall also reign with Tim. 2:11, 12.

"According to Thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.

Thy body, given for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember Thee.

When to the cross I turn mine eyes,
And rest on Calvary,
O, Lamb of God, my Sacrifice,
I will remember Thee."

Memorial Service in Melbourne.

The Melbourne Class has arranged to assemble on Tuesday evening, 16th April (D.V.) to commemorate our Lord's death, this date being the anniversary of the institution of the Memorial.

The service is to be held at 7.45 p.m. in the usual meeting rooms at "Towler House," 18 Queen St. (near Flinders St.), Melbourne. All consecrated followers of Christ will be welcome at this service, "in remembrance of Flint."

Easter convention.

The Adelaide brethren have arrangements well advanced for their Convention to be held throughout the Easter season, front Good Friday to Easter Monday. The first three days of Convention are to be held (D. V.) the usual meeting rooms, at Stott's Building, Flinders St., Adelaide, with Easter Monday to be spent at Gawler.

All able to attend and partake of the spiritual good things at the gatherings, will be very welcome.

The Memorial Service in Adelaide has been arranged for Thursday evening, 18th April.

Further particulars and programmes may be obtained from Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide.

Jews Return to Palestine.

Engineer Sees Progress.

BRISBANE—The prophecy that the Jews would return to Palestine was being fulfilled, as they now numbered 250,000, while the Arab population, Christian and Moslem, totalled 700,000, said Major C. V. Quinlan, a civil engineer, who has returned to his native Queensland in the Orsova after having spent three years in Palestine.

Major Quinlan investigated Palestine's water resources and surveyed the route of the pipeline now under construction for Jerusalem's £400,000 water supply. The pipeline is 40 miles long, and extends from Jaffa on the coast to the ancient capital.

He considers that Palestine had a wonderful future. Tel Aviv, the only all-Jewish city in the world, was only 12 years old, but it had a population of 110,000.

Splendid bitumen roads were being constructed, and a bus service linked important centres. Trams were unknown. Southern Palestine, including Gaza and Beersheba, should support a population of a million.

THE MYSTERY OF THE KINGDOM,

THE salvation open at the present time has been obtainable only through faith, and faith is dependent upon a measure of knowledge, or revelation, and this knowledge, or revelation, came to us from God, for said St. Peter, "Holy men of old spoke and wrote as they were moved by the holy spirit." God in this Age is calling a class possessed of ears of appreciation for His Message. These are mainly the weary and heavy laden and sin-sick, chiefly the poor of this world, rich in faith.

It is not enough that they hear the Message, not enough that additionally they accept it, turn from sin and consecrate their lives to God and His service and be accepted of Him, through the merit of Jesus, and be begotten of the holy spirit. From that moment they may be said to be saved and to have everlasting life, if they follow a certain course. That course includes a continual study of the Divine instructions and promises and the exercise of faith and prayer, and obedience and trust, even unto the end.

The point of this lesson is to show the importance of having the right kind of spiritual food, and of using it and not allowing the new nature to become choked by earthly hopes, aims or ambitions. Such as thus overcome will be inheritors with Jesus of His glorious Messianic Kingdom of a thousand years, which is to bless Israel and, through Israel, all the families of the earth.

Jesus gave the parable of the • Sower of the "good seed," some of which fell by the wayside, and was devoured by the fowls ; some fell on rocky ground where it had no depth of earth, and brought forth no fruitage; some amongst thorns, which choked it ; some into the good ground, which yielded thirty fold, sixty fold and one hundred fold. The disciples were perplexed and unable to understand it and inquired of the Great Teacher its meaning.

His answer was that He was quite willing that they should understand the parable, and that it related to the Kingdom of God, but it was not to be understood by outsiders. He explained that it was for this reason that He always spoke in parables, so that the general public might see and hear and not understand, because the masses even of the Jews were not in a heart condition to understand and be profited by these lessons respecting the Kingdom. Only such persons as desired to become members of the Kingdom class and were also willing to undertake the stringent conditions of the "narrow way"—only such were to fully and clearly understand the parables of the Kingdom. This is in harmony with all of God's dealings in the present time. We read again, "None of the wicked shall understand, but the wise (toward God) shall understand." And again we read, "The secret of the fiord is with them that reverence Him, and He will show them His Covenant."

In Mark 4: 13, the Master indicates that this parable would serve as a general key to His followers for their interpretation of all His parables. "Seed" does not mean literal seed, "birds" do not mean birds, "thorns" do not mean thorns, etc. Proceeding, the Great Teacher expounded the parable as follows: (I) The seed that was sown represents the Word of God. More than this, it represents that particular element or feature of God's Word which relates to the Kingdom.

This is shown by St. Matthew's account of the same parable (Matt. 13: 19) : "When anyone heareth the Word (Message of the Kingdom), and understandeth it not, then cometh the Wicked One and catcheth away that which was sown in his heart. This is he that receiveth the seed by the wayside." Our lesson says that the Wicked One meant is Satan. Satan and his evil agents are therefore represented in the parable by "birds," and the lesson is that however much of the Gospel of the Kingdom we may read or hear preached, we lose the benefit of that which we do not understand.

Evidently, then, much of the Bible study and much of the religious reading is lost, because not understood. The secondary lesson is that one reason why the "good seed" does not enter into the understanding is that the heart is not in a receptive attitude. Like the wayside path, it is hard. Such hard hearts, selfish hearts, proud hearts, are of the kind which the Saviour does not wish to have understand His parables nor understand the glorious Kingdom Plan which they expound.

The seed sown in the stony place represents those who, when they hear the Message of the Kingdom, are delighted. They say, how good that sounds! What a grand time there will be when Messiah rules in righteousness to bless the world and lift up the poor, degraded members of Adam's family! And how great is the privilege of becoming members of the Bride of Christ, to be associated with Him in His glorious Kingdom work! But the class represented by the stony ground have little depth of character; they are merely emotional.

The "Seed," or Message of the Kingdom, which these heard with such delight at first, never matures in their hearts, because they are too shallow, too superficial in their love of righteousness. Below the surface those are hard hearts and selfish, and so, when they find that the good Seed of the Kingdom is unpopular and that it will bring them a certain amount of reproach •and contempt and perhaps persecution—then all their ardour fades out, their zeal is at an end. The Kingdom Message fails to produce in them the fruitage desired. The trouble was not with the Seed nor with the Sower, nor with the sun of persecution necessary for the ripening—the fault lay in the fact that their hearts were not right ; they were hard, stony.

The seed sown in the thorny ground represents those who have good hearts and have heard the Message of the Kingdom and appreciate it and rejoice in it, but their hearts are divided. They allow the cares of this life and the love of riches to have such a share of their heart's affections that the Kingdom Message does not have the opportunity to bring forth such fruitage as will be pleasing to the Lord.

Let us note carefully that these thorns do not, as some suggest, represent gambling devices, card parties, saloons and other places of ill-repute, nor secret sins and vices. None of those things should appeal to Christians at all. The

Master distinctly tells us that the thorns represent “the cares of this life and the deceitfulness of riches.” Thus every Christian man or woman who has received the Message of the Kingdom and has allowed the cares of this life and the deceitfulness of riches to choke and frustrate his prospects as respects the Kingdom is represented in this parable. Very nice people, hospitable, educated, etc., belong to this class of the parable represented by the thorny ground.

(4) According to the parable there will be three classes of believers who will attain the Kingdom—or we may say, they will all be one class in the sense that they will bring forth the one kind of fruitage and be acceptable to the Lord as joint-heirs in His Kingdom, but the differences between them will be in the amount of fruitage such yield—some thirty fold, some sixty fold and some a hundred fold.

The Lord does not explain the differences between these fruitages, but we may well understand that the amount of fruitage will be measured by the amount of love and zeal in the heart. The fully appreciative and the fully loving will be the most energetic to know and to do the Master’s will., and they will bring forth the largest fruitage—a hundred fold—and they, too, will have the chief places in the Kingdom.

St. Paul declares that as star -differs from star in glory, so it will be with those who attain unto the First Resurrection—all will come forth glorious, but some will blaze with a more resplendent brilliancy, because of their great zeal, and therefore their great likeness to their Redeemer and Lord. Jesus likewise mentions the distinctions amongst those who will sit with Him in His Throne, He assured James and John that, if they were willing to drink of His cup and be baptised into His death, they should surely sit with Him in His Throne; but as to whether or not they would have the chief places of honour and distinction was not for Him to say. Those places will be given according to the Father’s determination; that is to say, according to principles of justice, of merit.

Those will have the places of honour next to the Redeemer, who, in this life, will manifest to God the greatest harmony with His character, in their zeal, their love for God, the Truth and the brethren.

We are not to understand that those people represented by the thorny ground and the wayside will suffer eternal torments because of their unfaithfulness in respect of the Kingdom, nor are we to understand that others, who do not hear about the Kingdom in the present life at all, will on this account suffer eternal torment. They- will all, however, lose the grand privilege and glorious blessing of participating in the Kingdom, whatever they may obtain under the restitution blessings which that Kingdom will inaugurate for the blessing of mankind in general.

Immortality and Incorruption.

THE following from a reliable source should be of general interest to our readers:

The Greek word *Aphtharsia* is rendered immortality in Rom. 2: 7 and 2 Tim. 1: 10; sincerity in Eph. 6:24, and Tit. 2:7; and Incorruption in 1 Cor. 15: 42, 50, 53, 54.

The Greek word *Aphthartos* is rendered immortal in 1 Tim. 1:17; incorruptible in Rom. 1:23; incorruptible in 1 Cor. 9:25, and 15: 52, and 1 Pet. 1:4, 23; and not corruptible in I Pet. 3: 4. These are the only occurrences of this word—(*Aphtharsia* is from *Aphthartos*).

The Greek word *Athanasia* is translated immortality but three times--1 Cor. 15: 15, 54, and 1 Tim. 6: 16. Both these words are given the sense of immortal, by lexicographers. Liddell and Scott, standard authorities, give it thus. Plutarch uses *Aphthartos* as incorruptible, immortal. And it seems to be the exact word corresponding to our words, incorruptible (not liable to corrupt or to be corrupted), and immortal (not mortal—not subject or liable to death).

Athanasia, while it is properly translated immortal, according to usage, does not so much have the sense of not liable to die, as that of unchangeability. Hence, *Aphthartos* is the word which most closely corresponds to our word immortal, i.e., not mortal, not perishable, not corruptible. This is shown by the relationship between corruptible and incorruption in 1 Cor. 15: 53, and 54, which, in the Greek, as in the English, stand related, of the same root, the Greek being *Phthartos* and *Aphthartos*. Not so, however, the words mortal and immortal in the same verses. In the English, these words are closely related, but the Greek uses words totally distinct and not related—*Thnestos* and *Athanasia*, the sense being, “This mortal (dying condition) shall put on (or assume) immortality.” (A lasting or unchangeable condition).

So, then, the attempt of some to make out that incorruptible refers to one state, and immortality to another, is without foundation and probably the result of lack of thoroughness in the examination of the subject. Prof. Young, Liddell and Scott, and all translators are right in using the two English words immortal and incorruptible interchangeably. As above suggested, however, we would have preferred it had *Athanasia* been translated unchangeability in the three cases where it occurs, although our word immortality covers the idea of unchangeability.

With this change, 1 Cor. 15: 52-54 would read thus:—”The (special) dead (i.e., the saints) will be raised incorruptible (i.e., immortal, not liable to corrupt, decay; or perish) and we (of the same special class) shall be changed. For of necessity this corruptible (perishable condition) must be invested with incorruptibility (imperishable quality) and this mortal (dying condition) must be invested with immortality (unchangeability).” And when this corruptible (perishable condition) shall be invested with incorruptibility (imperishable quality) and this mortal (dying condition) shall be clothed with unchangeability (immortality) then will that prophetic promise be fulfilled (which says) “Death will be swallowed up in victory.” That is to say, when this special class, the dead and we, the overcomers, the saints, are changed to undying changeless conditions, then will that prophecy of Isaiah 25:8 begin to be fulfilled to the world—the Millennial work of abolishing death and restoring life will then go on successfully.

The Days of These Kings.

THE Melbourne daily "Herald," of early last month, in reporting the abduction of the King of Siam, gave the list below of sovereigns who have vacated their thrones over the past thirty years.

While we, as the Lord's people, are far from advocating and desiring to bring about the overthrow of the kingdoms of this world, the Scriptures clearly indicate that this must surely come to pass, when, in God's due time, this "present evil world" passes away, as "the elements melt with fervent heat." 2 Pet. 3: to.

It would seem to be the Lord's design to permit mankind to try every form of government to see if they can bring in happiness and goodwill upon the earth. After all man's efforts have failed in great distress and disaster, God's Word assures us that Christ's Kingdom will bring order and blessing- out of chaos and ruin for "all the families of the earth." "We, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. 3:13.

As we look back over the past three decades, and especially since the Great War, the events in every land have surely confirmed our faith and understanding of Bible prophecy. While in the world at large "men's hearts are failing them for fear, and for looking after those things which are coming on the earth" how favoured is the position of the Lord's people, who rejoice in and desire only His will to be done in all things. "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2:44. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh And take heed to yourselves, lest, at any time, your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come upon you unawares . . . 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 21:28, 34, 36.

19 Thrones Vacated.

"Since 1900 there has been a long list of Royal casualties. Following are the sovereigns who were deposed or who abdicated:

Abdul Aziz, Sultan of Morocco	1903
Abdul Hamid, Sultan of Turkey	1909
Manuel, King of Portugal1910
Pu-Yi, Emperor of China1912
Abbas II, Khedive of Egypt	1914
Nicholas IT., Czar of Russia	1917
William II., German Emperor	1918
Ludwig HI., King of Bavaria	• 1918
Frederick Augustus III., King of Saxony	1918
William II., King of Wurttemberg .. .	• 19(8
Charles, Emperor of Austria-Hungary ..	1918
Ferdinand, King of Bulgaria	- 1918
Nicholas, King of Montenegro	• 1918
Constantine, King of Greece	• 1917
Abdul Mejid, Sultan of Turkey	• 1923
George TT., King of Greece	• 1923
Ahmct Mirza, Shah of Persia	• 1925
Amanullah, King of Afghanistan .. .	1929
Alfonso XIII, King of Spain	1931

"In Rumania, while the monarchy has not fallen, changes have been made. King Carol, caught in-the toils of extra-matrimonial troubles, abdicated, and was succeeded by his son, Michael, In, 1931 Carol was called back to the throne, and King Michael was deposed.

"Pu-Yi is now Emperor Kang-teh of Manchoukuo."

"Daily. Heavenly Manna."

The price of the leather bound pocket edition of "Daily Heavenly Manna" will, in future, be 2/6 per copy (60 cents) instead of 2/9. We are pleased this is now possible on account of the extra number required, and these leather "Manna" may now be had .with either red or mottled edges.

The same book in black or green cloth binding is priced at 1/9 per copy (36 cents). Reduced price on three or more copies, either leather or cloth.

Bibles.

The following varieties of Bibles are now in stock, and prices mentioned include postage cost to any address:— Bible Students' Edition, Cambridge, India paper, Minion type, with Berean Manual 15/6 Oxford Concordance Bible, India paper, Brevier type (the largest type used in Concordance Bibles), good bind-

Oxford Concordance Bible, India paper, Emerald type, Persian Morocco, Silk sewed (a fine Bible, just to hand) 19/6

Oxford Reference Bible, India paper, Brevier type, Thumb index, good binding .. 22/-Oxford Reference Bible,

Minion type, well bound .. 15/9 Oxford Palestine Pictorial Bible, 116 Engravings and coloured pictures, references, Emerald type, good bind-

Oxford Reference Bible, Emerald type, good binding, Oxford Reference Bible, Brevier type; a good useful
Others at lower prices are also available, and special Bibles can be procured as desired.

“Divine Plan of the Ages.”

Second-hand copies of this very fine study are on hand, and may be had either on loan, or from 6d. to 8d. per copy, plus postage (according to condition), by all who can use them.

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That He May Establish Your Hearts.

(1 Thes. 3; 12, 13). Convention Address. Continued from last issue.

The Object and Necessity for such Development.

THE Apostle in our text tells us why it is necessary that we progress. It is “to the end,” or with the object in view of our hearts being established, fixed, settled, rooted, grounded in holiness. It is not sufficient, from the Divine standpoint, that we learn something about love, and have the feeling of love thrilling our hearts, and that generous emotions shall occasionally be ours; what the Lord seeks is a “peculiar people,” “a royal priesthood,” thoroughly established, firmly fixed in love for righteousness—so that all unrighteousness, all sin, all injustice, would be an abomination to them. Not only will they not love iniquity, but, as the Scriptures declare, they will hate iniquity. And whoever truly loves righteousness must in the same proportion hate iniquity. But this is only the result of fixed character, and time and experience and many lessons from the Word of God, and from the book of experience, are necessary before character becomes so settled, so crystallised, that it is fixed and unwavering in its loyalty to righteousness. It is for this reason that the Lord has hedged up the way of His people during this Gospel Age, and made the way of life, the way to the Kingdom, a “narrow” one, full of difficulties, full of trials, which thereby become tests, and sift out those who do not develop the character which the Lord approves, and for which He promises a share with Christ in His Kingdom.

But some may say, if the standard of character is so high as to be unblamable before God, who is perfect, how can I ever hope to attain it? And so all of us might say, if the perfect standard were a standard for the flesh; for all of us have learned, as did the Apostle, that “In my flesh dwelleth no good (perfect) thing”; and we have the inspired Word for it that “There is none righteous; no, not one.” So, then, we may rest assured that God is not seeking to find in any a perfection of the flesh, and that if He should seek perfection in the flesh, He would not find it.

It is not such an unreasonable and impossible thing that the Apostle teaches, but something quite reasonable, viz., as he says, that our hearts may be established, fixed, in holiness before God our Father. Ah, yes! To have a heart (will—motive—intention) that is blameless, is a very different thing from having flesh that is blameless. The heart, standing for the will, the intention, the desire represents the “New Creature.” The flesh stands for itself. In its imperfection and its 6000 years of degradation as the slave and servant of sin, the flesh has become so imperfect that it is impossible to have it serve the law of God perfectly; impossible to have it obey all the good desires of our consecrated hearts unblamably. It is the New Creature, the new mind, that must reach this stage of development,

where it will be unblamable before the Father. Not only is this a possible attainment, but we cannot conceive of any other condition being acceptable to God, in harmony with our calling. He has called us to be His Church, His Royal Priesthood, that He might fit and prepare us for the great work of blessing all the families of the earth as members of the Body of Christ, otherwise called the Bride, called to association with the Heavenly Bridegroom during His Millennial Kingdom. Surely, God could ask nothing less than that our hearts, our intentions, should be in accord with the principles of righteousness, and that these principles should control our daily lives to the extent of our ability ; and that thus we should seek to put away all filthiness of the flesh and of the spirit, and to perfect 'holiness in the reverence of' the Lord ! (2 Cor. 7:1). Anything less than this good desire and endeavour could not possibly be acceptable in the sight of God; without these we could not possibly be acceptable in His sight; without these we could not hope to be of the finally acceptable Elect Church.

But how reasonable is this arrangement! How gladly do we accept the Divine will! How earnestly we wish that every imperfection and blemish of the flesh were done with, that the testings of our new minds were accomplished in their full establishment in righteousness.. How we long to have our new bodies, promised to us in the First Resurrection—bodies in which the new mind can act perfectly, without hindrance, without restraint, and glorify God perfectly in every act and word, as well as in our hearts, intentions. This is acceptable to God. He counts it, through the merit of Christ, exactly as though we were absolutely perfect in word and in deed, since such a condition is the desire of our hearts, our wills; He is merely waiting until this character is fixed, permanent.

“That We may be Established—Fixed—in the presence of our Lord.”

We perceive that this lesson comes up to date, in the sense that while it has been applicable to the Lord's people all through this Gospel Age, it is specially applicable to us who are now living in the Harvest time, in the time of the Presence of the Son of Man. For mark the Apostle's words in our text, that all this development in the spirit of love is to the end that we may be established, fixed, “in the presence (parousia) of our Lord Jesus Christ, with all saints.” We are now living in this time of His presence, and it behoves us to inquire carefully of our hearts to what extent we are established in righteousness, in love for it, or to what extent our loyalty to righteousness is still unsettled—wavering.

The statement of the Prophet Malachi (ch. 3: 2-3) is full of significance. The meaning of this text we understand to be —”Who shall stand the test at the time of His appearing”? As, for instance, at the first advent, He came unto His own, the Jewish people; but they rejected Him and crucified Him. There were only a few who stood the test. John, the baptist, said, “He will thoroughly purge His floor and gather His wheat into His garner.” (Matt. 3:12). We understand this text to -be a reference to this work of purification.

Similarly, to-day, in this Harvest time, more fully than throughout the Age, there is a testing and trying and proving of the Lord's people. Who will stand the test to prove who are the people of God? The Lord is now determining who are the truly consecrated class. Like Gideon's little band these are now being chosen. The Prophet clearly intimates that there might be disappointment in connection with the much longed for Messenger or Mediator of the New Covenant, in whom the Jews so delighted and hoped. The declaration is that His Day will be a strenuous one: “Who shall stand when He appeareth?” “Who will abide. the Day of His coming (presence) ?” The intimation is that not many will abide, not many will stand—the majority will fall.

The reason is given. He will require such purity, such holiness, that few will. come -up to- His requirements. The tests He will impose will be like “fullers' soap,” which is the foe of every spot upon a garment white. His requirements will be like those of a refiner of silver--all the dross must

eliminated in a furnace hot enough to ensure its separation. The test will last a considerable time, for He will sit as a refiner sits, giving close inspection, that the heat be neither too great nor too little, the time neither too long nor too short.

We may be sure that all who (.10 not speedily come to the condition of establishment in righteousness will thus be tested, sifted, and, if found unfaithful, rejected; for the time for the completion the Body of Christ is at hand. The Apostle asks, “Who shall be able to stand?” This is the question, “Who shall be so thoroughly established in love that the trials and testings necessary to prove Him so will he passed successfully?” According to this we are not to wonder if various special trials are permitted now to come, thick and fast —trials which will test and prove our loyalty to the Lord and to the principles of love. Yet we are not to be discouraged with this thought of testing, but are to remember that He who began the good work in our hearts, began while we were yet sinners, by giving for us the great ransom price; that if He so loved us then, while we were yet sinners, much more does He love us now that we have accepted His grace, and are justified from all sin by faith in His blood, and are seeking to walk in His footsteps. And all who have this desire to receive the Lord's lessons, and to profit by them, and to become more and more copies of Jesus— all such have the assurance that it comes not by their strength, but by the Lord's strength ; and that if they submit themselves to Him, He will perfect in them His spirit of love and righteousness and holiness; that they may be “meet for the inheritance of the saints in light.”

(Concluded)

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

PEOPLES PAPER.

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The Indecision of the Modern Church.

I AM increasingly convinced," writes Dr. Lamont, "that the weakness of the modern Church is due to indecision towards Christ. It is intended to give Him the pre-eminence in all things, and, except here and there, it is not doing that.

"The Word of God to man is not taken seriously, and therefore it is heard faintly where it is heard at all. For the Cross will not tolerate the observer attitude towards itself, It demands the great decision. It calls the proud man from his pride, the learned from his learning, the rich man from his gold. It calls us all to discover that we are poor and ignorant sinners in the sight of God. We all needed Christ to die for us. I had rather be a shepherd on the moor or a charwoman at her washtub, if their hearts, as I have known them, are rejoicing in the light and love of their Lord, than be the most learned person on earth, if his mind be filled with a spiritual fog which he persistently emits to the darkening of souls around him. The spiritual air to-day is thick with smoke."

The above is quoted from the "Christian World." It is good to know that there are some still in the pulpits of Christendom who mourn for the sad condition to which the churches have fallen. The cross was the "stumbling block" to the fleshly house of Israel. The builders rejected that "stone" which is the chief corner-stone and the foundation stone of the Divine plan of salvation, It has become a stone of stumbling and rock of offence to both the houses of Israel, the fleshly house and the spiritual house or the Israel of God.

The Apostle Peter also indicated that faith in the precious blood of Christ would be lost by many, "There shall be false teachers among you who privily shall bring in damnable heresies even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of." 2 Pet. 2:1, 2.

Another minister, having returned to Canada from China and the far East, says, "The tragedy out there is that communism is breeding greater heroes than Christianity." Still another minister, writing from Canada, says, "Youth sees the greed, the cruelty, the injustice of the existing order, and it will not stand and wait until the Church of Christ makes up its mind what to do . . . our young men are dreaming dreams, but our old men have no vision to pass on to them . . . The Church of Christ is on trial at the bar of civilization."

But these facts have been evident now for many years. Christendom has been on trial; she has been found wanting—the verdict is written in Rev. 3: 15, 16. How true it is that the churches have no vision—they are blind respecting the great Divine plan, which is gradually working out. They rejected the message of present truth, because it did not come through their channel. As at the first advent, the message came quite apart from the Priests or Jewish leaders, so to-day the message proclaiming the end of the Age—the harvest—the presence of Christ and the new age of opportunity for the blessing of all the willing and obedient, has gone forth apart from the clerical class. How often does the Lord choose to use the weak and feeble instead of the highly esteemed. "Out of the mouths of babes and sucklings thou hast perfected praise." "I thank Thee, O Father, that Thou hast hid these things from the wise and prudent and revealed them unto babes."

Had Israel received Christ at His first advent, there would never have been the terrible calamity—the destruction of Jerusalem and if Christendom, nominal spiritual Israel, had received the message of present truth, so widely proclaimed for many years, the great catastrophe with which this present evil world (age) will end, might have been avoided. As it is, the blind are leading the blind, and falling more and more into the ditch of confusion and unbelief. One has said, "The crisis is upon us and even the Church of Christ is still committed to national loyalties, and within those loyalties to denominational preoccupations." "Weighed in the balances and found wanting." "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." Rev. 18 : 1-4.

Convention in Adelaide.

The Adelaide Class', members are arranging for the usual Easter Convention, to be held in that city again this year, D.V., Good Friday to Easter Monday being set fully apart.

A hearty invitation is extended to all able to attend this Convention, and the Adelaide friends would be pleased to hear as soon as possible from those who may find the way open to attend. Address Mrs. H. H. Bartel. 10 Forest Ave. East, Clarence Gardens, Adelaide, S.A.

The Passover Memorial.

For all who desire to celebrate the Memorial of our Lord's death on its anniversary, Tuesday, 16th April, after sunset would be the correct time this year.

Conscience Void of Offence.

(Convention Address)

"Herein do I exercise my self to have always a conscience void of offence toward God and men." Acts 24:16.

WE could not have the working principle of a Christian expressed in a clearer or more concise form than that in our text. It goes right down to the foundation of a man, for the conscience is that faculty or principle within which the character of our thoughts, words and actions are decided, whether for right or wrong. If this part of a man is right, then the whole relationship of that man with his fellow-men will be right.

Right or righteousness consists of justice and truth, and when these principles prevail there is peace and harmony.

This was the law—"Love thy neighbour as thyself"—do unto him all things that you would he should do unto you. This will produce deep and lasting friendship, happy associations, good relationships of real value and joy, and build up solid character. This is the relationship that should exist among mankind; a purpose which is worthy of our best efforts. It means discipline—the training of the faculties—also alertness and watchfulness, a mind and heart ever willing to search for and learn the truth, regarding life as something above the gratification of fleshly desires.

Truth teaches that each individual has responsibilities and obligations, and each knows within himself whether or not, he is doing those duties conscientiously. Wilful neglect brings condemnation. God desires truth in the inward parts, a mind and will to be true to what righteousness requires. To evade or neglect duty will not keep the conscience void of offence. With continual exercise, conscientiousness will increase and develop. The knowledge of justice and truth will become clearer and deeper. There will be growth in grace and knowledge of Christ, and so the spirit and mind that was in Him will become manifest.

Some strong effort will be required to follow this way of life, for the Apostle was ever exhorting his hearers to be firm and steadfast, to not be weary in, well doing, but ever press on. He knew human nature well; and where it was likely to fail. A strong resolution is required, assisted by an equally strong faith in God, who will supply every need, according to His riches in glory. The Apostle met with difficulties and perplexities; in fact, his life was full of them, but he was not discouraged on that account—he rather rejoiced in them as affording opportunities for proving his faithfulness and the development of all the graces necessary in 'the character of a Christian. He met with difficulties in the churches, some of the members of which did not appreciate him, but preferred other leaders. He was not concerned on that account ; he took no offence, not allowing his dignity to be upset, but rather took a reasonable view of the matter. He had a duty to perform, he was the minister of Christ, and to him that came first. He saw the error ; it was his duty to point out the right, and in doing so he was true to his ministry of Christ, to the churches, and to himself. Had he allowed his feelings, his dignity to come first, his ministry and the churches would. have suffered.

What a beautiful example the Apostle has set. In such a case as this, there was a threefold duty ----to God, to the members of the church, and also to himself—and .in the faithful observance of. this duty he had the approval of his conscience. Here he exercised that charity that suffereth long' and is kind, that beareth all things, hopeth all things, en, dureth all things and never faileth. His viewpoint was not self or personal interests—his feelings and: dignity were all brought into subjection unto Christ. Having a deep knowledge of spiritual matters, he. knew the value of things regarded by many as important; he was willing to restrain himself ; in fact, regarded it as his duty to do so rather than become a stumbling block to his weaker brother.

When writing to the Corinthians concerning: meat offered to idols, he says, "Wherefore, if meat. make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to: offend." It might be thought that no such responsibility attached to anyone, the weak brother should look after himself. The Apostle, however,, recognised the power of example, and, where knowledge was lacking, example might be misinterpreted and evil result. Looking beneath the surface he saw the underlying principle—self-denial—in the interests of others. "The Son, of Man came not to be ministered unto, but to minister:" Service rendered brings its reward. "Inasmuch as ye have done it unto one of the least of My little ones, ye have done it unto Me."

Doing good is the work of every son of God. "Therefore, as ye have opportunity, 'do good unto all, but more especially unto them of the household' of faith.' " Acts of kindness are to be rendered where possible, and where such are not possible, then good will and good wishes may take their place -and so show forth the fruits of the spirit. Words and acts are outward evidences of the spirit within ; they are prompted' from within—truth in the inward parts. "A mind and heart in every thought renewed, and. full of love divine."

Being in truth, is being in harmony with God; in agreement with that which is right—true in heart and mind—a love for God and man, and a desire to do good to all, according to opportunity. The benefit is not only to him who receives the good, but also to the doer, inasmuch as it tends to cultivate kindness, goodwill, love, joy and peace. Who has not experienced the pleasure that comes from doing an act of kindness for others? The performing of those little acts of grace and courtesy, for which some are noted, have their effects upon the doer as well as the receiver. The Apostle says, "be kindly affectioned one towards the other."

Justice is a very necessary thing, without which there can be no approval of the conscience, but love and kindness goes further, and brings joy and peace to the heart and mind. It is giving more than the demands of justice, it is generosity, and is to be done heartily as unto the Lord. To the churches at Ephesus and Colosse, the Apostle wrote, "Children, obey your parents . . . Honour thy father and mother, which is the first commandment with promise." This is a natural duty, and only what is due to the parents ; fathers had their obligation in caring for their children, not provoking them to wrath, but bringing them up in the nurture and admonition of the Lord. To servants, he said, "Be obedient to them that are your masters., according to the flesh in singleness of your heart, as unto Christ; not with eyeservice as men—pleasers"—which, would be deceitful and deceptive and quite inconsistent in a servant of Christ—"Doing the will of. God from the heart." Adding as a special word of encouragement, "That whatsoever good thing any man doeth, the same shall he receive of the Lord whether be he bond or free."

The lot of the bond servant probably was hard, and, for them the Apostle felt it necessary to point out particularly that their service should be rendered in a good, hearty spirit. Unwillingness and discontent' cannot produce a peaceful heart and mind; indeed, they are not at all the outcome of the spirit of God; or the mind that was in Christ, whose servants they were. The Apostle did not remind them that their condition was an unjust one; it was permitted of the Lord, so he reminded them that by doing God's will they would receive the reward of the inheritance, "for ye serve the Lord Christ."

The masters were reminded that they also had obligations, their servants should be treated justly and, considerately, they themselves having a Master in heaven with whom there is no respect of persons.

“If ye be risen with Christ, seek those things which are above; set your affections on things above and not on things on the earth.” Here, affections mean love for, and attachment to. “Thou shalt love the Lord thy God with all thy strength, with all thy mind, and with all thy heart”—God shall be first. This, evidently, was the Apostle’s thought, and the admonition is good, We are surrounded by the material ; it is on every hand, engaging the greater part of our time, this being necessary for our existence, but on that account all our time and thoughts should not be absorbed. Natural things have their place and value, and are to be estimated and appreciated accordingly, as the gifts of God. In so doing, God is glorified. To the consecrated, it is but a step in the realm of thought, from the created to the Creator. God is not far from us, as we seek Him and the things that are above. What spiritual delight there is in knowing that progress is being made by trusting in God, abiding in Christ by fellowship with Him, and having the peace of God rule and reign in our hearts. This is for those who will seek it in faith, in spirit and in truth.

The Apostle had no earthly ties, no family, no, home, nothing to bind his affections to this earth. Here, he had no abiding city but sought one to come ; he laid up treasure in heaven, for, where a man’s treasure is, there will his heart be also. So, he counted all but loss and dross that he might gain the excellency of Christ—the high qualities, the virtue, the mind which was in Christ, who was his Lord and Master and Pattern in all things. The love of Christ constrained him, led him on and inspired him under all circumstances and conditions, enabling him to carry out his purpose. Behind his desire to maintain this pure state of conscience, there was a great and rich reward upon which his heart was fixed, and which was not to be gained, except at great sacrifice. The sacrifice of all that the world values and holds dear, is as loss and dross ; it vanishes and fades away as the grass of the field, when compared with the glory, honor and immortality promised the Apostle and also to those who likewise are prepared to sacrifice.

Amid all the trials and difficulties of life, there is nothing that should separate us from the love of Christ, or prevent us from maintaining a good conscience towards God and man. It rests entirely with ourselves, and resolution under the power of the Lord’s spirit is required to keep the natural tendencies in subjection and to prevent selfishness from obtruding itself. The rich promise is to him that overcometh. The word overcome is suggestive of conflict, and this must be continued to the end. The contention may be hard and difficult, but with the Apostle we may say, “I can do all thing through Christ, which strengtheneth me,” All sources from which he gained strength and inspiration are open to us, and, if availed of, we shall be able to say with him, at the close of life’s journey, “I have fought a good fight, I have kept the faith,” and look forward with the same hope to the crown of righteousness which the Lord has promised to those who love His appearing.

Question Box.

Question :---In regard to 1 Peter 4: 8, T-Tow does love in practice cover a multitude of sins?

Answer :--The connecting- verses show that while the Lord’s people are being judged according to the flesh, i.e., by their actual doings, by the world generally, they are, from God’s viewpoint, being judged according to the spirit, their intention, their real desire as new creatures. The earnest desire of these is to be holy, but they cannot act perfectly under present disabilities, so an advocate is provided, even Jesus Christ, the righteous. Our heavenly Father therefore views His consecrated children as though perfect through the merit of His dear Son. Our sins, through inherited weaknesses, are covered.

So, wherever the true love of the Lord prevails, and surely all who love God must love those be-gotten of God (1 John 4: 20, 21), that love “will cover a multitude of sins,” i.e., weaknesses, imperfections, awkwardnesses, and peculiarities in their brethren in Christ. Above all things, the Apostle urges, “have fervent love among yourselves”—seek more and more to look at others from God’s viewpoint, not according to the flesh but according to the spirit.

There are various degrees of inherited weaknesses in the Lord’s people in common with man-kind. A Christian may be more noble and just in character, either born or developed, than his brethren, and thus may discern unrighteousness in others, which other brethren do not recognise. What should be the attitude of the “more noble” - under such circumstances in applying the principle of the above Scripture? Have we not the answer to this in the example of our Lord. He was perfect and holy; and how the imperfections of His disciples, not to mention those of the fallen race around Him, must have jarred on His perfect heart and mind, had it not been for the spirit of the heavenly Father, the spirit of love, abiding in Him so fully. He said, “They that be whole need not a physician, but they that are sick,” so He ministered to the poor, the sick, the publicans and sinners.

So we may be sure that those who may be of more noble birth or attainment need the same spirit of love in their hearts, if they will be kept from viewing others less noble in any other light than that in which the Lord views them.

It is so easy to find fault when often the only unrighteousness in another is that which we all have to some extent— inherited weaknesses resulting in unintentional offences, all of which will pass away when “that which is perfect is come.” “The end of all things is at hand, be ye, therefore, sober, and watch unto prayer”—desiring more and more of the Lord’s spirit, which. “shall keep your hearts and minds in Christ Jesus.”

Question :—Should we forgive offences even when the offender shows no regrets and perhaps continues the offence?

Answer :—There is nothing in either Old or New Testament to indicate that God will pardon un-repentant sins, nor that He would expect us to express forgiveness of offences while the offender has no regrets.

It would seem that God longs to forgive and restore to favour all who will return and seek His pardoning grace, through the means He in His mercy has provided in Christ Jesus. We have this expressed in the prophet's words, "Why will ye die, O House of Israel. Have I any pleasure at all that the wicked should die, saith the Lord, and not that he should return from his ways and live?" Ezek. 18:31, 23.

If the sinner will not repent he must die, for "the soul that sinneth, it shall die." Ezek. 18:20. That is, the second death from which there is no recovery. God expects us to act similarly in regard to those who do us wrong. Our hearts must bear no malice, no hatred, no bitterness; we are to love even our enemies, and have pity and good-will towards those who have offended or done us wrong. It would, however, not be like God, nor right for us to act as though there had been no wrong, until there was some apparent sorrow for the wrong done. Then the whole matter must be put away, as the Lord has promised to cast all our sins behind His back and put them away as far as the east is from the west.

It is a miserable life that harbours ill-will and bitterness towards anyone. The hard heart that seems never able to get over some trifling or big offence is to be pitied. "So likewise shall my heavenly Father do unto you, if ye front your hearts forgive not every one his brother their trespasses." Matt. 18: 35.

On the other hand, if we were to treat one as though there was nothing wrong when there was, we would be hypocrites, and also do injury to the wrong doer by making him feel that he had done no harm when he had. Thus, he would learn no lesson, and quite likely continue in his 'evil course.

The above Scriptural course would be the only correct and proper way in connection with a real offence; all should be quite sure they do not imagine some wrong doing towards themselves, and so unnecessarily keep it in their hearts, where it would interfere with their own growth in grace and knowledge of the Lord. The Lord's directions in Matt. 18:15-17 should also be followed; if any matter is not big enough to take to- the one concerned, it is too small to think about.

God is Our Refuge and Strength.

(Psalm 46.)

(Convention Address)

IF we accept God as our refuge, what do we become? Nothing less than refugees and aliens fleeing away from the power of Satan and the pomp and vanity of this evil world. We abandon the life of sin and God is then indeed our refuge.

In fleshly Israel, God appointed that there should be seven cities of refuge, so that anyone committing a crime of homicide, or accidentally killing a person, could flee to one of these where his case could be heard, and if his crime was not one unto death, he would be given the chance to retrieve his past, but he was bound to live in the city of refuge till the death of the high priest, after which he would be free to go where he liked. It was the custom of the inhabitants of those cities to go out and meet a refugee and to help and intercede for him if he was in danger of being overtaken.

In this picture we can see the wonderful provision God made for fleshly Israel; what, then, is the provision His love and bounty has made for spiritual Israel, His house of sons? We trace the overwhelming love of God in that He has placed Himself as our refuge, and has promised to be our strength in every time of need, and according to the faith of the Christian this refuge becomes more real, more necessary, and more vital to our walk with God in this evil day. Could it be possible for us to have a greater refuge than God Himself, while here we are only refugees and aliens with no abiding city?

To true Christians everywhere—those who have made a covenant of sacrifice unto the Lord after seeking Him in the divinely appointed way—God has prepared another city of refuge and has set His messengers all along the lonely way to encourage and to assist any who may stumble or become lame or halt, and to comfort those that mourn and to cheer and hearten the ones whom the Adversary has been specially tempting and who are in sore distress. It is from the sweet influence of these divinely appointed messengers that we get the strength and courage to walk the narrow way. We note their patience and labor of love, we receive the blessedness of their sympathy and the strength of their example. If we look deep enough into their hearts -we see the development of that self-same character- of the Lord, and note that "they have been with Jesus and have learned of Him—they are developing the love and patience of Jesus by the things which they have suffered.

Everyone who has accepted God as his refuge must suffer - persecution, but by the eye of faith each are to "look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be broken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord shall be unto us a place of broad rivers and streams, no galley with oars shall go thereon, neither shall gallant ships pass thereby." While these words of the Prophet Isaiah would seem to apply to the earthly phase of God's kingdom (in which all God's people rejoice), the grandeur and beauty of the spiritual inheritance is what appeals most to all who have their hope "as an anchor of the soul . . . within the veil, whither the forerunner has for us entered, even Jesus."

God is the Christian's strength, and this privilege is not the property of one individual, but its power lies in the unity of all the members. God has so placed the members in the Body as has pleased Him, and every one is absolutely necessary for the strength and life of another member, and so precious is the life and welfare of each member that the Father has likened them unto precious jewels, costly beyond price, and further the Father places these members On

the same pedestal as Jesus. To give you an instance of this wonderful truth, you will remember the time when Saul of Tarsus made havoc of the church, entering into every house, and, haling men and women, committed them to prison. Read Acts 9:1-5, "And the Lord said, I am Jesus whom thou persecutest." It was not the trembling Christian Jew, hiding in an upper room or cave; it was not the wretched fanatic who worshipped a crucified felon, but it was Jesus, the beloved Son of God, whom Paul was persecuting, in the deeper sense.

It is only as we develop the character of Jesus, His love, His patience, tenderness and meekness, that our heavenly Father, our great Refuge, will recognise us in this wonderful way, that when our troubles and persecutions come because of faithfulness to our covenant, faithfulness to the Lord, His truth and the brethren, that it can be said of us, as of Stephen of old, "It is Jesus whom thou persecutest." And it is for these glorious fruits of the spirit that the great Husbandman waiteth with great patience. The flesh profiteth us nothing, we should know no one after the flesh, we should look only for the humble Jesus in each other and we will most assuredly find Him there in certain degrees of loveliness.

"Sir, we would see Jesus." The Greeks were wishing to see Jesus and to hear more of His gracious words (John 12:20-22). And we come here to-day to see Jesus and to feel the warmth of His 'divine love, and we see this developing in each other—some trait of meekness or gentleness, some work of patience or tenderness, etc. In this way we see Jesus as God sees Him in each one of us. So we should look only for the spirit of the Lord in one another, for the more we see of Jesus in each other, the greater becomes our strength and growth, • till we come to the blessed knowledge that we are one with God, one with Jesus and one with the brethren. What a thought! "I am Jesus whom thou persecutest." Would we willingly persecute our divine Saviour? Yet, as surely as we persecute the least of these, His brethren, we persecute Jesus.

The thing most precious in God's sight is for Him to see each one trying to imitate Jesus. What brings us here to-day? The love of Jesus. What warms our hearts, and binds and cements our hearts together? The love of Jesus. And in this unity of spirit lies the secret of our strength; this pyramid of righteousness and holiness with Christ, the head corner-stone, perfect and beautiful and beloved of the Father, and so precious are these in His sight that He calls them by the one adorable name--Jesus.

We have reached the clays when we see the fulfillment of this Psalm 46 coming to pass all round us. Though the earth—the social order of things—fade away, and the governments be cast into a whirlpool of disorder and anarchy, when the night cometh when no man can work, when evil shall increase and goodness decrease, when the nations are angry for their kingdoms are moved. Is our faith in God strong enough to carry us through this dark night of trouble, which is right upon us? Have we made God our strength? Is our love for Him so strong that we can say with joy, "The Lord of hosts is with us; the God of Jacob is our refuge."

Correspondence,

Victoria,

8th. February, 1935. The Secretary, Berean Biblical Institute,

Dear Brother,

Thank you very much for the "Manna Texts" and "Hymns of Dawn" I received just before our vacation. The "Mannas" made very acceptable Christmas gifts, and my friends showed much interest in the comments, so of course I felt doubly pleased.

I find that I am familiar with 64 of the tunes in the Hymn book, so I do not think I shall have much difficulty in learning any of them.

I am enclosing — to pay for "Hymns of Dawn" and for subscriptions for "Peoples Paper." Kindly send me any booklets, similar to that sent in January, that you might have on hand, and should there be a balance please add the amount to the funds of the Institute.

With best wishes,

I am,

Yours sincerely, G.F.

Dear Friends,

Please find enclosed the amount, which I wish you to use in spreading the Glad Tidings the way you deem the best. I rejoice, dear friends, as I see evidences about me of the approaching victory. I trust in His love, remembering always His promises, "As thy days, so shall thy strength be," and "Earth hath no sorrows Heav'n cannot heal,"

A Believer.

[The above letter with help to the work was received some little time ago from an unknown friend, and the opportunity is taken of expressing our appreciation of this kindly co-operation in service of the truth. The Lord will, undoubtedly, much more than compensate all His people who delight to spend and be spent in His service.]

Queensland, 31/1/1935. Berean Bible Institute,
Melbourne.

Dear Brethren,

I received your letters, also two parcels of books and papers for which I thank you. I am enclosing — for payment of books “What Pastor Russell Taught” and “Desolations of the Sanctuary.” With the balance I shall be pleased if you will forward me the book “Foregleams of the Golden Age,” as advertised in the booklet “Hell, Spiritism,” etc.

I understand that there is a book, “Questions and Answers,” by Pastor Russell, so, if you have any for sale I shall be pleased if you will forward one, advising me the cost.

I have read half of the book “Desolations,” and I am pleased with its just criticisms. It confirms the opinion I have had for some time regarding the Watch Tower Society.

I regret that I did not know of your existence whilst I was in your city during Xmas vacation, as I would have liked very much to have had fellowship with you. Anyhow, if I am fortunate enough to again visit your city in the future, I certainly will be most pleased to call on you.

With much Christian love,

I remain, your brother by His grace,

M.L.

Tasmania.

Dear Brother,

Loving Christian greetings in His dear name. Thanks for receipts, etc.

Well, dear brother, I hope your Sydney visit was of profit to all concerned. Much points to the thought that many who have been in the truth for varying periods, do not really understand consecration, and mix up class attendance and acquiescence in the Divine Plan as being of the Church class. Thus Classes are mixed and it is the shakings that are real blessings, separating these from the Lord's own, who are, after all, only a few. These, rooted and grounded in the truth, have become part of it and are therefore steadfast, and immovable, safe from the allurements of the “scarlet woman and her daughters.” Truth is sown only for the righteous, and its joys for the upright in heart.

I'll close now, with Christian love to self and all the friends, and thank them for nice message in Colossians. Your brother in Christ. B.C.H.

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Humility in Truth.

(Convention Address)

"Be subject one to another and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God that He may exalt you in due time." (1 Pet. 5: 5, 6.)

IN His sermon on the mount our Lord said, "Blessed are the poor in spirit"—that is, divinely approved are the humble minded, the contrite ones, those who sincerely acknowledge their smallness and imperfection, lacking in self-confidence and self-esteem. Further, we are exhorted, "Doing nothing from party spirit or vainglory, but in humility esteeming others as excelling yourselves." (Phil. 2: 3.) Also, in Col. 3: 12, we are admonished as the elect of God to put on humbleness of mind, meekness and long-suffering. Further, the Apostle James assures us, "God resisteth the proud but giveth grace unto the humble," and exhorts us, "Humble yourselves in the sight of the Lord and He shall lift you up."

We who have traversed to some extent along the straight way understand that lowliness of mind—humility—is a mental quality which enables its possessor to look up with appreciation, not only to God, but also to earthly beings, recognising their good qualities, and giving honour to whom honour is due. The Apostle urges that this lowliness of mind should be in all God's people. Not all of the Lord's people are lowly in mind; some think more highly of themselves than they ought to think. Some may be proud of having the truth, or their ability to serve the truth. Any such pride is very objectionable in the sight of the Lord and indicates that its possessor is very small in mind, for, with a proper estimate of matters, the best of us can see that we have nothing of which to be proud, nothing of which to boast. What does the Apostle say? "Who maketh thee to differ . . . and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?" In receiving any-thing from the Lord we should acknowledge our receipts instead of glorying in something as if we had attained it of ourselves. So the Lord's people should spend earnest effort to stimulate and encourage humility.

When we come to consider the Apostle Paul's injunction, "In humility esteeming others as excelling ourselves," it is a question as to what he meant. Those who have come into Christ should make progress, and should, therefore, feel that they are better than they were when they first came to the Lord. Such as are in Christ know that they are not lower than all others. Evidently the Apostle did not mean that the Lord's people should rate themselves as inferior to other men; we certainly are not to bear false witness of ourselves. In what way, then, are we to understand the Apostle's words? We are to realise that no two of the Lord's people are just alike. If we have the right view upon the matter, we shall think of our own talents in a humble manner. We should feel that having something of this quality or that talent of grace, we would, therefore, have that much responsibility to the Lord. Then we would need to consider whether we are using as faithfully as we could all our talents which may be greater than those of our brethren. Though they may have less than we have, they may be using their all with more resolute purpose to succeed than we are using what we have. If this be so, then such are better in this respect than we. As we look round in the Lord's family we are bound to see the weaknesses and frailties of its various members. We are not to allow our thoughts to dwell too much upon their undesirable qualities however, but are to remember all their good ones, especially their loyalty of heart. It is always a recommendation in any one that God has called and accepted him. Although at times we might not be able to esteem some so highly according to their natural qualities, yet we would do them good as we have opportunity. Some may not be so select as we would desire, yet God may esteem them more highly than we do, and we know that is what counts. Realising this we should try to keep very humble and learn whatever helpful lessons we might get from even the babes in Christ, as God may use such to test our humility of mind. In all persons there are certain qualities that may be esteemed and appreciated. We are not fully competent to read the heart, and, therefore, we are to think kindly and generously of all whom God has brought into His family; and let us not think that because some are young in the truth God does not approve them as much and perhaps more than ourselves.

Humility is the only path to glory; the heavenly Father has deep love for those who are humble. Since we find "God resisteth the proud," and that humility is one of the basic principles of a properly crystallised character, we should more and more seek to develop this grace and attain to the attitude in which God can give us the greatest blessing.

In humbling ourselves we are not to think that we have no talent, no power, no ability; such an attitude would not be sound-mindedness. If, on the other hand, one who has by nature too low an estimate of himself, submits himself to God, He will show him the proper attitude of mind through permitting circumstances to come to pass for his encouragement, possibly through the brethren, etc.

In proportion as we seek to become acquainted with God, and submit ourselves to His will, in that same proportion we become balanced in mind. He who receives the mind of Christ, the mind of God, the holy mind, is instructed more thoroughly by the Word. Thus we get the balance of a sound mind, the spirit of a sound mind; our reasoning faculties become more developed as we grow in grace and in knowledge of the truth. If we would 'Make any true progress we must say from the heart, "Thy will, not mine, be done." We know that God's will is best, whether we understand that Will or not. A person with large self-esteem might, as a natural man, think his own will better, but when he comes to see the truth he will say, I have made mistakes before, but now I will do the Lord's way as near as I can discern it. Such a course would evidence real humility. As one would progress in the good way and see more clearly 'wherein he had made mistakes, his humility would increase: So' we are to submit ourselves, humble ourselves, have no will of our own but merely seek the Lord's will.

There is such a thing as a false submission which might even deceive the person himself. One might talk a great deal about submission to the will of God and yet be only nominally submitting, while he is really doing his own will. We are to watch, therefore, that we are carrying out the profession of submission. A person would certainly be of no importance who had no tastes or preferences; one may know what he would will for himself, but he is to ask and determine—Is this the course which the Lord wishes me to pursue? Is this the will of God for me?

We cannot suppose that our Lord Jesus, who was perfect, did not know that He had perfect powers, but no matter what His own ideas were He submitted Himself to the Father and said—"Not My will; but Thine, be done." Sometimes the Lord's hand is very heavy; God's hand was pressed down heavy in our Lord Jesus' case, but when He felt it heavy He meekly bowed Himself beneath its weight in humble acceptance of the will of the One whose purpose He had come to fulfil. But the hand did not crush Him, although it had an appearance that way. Instead of crushing it was the hand of love testing His obedience to the full. When His obedience was fully tested the same hand lifted Him up and "set Him at His own right hand in the heavenly places," etc. (Eph. 1:20, 21.) Thus it will be with us, if we are found faithful, God will exalt us in due time.

As a further evidence of the Master's great humility we are reminded of His pre-human existence. As the Logos, He was in the form of God --the spirit condition. He was not ambitious, He was not self-seeking, but, on the contrary, He made Himself of no reputation, divested Himself of His former glory and honour that He might do the will of the Father. His spirit was directly opposite to that of Satan's. Then, "let this mind be in you," urges the Apostle. Consider that God has called you with the same high calling, that you might attain to a place with Christ in His Throne, even as He attained a place at the Father's right hand. If we have become Jesus' disciples, if we have accepted the conditions of the high calling, if we have received this mind, then we are to let or permit this mind to work out in us the character likeness of our Head.

We should not pass through life with the thought that we are running this, or regulating that. As children should be looking to their parents, so should our eyes be looking to the Lord, asking His guidance in all things. Perhaps some business complications arise, or some employee loses his situation. One who was not of the right, humble mind might be inclined to blame someone else or perhaps his employers for treating him badly. The right attitude for the Lord's people, however, would be to say, "The Father knows all about this

Matter, He could have prevented it and would have done so had it been for my best interests; there is some lesson here for me to learn and I must look for it." In business affairs trade may fall back, then it is for those affected to realise the Lord's hand to keep them, lest they be too much absorbed and forget their God. Then, again, a flourishing business is likely to draw attention away from the Lord and His Word.

Those of us who have inherited the greatest amount of stubbornness will find that there is accordingly the greater fight to acknowledge our necessity of the humble and tolerant mind. Though we may not see this necessity so much ourselves, it becomes apparent to others, and the fact remains that a correct diagnosis of our case is one of the first essentials to a cure. But who is sufficient for this? Who can understand his errors? Who is able to look into his own character and mark its defects? Surely none possessing the spirit of the world with a measure of pride, selfishness or vainglory. A sober estimate of self, is a humiliating, not an exalting exercise, yet it is healthful and beneficial. It reminds us continually that we are "men of like passions" and thus enables us to strive against our own weaknesses and besetments and also to sympathise with those of others.

A sober mind will remind us also of our mental infirmities, however favourably we may compare with some other members of the dying race about us. How slowly and labouriously does the mind act; how dull are the perceptive faculties; how inert the reasoning powers; how unskilled the judgment; how feebly we discern the great principles of truth and how stupidly we go about applying them. How repeated are our mistakes and failures and how tedious and slow our progress. Surely no one, however favourably he may compare with some of his fellows, has anything whereof to boast in, a sober estimate either of his mental or his moral capacity or development as compared with the standard of perfection. In a sober estimate of character, how painfully manifest are those overestimates of pride which are due to the worldly spirit. How unlovely, how mean, and how effectually it impedes progress toward actual perfection. No man can make commendable progress in any direction who does not recognise his shortcomings. If we say we see, our blindness remains; if we say we are wise our ignorance remains and our folly is manifest to others while we glory in our shame. (Phil. 3: 18, 19). Such is the spirit of the world; it is blind to the highest interests and

noblest ends of life. Against this spirit it is the duty of the Christian to set a vigilant guard. Let us, therefore, be sober and watch unto prayer and let the burden of our prayer be, "Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins; let them not have dominion over me." "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.", Psa. 19: 12-14; 1.39 : 23, 24.

It is in the diagnosis of our own case that we are most likely to err and it is here that sobriety of mind and weakness are so much needed. Self-love does not like to admit faults, nor particularise them looking them squarely in the face with the searchlight of God's Word; it is much more conducive to complacent ease of mind to generalise and to overlook particulars; to say, yes, I know I am not perfect. However, it requires a great deal more* of moral courage to say, yes, I see now in the light of God's Word that I have been selfish or unkind or unfaithful to my obligations or whatever the fault may be. It requires meekness, humility; to admit these things even to oneself and still more to confess them to those who have been injured or grieved by them, yet how necessary is the recognition and also the confession of the matter to bring about the healing. "Confess your faults one to another and pray one for another that ye may be healed," says the Apostle James. The recognition and the confession as well as the prayer are thus seen to be very important in order that the heart may be in a proper attitude to receive an answer to that prayer. Let as many therefore as would follow on to know the Lord, whom to know is life eternal, studiously apply their hearts unto instruction and in meekness and humility receive the ingrafted Word.

The Apostle also instructs the consecrated how they should deal with others who might be overtaken in a fault. The spiritual ones of the church should exercise themselves to bring about a restoration of the erring one. This they should do in a meek manner, remembering that they also are imperfect in the flesh and that they also may at some time inadvertently fall into sin contrary to their heart intentions. In this manner we are to "bear one another's burdens," assisting one another in battling against the weaknesses of the flesh, and the besetments of sin, and thus fulfil the general law of Christ. The law of Christ is a law of service and self-sacrifice in the interests of others. By this law of love, Jesus laid down His life, and all, therefore, who are disciples of Jesus should have the same mind, the same spirit and should seek to follow the same law. As the Apostle says, "We ought also to lay down our lives for the brethren."

Sanctification is a growth under the sustaining and supporting influences of the Holy Spirit dwelling within us. —A. A. Hodge.

His power is sovereign to fulfil The noblest counsels of His will.
—Watts.

PEOPLES PAPER.

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Convention News.

IT is with much thankfulness and appreciation of the goodness of our loving heavenly Father that at the beginning of another year we report a very enjoyable and beneficial Convention of the truth brethren held in Melbourne over the recent Christmas season. From expressions of the friends generally and our own experience, we feel that the Lord's promise to bless His people who gather together in spirit and in truth was abundantly fulfilled throughout the four days of assemblies in His name.

The members of the Melbourne Class greatly appreciated once again the presence of the visiting brethren. Some were in attendance from South Australia, Digby (Vic.), and other parts, and added greatly to the helpfulness of the gatherings, as they manifested that earnestness and zeal that becometh all true followers of the Master. Messages with greetings from other dear friends who could not attend were received with pleasure, and throughout the Convention these were remembered in prayer along with God's people everywhere, for their blessing and keeping in the Christian way.

Each of the four days, commencing Sunday, 23rd December, two main sessions were held—afternoon and evening—with fellowship meetings of a shorter duration in between.

The afternoon meetings, after opening with praise and prayer, were devoted to the selected Bible studies as follows—James 5 : 7-11 ; 1 Thes. 5: 4-8; Psa. 19 : 7-14; Heb. 3: 16 ; and by meditating upon these passages it will be possible to approximate the many good exhortations, instructions and encouragement received as the friends cooperated together in the study circles.

Three very helpful fellowship meetings were conducted along the lines of the subjects ; "Praise and Testimony,—God's goodness over the past year"; "The Consecrated Life—In the world but not of it"; and "The year ahead—Keeping ourselves in the love of God." The expressions at these meetings, being along the line of our every day experiences, were more of a heart to heart nature, bringing to mind the gracious over-ruling providence of our heavenly Father under all conditions past days and how we may by His grace and strength live a truly consecrated life, keeping ourselves unspotted from the world, redeeming the time, and allowing and invoking the spirit of the Lord, the

spirit of love, to keep our hearts and minds in Christ Jesus.

The addresses of the brethren at the evening sessions added much to the general blessing, as the many good lessons and encouragements were brought out on the various topics, which were as follows :—”Humility in Truth”; “God is our Refuge and Strength”; “If ye do These Things ;” “Conscience Void of Offence”; “God preparing for the Harvest”; “Whatsoever Things are Lovely”; and “That He may establish your hearts.” This issue of “Peoples Paper” contains some of these addresses, and others will follow as opportunity offers, so that our readers generally may participate in some of the thoughts given at the Convention.

It gives much pleasure also as we reflect upon the Baptism Service held on Christmas morning in the peaceful surroundings of Hawthorn. It was good to be reminded of the depth of meaning in Christian baptism—complete death baptism—of which the water immersion is a beautiful symbol, and we greatly rejoice with the five dear members who, that morning, symbolised their consecration to the Lord, that complete submission to His will, to be dead with Christ, which had previously taken place in their hearts. There was special cause for rejoicing in the fact that four of the members to symbolise belonged to the one family. Our prayers are offered on behalf of the three sisters and two brethren who have now “made their vows unto the Lord in the presence of His people,” that they may be kept faithful unto death and enter into that reward which the Lord hath in reservation for them that love Him supremely.

The Melbourne friends much appreciated the messages from other Classes brought along by the visitors, and on the evening of the closing day of the Convention the passage of Scripture in Col. 3: 12-17 was selected as a Convention message to go to the brethren everywhere with Christian love from the Melbourne Ecclesia.

The closing feature of another happy Convention was the Love Feast, during the singing of “Blest be the tie that binds,” and finally, “God be with you till we meet again,” concluding with thanks-giving prayer to the Giver of every good and perfect gift.

PASSOVER MEMORIAL.

For all who desire to celebrate the Memorial of our Lord’s death on its anniversary, Tuesday, 16th April, after sunset would be the correct time this year.

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

If Ye Do These Things.

(2 Pet. 1: to.)

WHILE we desire to centre our thoughts more particularly around these words of the Apostle just at this time, it would be helpful to us if we can get the main thoughts from the whole of this Epistle, the theme of which seems to be an exhortation and warning to all who have obtained like precious faith through the righteousness of God and our Saviour Jesus Christ.

In the 17th verse of the third chapter we notice that the warning is against falling from grace, or the favour of God wherein we now stand (Rom. 5: 1, 2). Surely we are in a privileged position having the hope of the glory of God and so we would do well to heed the Apostle’s warning at all times. Then, along with this warning, the Apostle gives us strong and encouraging exhortation along the lines of growing in grace, this great favour of God (ch. 3:18).

In this connection there are perhaps three points well worthy of our earnest attention and careful consideration. These would seem to be :—(1) The source of growth; (2) the lines of growth; (3) the great need of growth.

(1) We see in 2 Pet. 1: 2-4 that the source of all our growth in grace and towards Christian maturity is in God Himself. Grace and peace is multiplied unto us only as we come to a heart knowledge of God and His divine attributes, and a thorough appreciation of the great loving plan through which He has purposed in due time to bring all mankind (who are obedient) into harmony with His will. His divine power grants unto us many other things that pertain to life and Godliness through a knowledge of Him, and it is through this knowledge that we become possessed of certain things. What are they? Verse 4—”Whereby are given unto us exceeding great and precious promises.” Surely there is a wealth of meaning in these words to all who love the Lord in sincerity and truth. And it is through the possession of these promises, we are told, that we might be partakers of the divine nature. 1 John 3: 2—”Beloved now are we, the sons of God, and it doth not yet appear what we shall be, but we know that when He cloth appear we shall be like Him and see Him as He is”—”Having escaped the corruption that is in the world through lust.”

(2) We find that these qualities or fruits of the spirit referred to in verses 5 to 7 are such as, if developed in us and exercised daily, will make us, as the words of our text say, “so that we shall never fall.” Let us note that the Apostle speaks to us as having obtained that faith in God (verse 5) which in a judicial sense declares us as righteous; not, however, of ourselves, but through the imputed robe of Christ’s righteousness which we accept by faith to cover all our blemishes.

Some would tell us that all we need do to inherit the heavenly kingdom is just believe on the Lord Jesus Christ. True, this is the first step towards it after having realised our sinful condition, but the Apostles tell us, as well as our Lord, that there is far more than this to be done in us. We are told to “work out our own salvation with fear and trembling” and also “to labour to enter into that rest,” etc. (Phil. 2:12; Heb. 4:11). True, it is the spirit of God which does the transforming work in us, but only when there is manifest on our part that willing cooperation and an entire submission to His will.

Now follows the list of virtues we are exhorted to add to our faith in order that we might be perfected in Him and receive the great reward at the end of our earthly course. We must give all diligence, that is, we are to be actively and constantly engaged, striving to acquire these graces of the spirit.

Virtue (in verse 5) seems rather to mean fortitude, and how very necessary it is to develop this quality—a moral courage to confess our faith before men. It would seem that one great difficulty with the Lord's people is that, even when determined for a right course and thus resisting the temptation they do not take sufficiently positive action. Many say to the tempter, "I have decided not to yield this time." Thus they leave in their own minds an opportunity open by which the tempter may return. Our Lord's course was the proper one, and like Him we should dismiss the tempter once and for all. We should take our stand so firmly that even the great Adversary would not think it worth while to come back to us along that line. Let us then, as God's people walking the narrow way, add to our faith fortitude, and be very decisive in saying to the tempter, "Get thee behind me, Satan."

Then we must seek to acquire knowledge; not the knowledge that is only heady and which puffeth up and is proud, but rather the knowledge which becomes a heart experience and which draws us daily into a more intimate relationship with the Father and our Lord Jesus Christ. We must so learn as to show ourselves approved unto God, workmen that needeth not to be ashamed rightly dividing the word of truth (2 Tim. 2: 15). And so it must be a knowledge of the things pertaining to life and holiness and which when given forth to others will be to the edifying and building up of our brethren.

We must also exercise temperance, that is, moderation or self-control, at all times, so that in our every line of conduct we are able to bring glory to God in this way, holding, as in all things, to Jesus as our great example.

Patience, the next mentioned of these virtues (verse 6), is surely a very essential part of the character development of all who are walking the narrow way. Patient endurance, long suffering, without murmuring, under all circumstances, is what is required of us. In Heb. 10: 36 the Apostle says, "Ye have need of patience that after ye have done the will of God ye might receive the promise." Here we see that it is not merely to do the will of God that is the test, but that, after having attained to that point, that mark of character in our hearts and in our wills (if only partially in the flesh), we should by patient endurance establish God's righteous law, will within our hearts as the rule of life at all times and under all conditions. Then, and not until then, shall we be in the heart condition of fitness for the Kingdom. The Apostle James says, "The trying of your faith worketh patience." That is to say, if our faith stands the trial it will produce in us this character of patient endurance. On the other hand, if we do not attain to patient endurance, it will mean that our faith has not stood the test satisfactorily and that we are not fit for the Kingdom.

Then to patience we are to add godliness and brotherly kindness and love (verse 7). When we get the thought of Godlikeness and ponder over its meaning, what a realisation it brings home to us. Are we actually growing more like Him daily? We should be, should we not? If so, we shall find ourselves becoming more possessed of that same spirit of love and justice and brotherly kindness toward all mankind. We are told, "Do good unto all men, especially to the household of faith." And so, if we do not manifest always this kindly and sympathetic disposition toward all our brethren and to the poor groaning creation, having that desire to give them of the best we have, how can we expect to be accepted in the Bride Class, since we know that the great work to be done in the next age, by Christ and His church, is along the lines of love, justice and benevolence?

The chiefest among these qualities which must be characteristic of all of us who would be over-comers, seems to be love, as Paul says, "Without love we are nothing," and "Love is the fulfilling of the law." "If we love one another God dwelleth in us," etc. (1 John 4: 12). What we are in God's sight is measured by our love for Him, for His brethren, for His cause, and for the world in general, even for our enemies, rather than by our knowledge or fame or oratorical ability. In the measurement of character, therefore, we must put true love first and consider it the chief test of our nearness to God and acceptance in Christ. We must be sweet tempered—in no way can we better show forth His praise than by exhibiting the spirit of love in the daily affairs of life.

Coming to the eighth verse and the third point in consideration of "our doing these things," we find the words, "If these things be in you and abound they shall make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus." We must produce that growth which will bear fruit. "Every branch in Me that beareth not fruit He taketh away." (John 15:2.) What earthly parent would be satisfied with his child if it did not grow and progress towards maturity; and what farmer would be satisfied with his grain if it did not reach the stage of corn in the ear. And so, let us who have been planted in grace, which is a most fruitful soil, continue to do these things, so that we might make progress during the year ahead, towards Christian maturity. How carefully we are tended by the divine Husbandman and warmed by the Sun of Righteousness, and watered by the dew from heaven. Surely under such conditions we should bring forth fruit, some a hundredfold, some sixty and some thirty.

It is the presence of these fruits of the spirit in our lives that make us fruitful in Christ and bears testimony to the power of the cleansing blood. They produce also the strength of assurance of our salvation and secure for us an abundant entrance into the Kingdom of God. So let 1.15 do these things and we shall never fall.

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That He May Establish Your Hearts.

(1 Thes. 3: 12, 13).

ONE cannot read the Apostle’s letters with out being impressed with the intense zeal which burned within his consecrated heart, and found expression in his words. In addressing the Philippian church (ch. 1 :21) he says—”For me to live is Christ,” and his conduct in life showed that this was no idle boast. Surely the desire of our hearts would be that we may all have more of that same spirit that dwelt so richly in Brother Paul. In the words of our text, the Apostle is addressing those who have already been begotten of the holy spirit of God; they had come into Christ through faith and consecration, and therefore had a measure of the Lord’s spirit—the spirit of love. Paul’s expressed desire is that the Lord would make His people to increase and abound in love one toward another. The thought of increasing in love signifies that love already has attained an ascendancy in the heart, a mastery in the mind, by which it is progressing, conquering and bringing into subjection A the thoughts and conduct of life.

And this thought that love is to increase in the hearts of God’s people, is in full accord with the general testimony of the Scriptures, that we are to grow in grace and in knowledge and in love; approaching more and more and attaining and maintaining the “mark” which God bath set before us as the standard of character for which He will be pleased to award the Prize in due time. It is as though a cistern were being filled more and more with pure water from hidden springs, until, increasing and increasing, it overflows with its abundance. Thus the Lord’s people are to increase in love continually, until the love abounds or overflows in all the thoughts and words and conduct of life; not only carrying blessings to their own refreshment and to the refreshment of all with whom they come in contact, but also redounding to the glory and praise of God, from whom this blessing is derived.

The Apostle specifies only abounding love toward the brethren and toward all, but this presupposes the love which, first of all, is due to God, our Father. Nor is it to be expected that ‘any man will love his fellow-creatures to the extent indicated, unless he has first learned to love his Creator, has been taught of Him, and has to some extent become a copy of His dear Son. This is in thorough accord with’ the Lord’s statement of the full meaning (-4 the Law, “Thou shalt love the Lord, thy God, with all thy mind, heart, soul, and strength and (then) thou shalt love they neighbour as thyself.” No man can love his neighbour in this Scriptural sense, until he has first loved his God to such a degree as to be, not Only willing, but anxious to do those things which are pleasing in His sight; for God-is love, and he that dwelleth in love, dwelleth in God. 1, Jno. 4) 16.(Convention Address).

The Apostle’s words, “Even as we do toward you,” are full of meaning and force. Paul and his associates were not teaching a Gospel which they did not appreciate and practice; on the contrary, they were exemplifying in their daily course of life this very abounding love, which, overflowing, was leading them to sacrifice their own interests and rights and privileges for the sake of the Lord’s people everywhere. They were laying down their lives for the brethren—daily, hourly ; they were sacrificing for the sake of others opportunities and privileges as respects their earthly life, earthly pleasures, etc. It is with particular force, therefore, that they exhort fellow-christians to follow after them in the same way of self-sacrificing, loving obedience, as imitators of Jesus.

And so it should be with all who exhort others to walk in the way of righteousness and love. - In order that their words may have force and meaning, they must exemplify them in their own lives. As they point to the “Mark” of perfect love they must approximate that mark in their own daily lives, and certainly possess it in their hearts, their wills, their intentions.

So we must always remember that the disciples of Christ are living epistles, read and known of all men who come in contact with us. The darkness may hate, and say all manner of evil against the Lord’s followers falsely, yet it must “take knowledge of them that they have been with Jesus, and have learned of Him”; that they have the same spirit, the same disposition of heart, however crooked their natural dispositions.

As footstep followers of Christ the thought comes to us, how can we increase in this quality of love and overflow it upon others? What shall we do that we may have this overflowing love? The Apostle impliedly answers this question—that it is not what we can do, but what the Lord can do in us and for us. His words are, “The Lord make you to increase and abound in love.” It is the Lord’s doing; we can accomplish very little for ourselves, and the sooner we learn this the better. The springs of our love must come from the fountain of love and grace and truth—from God, for “God is love.” We began to receive of His spirit of love from the time we made our consecration to Him, and began to live unto Him, and not unto the flesh. He has various agencies and channels through which He is pleased to increase our love, and to cause it to abound and overflow and cleanse away the natural selfishness against which we, like all others, must contend.

These channels of grace are represented to us under various figures in the Scriptures. One channel or agency is. the Word of God; another is Divine Providence; another is the fellowship of the Body of Christ, the saints. The Lord uses all of these agencies in causing our love to increase and to abound. First, His Word, the basis of our faith and hopes,

is also the basis of our love, for by giving ear to His Word, we taste and see that the Lord is gracious, that the Lord is loving; and in proportion as we see His love manifested, and discern His gracious character, in that same proportion, we have before us the pattern toward which we are to aim, and love serves as the incentive to our emulation; as our Lord expressed it, "Be ye holy, even as your Father, which is in Heaven, is holy." He is the pattern, and we are to copy that pattern as much as possible in our daily lives; but especially are we to have it as the accepted standard of our wills, our minds.

The Apostle refers to the Word of God as water= which cleanses us from defilements of sin and selfishness, speaking of the "washing of water through the Word," by which the Bride is to be cleansed and made fit for joint heirship with the Heavenly Bridegroom. (Eph. 5:25-27) The Word of Truth cleanses our hearts by showing us our imperfections, in contrast with the Divine perfections. And more than this, it encourages us with certain promises, the object of which the Apostle Peter declares, saying, "Whereby are given unto us exceeding great and precious promises, that by these we might become partakers of the Divine nature." Were it not for these promises, these hopes held out, our strivings for increasing and abounding in love would, no doubt, succumb before the adverse influences of selfishness and sin in the present time; but by these promises of the Word the Lord invites us to press along the line "toward the mark for the Prize."

Divine Providence comes to our aid at various times, to assist us in making progress "toward the Mark"; to assist us in increasing and abounding in love; for if, peradventure, one who at heart is' fully consecrated to the Lord should tarry by the way; and become overcharged with the cares of this life, the Lord, in much mercy and love, will perhaps permit affliction or disaster of some kind to overtake him, to be a chastisement, a lesson, an assistance, and thus, as the Psalmist expresses it, "His rod and His staff they comfort us." (Ps. 23:4). It is by these providences of God that we are frequently taught lessons which we could never learn from the instructions of His Word alone. The lessons. are impressed, or embossed, so to speak, upon the tablet of our hearts, and do us Listing good.

Another channel of blessing and instruction which the Lord has provided and commended for the saints, and which surely has proven a blessing to all of the household of faith in running for the Mark, is the assistance which the Lord supplies to us through the "brethren." Sometimes it. is "a word in season; how good it is"—perhaps a word of counsel, perhaps a word of reproof, perhaps a word of instruction. Perhaps it is merely the testimony of daily lives of the brethren, as we see them patiently enduring hardness as good soldiers, without murmuring—taking with joy, with thankfulness, with faith, with confidence, all things which Divine Providence may permit, assured that they are all working out future blessing. Although this channel of blessing might at first seem to be of the brethren we are sure, nevertheless, that it is of the Lord, though through the brethren. It is because the brethren who render such assistance in the. way are the brethren who themselves are receiving assistance from the Lord ; and,so it has been from first to last ; the Elder Brother, and all the brethren, as they become advanced members of the Body of Christ, joyfully assist, even to the extent of laying down their lives for the brethren, and all this is the work of God--the effect of His Spirit. By all these various agencies God is working in us to will, and working in us to do His good pleasure—that we may increase and abound in love.

But who are the "you" referred to by the Apostle? Does he mean that God makes all men to increase and abound in love? Surely not! The vast majority of men have no knowledge of the love of God referred to here. At the very most they know only the natural love, and frequently very little of that. When the Apostle says, "The Lord make you to increase and abound in love," he refers to the church ; not nominal church members, but the members of the true church, "Whose names are written in heaven"; those who trust in the precious blood of Christ, and have made a full con, secretion of themselves to the Lord, And been begotten again by the holy spirit of love: These, and these only, are referred to. So long as we continue to be in and of this class we will be subject to the Father's discipline and instructions, for "What son is he whom the Father chastened not? If any be without chastisement . . . then are they spurious and not sons." (Heb. 12 : 7, 8).

These chastenings, providences, disciplines, instructions in the word of righteousness, and assistance through the brethren, will be ours as long as we are members of the Body of Christ; and here we are to distinguish between the Body of Christ in its embryo condition in the present life, and the Body of Christ in its perfected condition in the resurrection. We now join the Body of Christ, the Church, on probation, with the understanding that if we are faithful we shall be accepted fully, and be, members of the Body of Christ in glory'; and that if unfaithful to our vows, our covenant's, we cannot be members of that glorified Church. We are pupils in the school of Christ, ant} it is necessary for us to proceed to learn all the lessons appointed, of the Father, else we shall never be permitted to graduate—to enter into all the rewards which He has promised to those who attain to the character-likeness of His dear Son.

(To be Continued).

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The Bible Teaching concerning Hell, Death, Spiritism.

Berean Series Bible Studies

“There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them—2 Peter 2: 1.

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FOREWORD.

The subject of this brochure is undoubtedly of interest to all, not only from a personal viewpoint, but in the interest of loved ones who have died outside of Christ, and who, according to the creeds of the dark ages, are, therefore, doomed to an eternity of torture. Yet many of these loved ones have been noble characters, even much better than the majority of professing Christians. We know that they are too good to be consigned to any such condition by a God of justice and of love, and yet they have not taken the steps of faith necessary for salvation, they have not walked the narrow way in footsteps of the Master, and, therefore, they have no heavenly hope. The Scriptures clearly reveal that there is a provision for these in God's great purpose and plan. Space is too limited in this booklet to deal with this matter, but we invite all interested to write to us for further literature, which we shall be glad to provide either on loan or purchase. To the earnest seeker for truth, we trust that what is here presented will be found to satisfactorily explain the Bible teaching respecting the punishment of the incorrigibly wicked, the condition in death, and the phenomenon of spiritism.

Christendom in Grave Danger !

SPIRITISM, CONDITION OF DEATH, AND WHAT ABOUT HELL?

“God shall send them strong delusions that they should believe a lie; that they all might be condemned who believe not the truth, but had pleasure in unrighteousness.”—2 Thes. 2: 11, 12.

THE statement of the Apostle James, that God tempteth no man, is not to be understood as a contradiction to the language of our text. God tempteth no man to sin, to do wrong, but He has at various times sent or permitted siftings and testings among those who are nominally His people—to separate the true from the false. Sometimes a great truth becomes the sifting or separating cause, as at our Lord's first advent. There our Lord's presentation of Himself in the flesh to the covenanted nation, Israel, as the long-promised Saviour, Deliverer and King, became to that people as a whole a test—separating the Israelites indeed from the mass of the nation—separating the wheat from the chaff.

Our text tells of the end or harvest time of this gospel age, and of how the Lord will permit or “send” strong delusions for the purpose of sifting and separating the true from the false among those who have named the name of Christ. We hold that, according to the Scriptures, we are living in this “harvest” period, and that the sifting of the “wheat” from the “tares” has begun, and that the strong delusions mentioned in our text are coming upon Christendom.

THE FALLEN ANGELS.

The Scriptures bring to our attention a class of spirit beings which fell from divine favor before the flood. These, we are told, have from that time until the present day been confined in chains of darkness in Tartarus—the circumambient air of this planet. The story of these fallen angels is briefly stated four times—in Genesis 6:2; 1 Peter 3:20; 2 Peter 2:4; Jude 6. The Old and New Testament records are thus in agreement. Additionally, however, we have a multitude of scriptures, both of the Old and New Testaments, which refer to these fallen angels as “demons”—unfortunately mist ran slated “devils” in our common version. Without exception these demons are represented as cunning, deceitful, treacherous, devilish, and as having a special malignant attitude toward mankind, and as taking special delight in misleading and deceiving humanity, particularly along irreligious lines and immoralities.

We call to your remembrance the Apostle's statement regarding this matter, to the effect that God's people have their struggle or contention, not with flesh and blood, but with wicked spirits in influential positions. Again the same Apostle points out to us that Satan is the chief leader of these spirits or demons, and declares that we are not ignorant of his devices, his intrigues, his deceptions; again he styles him as wily, adroit, cunning. He informs us that the heathen world, while thinking they are worshipping God, are really deceived by these demons; their religious theories and practices are really demonology instead of theology.—Eph. 6:12; 2 Cor. 2:11.

TWO OPPOSING GOSPELS.

The human family is in great distress through the fall, mental, moral, and physical imperfections are manifest everywhere; “there is none righteous, no, not one.” As a consequence, all are agreed to the Apostle’s broad statement. “The whole creation groaneth and travaileth in pain together waiting.” (Rom. 8:22.) Naturally enough the groaning ones seek for the cause of their trouble as well as for a remedy. The Bible sets forth as the cause of all earth’s woes and sorrows the brief statement, “By one man sin entered the world, and death by sin, and thus death passed upon all men, for all are sinners.” It sets forth the remedy also, namely “Christ died for our sins, according to the Scriptures,” and at His second advent He will introduce “Times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.” (Acts 3 :21 ; Rom. 5:12; 1 Cor. 15:3.) This, in brief, is the Gospel of Christ.

THE DOCTRINE OF THE DEMONS.

The doctrine of the demons contradicts this from first to last. It denies that man ever was created in God’s image and likeness ; denies that he ever fell from it into sin and death ; denies that Christ ever redeemed us, and holds that we need no Redeemer ; that a process of evolution is at work which is lifting mankind from a mean and low brute beginning upward, to ultimately make of the race gods, and that all that is necessary for this grand result is time. As for death, demonology denies that there is death, and claims that what seems to be death is really a change from a low form of life to a higher form. This demon teaching is to be found among all the heathen peoples, and in all their religious writings, but is not at all sanctioned in the Scriptures. They teach to the contrary, as we have shown, that death is the penalty for sin ; that it is a real penalty, a real death ; that the dead are really dead, and that there is neither wisdom ,nor device, nor knowledge in the grave (sheol), whither all go, and that the hope of a resurrection lies in the redemptive work of our Lord’s first advent, and in the glorious power and authority which He will exercise at His second advent.

WHICH SIDE DO WE CHOOSE?

A pertinent question for each of us is, to which of these teachings do we give adherence? Are we holding fast “the faithful Word of God,” or are we giving heed to these seducing spirits and doctrines of devils, against which the Lord and Apostle gave so many warnings? Is our theological faith an anchor of hope holding us firmly to the truth as set forth by the Lord, or are we to any extent accepting the original falsehood told by Satan and perpetuated by the lying spirits—the falsehood that death is not death, that our dead friends are more alive than ever before, etc.? If this be the case let us at once begin a thorough examination of the Divine Word, assured that error never sanctifies, but is always injurious, and that our Lord was right when He prayed for His disciples, “Sanctify them through Thy Truth, Thy Word is Truth.”

GOD’S WORD AND PLAN REASONABLE.

How consistent is the Word and plan of God, which, so far from speaking of death as the angel God has sent, assures us that death is our enemy, which already has taken from us many of our loved ones, blighted our lives, and will ultimately destroy us except as we become united to the great Life-giver, Jesus. Those who do not see that the dead are dead do not catch the full weighty import of the blessed assurance that Christ is the Life-giver, and that He came into the world and died for our sins that we might have life, and have it more abundantly. Nor do they see the real beauty that lies in the promise of a resurrection from the dead, for if none are dead, how could there be a resurrection of the dead? Only those who clearly and distinctly see the Scriptural teaching on this subject are fortified against the delusions of these demons, built upon this erroneous feature of theology, which not only has permeated all heathendom, but similarly has permeated all the creeds of Christendom, and to a large extent has made of no effect the word of God respecting our redemption from the grave and the hope of the resurrection from the dead at the second coming of Christ.-1 Cor. 15:12, 13.

“CHRISTENDOM” RIPE FOR DELUSIONS.

The erroneous belief that the dead are alive has been to some extent for centuries offset by another error, namely, that the majority of them are confined to a place of torment—purgatory or otherwise—and a small minority were far off enjoying the bliss of heaven, all of which hindered the thought that they might be communed with through mediums. Besides there has been a kind of horse sense prevailing which has restrained many from having great confidence in spirit communications. While faith was expressed, a doubting fear was associated with it, and this doubting fear was increased by finding that some of the spirits seeking communion were “lying .spirits,” and, although others made different presentations, they were all more or less held in doubt and fear. Now, however, we are coming to a time when all intelligent people question the fables of the Dark Ages respecting hell and purgatory, fire, etc.

Consequently, it daily becomes easier for spiritists to find sympathy for their claims that the spirits of the dead are hovering around the living, that our atmosphere is full of them, that they are neither confined in heaven nor in hell. This thought has been aided by many sermons on funeral occasions, depicting the dead as hovering over the friends gathered at the funeral, the assurance being given that if the dead could only speak he would say to the weeping ones; “Weep not,” etc. All of this unscriptural guess-work, presented as a Biblical truth, has had its effect upon the masses, who are now thoroughly perplexed as respects the place and condition of their dead friends. A growing intelligence forbids the thought that a God of love and justice has consigned them to eternal flames of fire or other torture.

CONFIDENCE IN GUIDES IS SHAKEN.

Inquiries of the clergy respecting the place and condition of the departed bring no satisfaction; the few who still tell of tortures in infernal regions are less and less believed, and the others of increasing number who deny that the dead are in tortures are unable to give any answer respecting their whereabouts. No wonder the confiding sheep are

perplexed. Oh, that they would look to the Word of the Lord, that they would remember “the Lord is my Shepherd,” that they would seek from the inspired source the knowledge which their souls crave! Oh, that they might learn that the hope set ‘before us in the Gospel of Christ is the hope of the resurrection of the dead! Mark the clearness of the Apostle’s statement on this subject—”If there be no resurrection of the dead, then they that are fallen asleep in Christ are perished.”-1 Cor. 15:17, 18.

THE DELUSION IS SENT OF GOD.

The reason for the sending of the strong delusion mentioned in our text is plainly stated in the context, but before it can be appreciated it is necessary to have some grasp of the Divine plan of the Ages ; it is necessary to see that the Lord’s work throughout this Gospel Age has not been, as many suppose, an attempt to convert the world, but, as the Scriptures declare, He has been merely electing or selecting out from the world a people for His name—to be the Bride of Christ. (Acts 15:14). We must see too, that this elect people does not include all who become nominal members of Christian churches, but merely those who through full faith and consecration become followers of the Lord Jesus in every truth, and receive the spirit of adoption from the Father. These, through the trials and difficulties of this life, shall be proved overcomers of the world and its spirit, and accepted as joint-heirs with Christ, as His Bride in His Kingdom. This class, the Scriptures distinctly tell us, is but a little flock. Our Lord’s words are, “rear not, little flock ; it is your Father’s good pleasure to give you the Kingdom.” The apostle declares also, “Not many wise, not many mighty, not many noble hath God chosen” —”Hath not God chosen the poor of this world, rich in faith, heirs of the kingdom?”-1 Cor. 1: 26; James 2:5.

After we once see that only the overcomers or kingdom class are being selected during this Gospel Age, we are ready to see that God’s great time for dealing with the majority of our race is in the future—after the second coming of Christ—during His Kingdom—whose reign of righteousness will bless and give opportunity of eternal life to all the families of the earth.

END OF THE AGE NOT END OF WORLD.

We are not of those who expect this world to be burned up. Quite the contrary, we expect its rejuvenation, its perfecting as the Garden of Eden, the paradise of God, the everlasting home of the majority of the human family—of all except the Church of this Gospel Age and those who shall ultimately die the second death. We have no sympathy of thought, therefore, with those who are looking for the destruction of the earth; but we nevertheless believe, as the Scriptures teach, that the present age or “aeon” will cease, and a new age begin. In error the translators have rendered the word aeon “world” and given a wrong impression.

More than this, we believe that the Scriptures clearly indicate that the present age is now ending, and the new age is about to begin. It is at this particular juncture that all the New Testament writings, as well as our Lord’s great prophecy of Matthew 24, centre, indicating a time of confusion, a trouble such as the world has never known before, and pointing out that these are judgments of the Lord designed to prepare the world for the next dispensation, and the reign of the Kingdom of Righteousness. Furthermore, the Apostle distinctly points out that these judgments will begin at the House of God—the nominal church. Our Lord also points out the same thing, calling it a separation of wheat from tares in the harvest or close of this age—Matt. 13 :30.

HARVEST SEPARATING OF WHEAT AND TARES.

It is because Christendom as a whole, though nominally a wheat field, is practically a tare field with a scattering of wheat intermingled that there is to be such a commotion in connection with the separation of the wheat and the tares. True, the Lord, who knoweth the heart, who knoweth them that are His, could easily separate them from the others, but He has chosen to make a separation publicly to demonstrate His own justice in the matter. Hence in this harvest time— at the proper time to separate the wheat from the tares—the Lord not only sends the sickle of truth to gather the wheat, but He also sends the strong delusions to gather the tares.

The Wages of Sin is Death.

OUR LORD’S PARABLES AND DARK SAYINGS USED BY SATAN TO CONFUSE MEN.

MANY sincere Christians, while pained and shocked at the doctrine of eternal torment, and totally unable to reconcile such teachings with the justice and love of God’s character, as portrayed in the Scriptures, are persuaded that the Scriptures so teach, and that to discard eternal torment would be to abandon faith in the Bible as

GOD’S INSPIRED WORD.

To such specially we write, reminding them first of all of the Lord’s words, “Their fear toward me is not of me, but is taught by the precepts of men.”— Isa. 29: 13.

As we begin to get our understanding opened on this subject it is surprising to find that most of our difficulty has resulted from attaching wrong meanings to words. For instance, ‘die,’ ‘to be destroyed,’ ‘perish,’ etc., many unconsciously pervert these when reading them in the Scriptures. They know the meanings well enough, yet somehow in the Bible they attach the very opposite thoughts i.e., live eternally, torment, flames and anguish unutterable, etc. Let us get rid of this wrong practice which has caused so much confusion to our minds, so much anguish to our hearts, and so much dishonour to our God.

THESE AWAY, LITTLE IS LEFT.

Investigation will surprise you as to how little of “eternal torment” is left after correcting your estimation of the meaning of words. You will find not one suggestion throughout the Old Testament to confirm your false fears. You will find not one sentence in the writings of the Apostles that gives the least hint that the world’s future is lurid flames, etc. True, they do speak of the demons, but always in respect of our danger from them in the present life—”seducing spirits,” “wicked spirits in exalted positions,” and “doctrines of devils,” such as this doctrine surely is.

This must seem strange to those accustomed to thinking of the “torment” as the principal feature of the gospel,—those who have never appreciated the fact that the word gospel does not mean bad tidings, but the reverse, “good tidings of great joy for all people.”—Luke 2: 10.

We are to remember, too, that the Epistles discuss every phase of faith and doctrine, more than any other parts of the Bible; so that the Apostle could say, “I have not shunned to declare unto you the whole counsel of God” (Acts 20:27), and again to declare, “The Scriptures are able to make thee wise unto salvation”—and are “sufficient that the man of God may be thoroughly furnished unto every good work” (2 Tim. 3: 15, 17.). Indeed, from all that we know of Peter and Paul, they would be the last of men to keep back any important truth, no matter how unpleasant the duty.

On the contrary, however, we find them continually using the words die, death, destruction, etc.; when referring to the end of the ungodly, who repudiate God’s grace, and bring upon themselves “swift destruction.” St. Paul, referring to the end of those of the Gospel Church, who repudiate Christ, says,—There remaineth for them no more a share in the sacrifice of Christ, but a sure and fearful outlook of judgment and fiery indignation, which shall devour them as adversaries. (Heb. 10: 26, 27.)” Fiery indignation” no more means eternal torment than does “fiery trials,” or a “fiery horse”; and surely “devour,” like “destroy,” means the reverse of preserve. In referring to the incorrigible of the coming age the same Apostle says, they “shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.” Their punishment will be destruction, not preservation. It will be everlasting in that there is no resurrection for them.

DID JESUS ALONE TEACH ETERNAL TORMENT?

The thought would be painful if true, but we must make sure of it before so deciding.

When James and John, full of zeal for the honour of their Master, asked, “Lord, wilt Thou that we call down fire from heaven, to consume these Samaritans and their city?” Jesus answered and said unto them, “Ye know not what spirit ye are of. The Son of man is not come to destroy men’s lives, but to save them.” (Luke 9: 56). We sometimes think that we and others who have held to the still more terrible thought of eternal torment, did not at the time know what spirit we were of—nor truly interpret the spirit of Christ.

Our Lord’s “parables and dark sayings,” not understood by the people of His day, and not generally understood yet, are very few. Excepting the figurative symbols of Revelation, which few claim to understand as a whole, these are fewer than many suppose ; for they are repeated in the various gospels in varying terms. The fact is that the translators were befogged by the “smoke” of the dark ages on this eternal torment subject.

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Tin examination of the Scriptures in regard to the Occurrence of the Word “Hell” in the Old Testament.

THE word “hell” occurs 31 times ‘n the Old Testament. It comes from the Hebrew “sheol.” It contains no such meaning as has been suggested in Church creeds. Quite the reverse, instead of a place of blazing fire, it is described as a place of darkness.—Job 10: 21. Instead of a place of shrieks and groans, it is described in the context as a place of “silence.”—Psalm 115: 17. Instead of a condition of suffering and pain, it is “where the wicked cease from troubling, and the weary are at rest.”—Job. 3: 17. A place of forgetfulness.—Psalm 88: 11, 12. See also Eccles. 9: 10.

The meaning of “sheol” is, the hidden state as applied to man’s condition in death, in and beyond which all is hidden, except to the eye of faith, which looks forward to the glad resurrection morning. By proper association the word is often used in the sense of the grave. The word “sheol” is translated .34 times by the word grave, and once by the word pit; by the same translators who translated it 31 times ‘hell!”

When these translators of the authorised Bible used the word hell, it had a different meaning from what it has since come to convey, because of what has been read into it. The old English word simply meant to cover up, as thatching a cottage, or burying potatoes to ‘guard from frost.

The word “sheol” occurs 66 times in the Old Testament; 34 times it is properly translated ‘grave,” and once it is rendered “pit,” and the 31 times it has been rendered “hell.”

“ HELL,” ITS THIRTY-ONE OCCURRENCES IN THE OLD TESTAMENT.

On account of lack of space the entire texts here referred to are not printed, but the reader is urged to turn to the Scriptures themselves as the matter is dealt with. In the following passages it is obvious that the state of death—the grave—is intended. —Psalm 16: 10, quoted in Acts 2: 31; 3 : 15; Psa. 55 : 15; Job 26: 6; Prov. 5:5; Prov. 7: 27; Prov. 15: 11; Prov. 27: 20; Isa. 5: 14; Isa. 14: 9-15; Ezek. 32: 27; Heb. 2:5. Job 11: 8; Amos. 9: 2.—Figurative expressions, certainly pits of the earth are the only hells men can dig into.

Psa. 116: 3; Psa. 18: 5; and 2 Sam. 22: 6.—A sensuality going into premature graves from diseases which also hurry on their posterity to the tomb.

Psa. 9: 17.—See Revised Version, “The wicked shall return to sheol.” (the grave). This will be the punishment of all who, having been brought to a knowledge of God and His righteous ways, still prefer their evil course. “All the wicked will He destroy.”—Psa. 145: 20.

Psa. 86: 13 ; Deut. 32: 22.—The “lowest hell” would refer to utter destruction from which there would be no recovery. “Wrath to the uttermost as the Apostle calls it.” See also 1 Thes. 2: 16.

Psa. 199: 8.—Speaks of God’s unlimited power; even over those in “sheol,” the tomb, and He will exert it and bring forth “all that are in the graves.” —John 5:28.

Prov. 9 : 78.—Here the harlot’s guests are represented as dying, and many of the victims of sensuality going into premature graves from diseases which also hurry on their posterity to the tomb.

Prov. 15: 24.—This illustrates the hope of the resurrection from the tomb.

Prov. 23: 14.—Wise correction will save a child from vicious ways which lead to premature death, and may also possibly prepare him to escape the “second death.”

Isa. 57: 9.—Is figurative of deep degradation.

Ezekiel 31: 15. 17.—This is a figurative and prophetic description of the Fall of Babylon into destruction, silence, the grave.

Ezekiel 32: 21.—This is a continuation of the same figure representing Egypt’s overthrow as a nation to join Babylon in destruction.

Jonah 2: 1, 2.—Jonah was buried in the fish, it was his grave for the time being.

Isa. 28: 15-18.—God thus declares that the prevalent idea that death and the grave are friends will cease. Men shall learn that the wages of sin is death. It is now in Satan’s power and not an angel sent by God.—Rom. 6: 23; Heb. 2: 14.

THE WORD HELL IN THE NEW TESTAMENT.

The Greek “Hades” in the New Testament is the equivalent of the Hebrew word “sheol.” This will be seen by comparing Acts 2: 27 with Psalm 16: 10, of which it is a quotation. Also 1 Cor. 15: 54; 55, is no doubt derived from Isa. 25: 8, and Hosea 13: 14. “O death I will be thy plagues; O sheol I will be thy destruction.”

HELL TRANSLATED FROM “HADES.”

Matt. 11:23.—Capernaum had enjoyed much privilege of knowledge and enlightenment, and because of misuse of opportunities, and neglect of God’s message, this prophecy was uttered. It has been literally fulfilled. This city has been buried so completely that there is difference of opinion today as to its site. Capernaum has certainly been brought down to the grave, covered up and lost to sight.

Luke 15: 23.—The rich man in this parable represented the Jewish nation, which has been buried among the nations, cast out of Abraham’s bosom, the place of God’s favour, while the Gentiles, represented by Lazarus, have been brought into the Gospel favour, see Romans 11. Further explanation is given in a booklet on “Some of the parables,” price 8d., posted.

Rev. 6: 8.—Here the word is used as a symbol of destruction, or the grave.

Matt. 16: 18.—Here is intimated that, though the church must suffer with Christ, and pass into the tomb, yet the grave could not hold the members in Christ. The dead in Christ shall rise first “at His coming.”

Acts 2:1, 14, 22-31.—The Apostle Peter is here declaring that, though Christ had been slain and had gone to the tomb, “hades,” yet it was impossible that He should stay there and go to corruption, for David had prophesied that “his soul should not be kept in ‘hades,’ nor his flesh see corruption.” (Psalm 16: 10). In this way David spoke of the resurrection of Christ. While He descended to “Hades,” the grave, He was raised again the third day.

Rev. 1: 18.—Jesus, having died for humanity, declared that He had the keys of death and of “hades,” that is that He has purchased the whole race, and can give life to whomsoever He will (John 5: 21, 28; John 11: 25; Rom. 14:9.).

The Scriptures give no support to the God dishonouring Papal tradition of “eternal torture” as the wages of sin. Had such been the penalty, then Christ has not paid such a price, none of us could have been redeemed, but the Scriptures are reasonable and just. The wages of sin is death. (Rom. 6: 23.) “Christ died for our sins according to the Scriptures. (1 Cor. 15: 3, 20-22; 1 John 2:2).

Rev. 20: 13, 14.—The lake of fire symbolises the second death. Satan and the incorrigibly wicked, both of men and angels, are to be everlastingly destroyed. Death and hell (grave) are then to be also destroyed, and then there shall be no more death.—Revl 21: 4.

“GEHENNA.”

There is another word, “Gehenna,” which occurs twelve times :—Matt. 5:22, 29, 30; Matt. 10:28; Matt. 18:9; Matt. 23:15, 33; Mark 9:43-47; Luke 12:5; Jas. 3:6. Gehenna has reference to the “Valley of Hinnom,” which lay outside the city of Jerusalem. It served the purpose of a destructor of garbage. All waste and rubbish were cast in there and fires were kept burning to consume everything; brimstone was added to ensure complete destruction. No living thing was cast in, the Jews were not permitted to torture any creature, their laws prohibited cruelty to the lower animals.

Jerusalem was a figure of Christ’s Kingdom,, which is to be established for the blessing of all the willing and obedient, and this “Gehenna” is part of the figure showing how everything that is unclean is to be destroyed. Just as the Jews would cast in there the carcasses of vile criminals, with the thought that they were unworthy of any resurrection, so those who prove themselves incorrigible after the favourable opportunity of knowledge and life in the Messianic Age, will be destroyed in the “second death,” from which there is no recovery. “But the fearful and unbelieving, the abominable, murderers, whoremongers, sorcerers, idolators, and all liars, shall have part in the lake which burneth with fire and brimstone; which is the second death.”—Rev. 21: 8, 23-27.

In Rev. 20:10, 14, 15 ; Rev. 19 :20, the same symbol is used in these passages. We notice that the symbolic beast, and symbolic false prophet, the devil and his angels, also death and hell (grave) are to be utterly destroyed. (See also

Mat. 25:41).

When Christ's Kingdom has done its work, all who will have been assisted by its righteous laws will be rewarded with eternal life, but those who, under such favourable conditions, love sin and wickedness, will go into the second death. As a consequence of Adamic transgression condemnation passed upon all men.—Rom. 5:12-21. As a consequence of the Ransom Sacrifice of Jesus-1 Tim. 2:3-6—all are redeemed from that condemnation, and are to have one perfect, full opportunity of life. As a result of Adamic sin all die, go into hades, (1 Cor. 15:22) but "Hades" will be destroyed in the great destruction at the end of Christ's reign (1 Rom. 15:25, 26). Then any who die will go into "gehenna," the second death prepared for the devil and his angels.—Matt. 22:41. Then there will be no more death, there will be no more Beast, the great Roman Catholic system, and there will be no more false prophet, such as the great Mahomedan system. There will be no more devil, and no more evil spirits operating as they do to-day—through mediums in spiritism.

Matt. 25 :31-46.—The parable of the sheep and the goats is further explained in the booklet, "Some of the Parables," price 8d., posted.

Matt. 10:28; Luke 12 :5.—The Lord is here encouraging His followers against the persecutions which He knew would come upon them. He reminds them that all that man can do is to kill the body and send us to "hades," the tomb, but they cannot send us to "gehenna." Christ has the keys of "hades," and will restore the soul in the resurrection morning. But God has power to send the soul to "gehenna," to utter destruction, which will be the doom of the wilfully wicked after they have had the opportunity of righteousness and life, and rejected God's grace in Christ. It is worthy of note that it does not say that God will preserve the soul alive in gehenna, so that it may suffer eternally, but that He is able to destroy both body and soul, and this is in line with Ezekiel 18:4. The soul that sinneth, it shall die, "all the wicked will God destroy."—Psa. 145 :20.

Matt. 5:21, 22.—The Lord is here showing that the Law, "Thou shalt not kill," was even more exacting than they supposed, and that when the new covenant operates even malice and anger will be violations of God's Law, requiring punishment, and those failing under that favourable time to bring their hearts and minds as well as hands and physical strength into harmony with righteousness and love, will be counted worthy of "Gehenna," or second death.

Matt. 5:22-30.—A similar thought is contained in this connection. The Lord is impressing the lesson, the necessity of perfect compliance with the Divine Law, and the necessity of self control. That it matters not how precious some wrong course, some sinfulness, or some idol of self-gratification, which would hinder obedience to the Divine Law, may be, it must be overcome, even though it is precious as a right eye, or right arm. It would be better to go through life short of a right arm or right eye than to incur the second death, and be entirely destroyed in "gehenna."

Matt. 18:9; Mark 9:43-48. Here again the Lord is impressing the thought of cutting off everything that would interfere with the attainment of the entrance into the Kingdom of God. He certainly does not mean that we should ever cut off our hands or pluck out our eyes, but He reasons that it is better to lose these members than to lose life entirely. So, however precious a thing may be to us, even as precious as a right arm or right eye(if it is a hindrance to our gaining life in the Kingdom of God, the reasonable and necessary thing to do is to cut it off. Otherwise, the whole body will be destroyed in "gehenna," "where their worm dieth not, and the fire is not quenched." This mention of the worms dying not and unquenchable fire, is also a reference to "gehenna." In casting in the refuse, frequently the bodies of animals fell upon ledges and not into the fire below. These would be destroyed by worms as completely as the other matter which was burned. The worms and fire together did the work of destruction ; the worms were always there and the fire was never quenched. The thought appears to be that the worms did not die before completing the work of consuming the body, nor did the fire go out until all was destroyed. So we say respecting a house on fire, the fire could not be controlled or quenched, but burned until the building was entirely consumed. In the same way Sodom and Gomorrah are said to have been destroyed by eternal fire.—Jude 7. That is that the fire was not quenched, but burned itself out in utterly destroying these cities, not that these wicked people are not to be resurrected, for we distinctly read that they are to be restored, and have an opportunity of learning righteousness and gaining life everlasting. See Ezekiel 16: 48-63. Here it is clearly stated that the Israelites were even worse than the Sodomites because the Sodomites had not had the advantage of light and knowledge with which the Jews had been favoured. Our Lord said the same thing in Matt. 10: 15 and 11 : 24, namely, that it will be more tolerable for Sodom and Gomorrah in the day of judgment than for such as Capernaum.

Matt. 23: 15, 33.—These words were not spoken to those who were ignorant, but to those to whom all the favours of the Law Covenant had been available, "to whom pertaineth the adoption, the glory, the covenants, the giving of the Law, the service of God, and the promises."—Rom. 9: 4. These were the leaders of the people and religious teachers, and instead of being true to their convictions, they were misleading the people, and were filled with bitterness and a murderous spirit against the Lord, although abundant evidences of the truth, and of His mission, had been given. They were thus resisting the holy Spirit of light and truth and grace "Though He had done so many miracles before them, yet they believed not on Him."—John 12: 37.

If such a wilful course were pursued in, it could but lead to the condemnation, to the second death "gehenna."

James 3: 6.—The Apostle is here explaining the evil influence of a tongue directed by an evil disposition. How often has it been that a few words evilly spoken in a malicious or bitter spirit have aroused evil passions with terrible results. Such words react upon the speaker, and a continuance in such an evil course will ultimately prove such an one unworthy of life, and bring him under the sentence of "gehenna," the second death.

“TARTAROO “RENDERED “HELL.”

2 Pet. 2 A.—This is the only occurrence of this word, and it has no reference to mankind at all. 1 t is spoken with

regard to the “angels who sinned.” These angels had sinned in association with man kind. Compare Jude 6; 2 Pet. 2: 4; 1 Pet. 3: 19 :20 ; Genesis 6: 2-4.

These angels are reserved unto judgment, and are to be judged by the glorified Church of Christ.—1 Cor.6 : 3. In the meantime their power to openly materialise has been taken from them. They are degraded, and restrained in chains of darkness. These evil spirits can only operate through spiritualistic mediums, who give their will over to them. The word Tartaroo is translated “Cast down to hell”; its meaning is simply that they are restrained, imprisoned in chains of darkness. They cannot operate in the daylight, and irrespective of mediums.

Thus we conclude the examination of all the occurrences of the word “hell,” and find that there is no place of everlasting torture taught in the Scriptures. The teaching is but the tradition of men, and comes to us from the heathen mythological religions, added to the church creeds of the Dark Ages. We have found that “sheol” (Hebrew) and “hades” (Greek) refer to the condemnation of all our race on account of Adam’s sin—all go to this “hell,” or the tomb, “the great prison house of death.” God through the prophet Hosea 13: 14, declared, “I will ransom them from the power of the grave (sheol). “As all in Adam die (go to hades), so all in Christ shall be made alive again.”—1 Cor. 15: 21-22. Then we have seen that there is another “hell,” “gehenna,” which means utter destruction; it is called the second death. This is the penalty which is inflicted upon those who, having been delivered from the first or Adamic death, refuse the opportunity of life, and choose a course of wilful wickedness. Surely our hearts and minds agree that it is but just that such should be “cut off.” —Acts 3: 22, and be as though they had not been.

Just and true are Thy ways, Thou King of Saints, who shall not fear Thee, O Lord, and glorify Thy Name.—Rev. 15 : 3-4.

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A DARK CLOUD AND ITS SILVER LINING

BY JOHN G. WHITTIER.

In the Minister’s morning sermon he told of the primal
And how, henceforth, the wrath of God rested on each and all ;
And how, of His will and pleasure, all souls, save a chosen few
Were doomed to eternal torture, and held in the way thereto.
Yet never, by Faith’s unreason, a saintlier soul was tried.
And never the harsh old lesson a tenderer heart belied.
And after the painful service, on that pleasant, bright first day,
He walked with his little daughter thro’ the apple bloom of May,
Sweet in the fresh green meadow sparrow and blackbird sung;
Above him its tinted petals the blossoming orchard hung,
Around, on the wonderful glory, the minister looked and smiled :
“How good is the Lord, who gives us these gifts from His hand, my child,
“Behold in the bloom of apples, and the violets in the sward,
A hint of the old lost beauty of the garden of the Lord.”
Then up spake the little maiden, treading on snow and pink,
“O father! these pretty blossoms are very wicked I think,
“Had there been no Garden of Eden, there never had been a fall ;
And if never a tree had blossomed God would have loved us all.”
“Hush, child !” the Father answered, “By his decree men fell ;
His ways are in clouds and darkness, but He doeth all things well,
“And whether by His ordaining to us cometh good or ill,
Joy or pain, or light or shadow, we must fear and love Him still.”
“Oh I fear Him !” said the daughter, “and I try to love Him, too;
But I wish He were kind and gentle—kind and loving as you.”
The minister groaned in spirit, as the tremulous lips of pain,
And wide, wet eyes, uplifted, questioned his own in vain,
Bowing his head, he pondered the words of his little one.
Had he erred in his life-long teachings, and wrong to his Master done ?

To what grim and dreadful idol had he lent the holiest Name?
Did his own heart, loving and human, the God of his worship shame?
And lo ! from the bloom and greenness, from the tender skies above,
And the face of His little daughter, he read a lesson of love,
No more as the cloudy terror of Sinai's mount of law,
But as Christ in the Syrian lilies the vision of God he saw,
And as when, in the clefts of Horeb, of old was His presence known,
The dread, ineffable glory was infinite goodness alone,
Thereafter his hearers noted in his prayers a tenderer strain,
And never the message of hatred burned on his lips again.
And the scoffing tongue was prayerful, and the blinded eyes found sight,
And hearts, as flint aforetime, grew soft in his warmth and light.

