



VOL. XII., No. 10 MELBOURNE, 1ST OCTOBER, 1929. PRICE-TWOPENCE HALFPENNY

Self-Denial in the Interest of Others.

1 Cor. 8:1-13.

GOD'S Word, both of the Old and New Testaments, has been, and yet is, the very cornerstone of human liberty and independence. Every other system of religion has tended more or less to fetter the mind and the conscience with priestcraft and superstition. And the various so-called Christian religions, from Roman and Greek Catholicisms down, have likewise tended toward priestcraft, superstition and conscience bondage, in proportion as they have ignored the teachings of God's Word, substituting therefor the "traditions of the elders," decrees of councils, theological dogmas, etc. As we look over the world to-day, it is an unquestionable fact that the largest liberty, social, political and mental, is possessed by the peoples who have the Bible, and who read it freely. And the largest Christian liberty amongst these is enjoyed by those who study it with the greatest candour and simplicity.

But if this knowledge and liberty be not accompanied by a full self-surrender to God, a complete consecration of one's to Him who is the Author of our liberties and privileges, we stand in great danger; for, as the Apostle here declares, knowledge alone without self-submission to God would incline to puff us up, to make us heady, arrogant, self-sufficient. But if the knowledge be accompanied by a love to God, which leads to self-consecration in His service, in harmony with His instructions, the knowledge will work good for us, by thus introducing the spirit of love as the controlling factor in our lives, because the effect of love is to "build up" instead of to "puff up." Love is constructive, and tends not only to build up our own characters after the divine pattern, but by so doing it makes us co-workers together with God, in our sympathies for and interest in others—in their upbuilding and general welfare.

After making this point clear, the Apostle proceeds to apply it to the Christians at Corinth. As in all other cities of the Gentiles at that time, there were plenty of idols, plenty of gods, and plenty of temples; and it was the custom to eat consecrated food—meat that had been offered before an idol. The Apostle assures his readers that he fully agrees with their knowledge and logic upon this subject; to the effect that since the idol is not a god, therefore the offering of meat to it could not in any manner injure the meat to those who really understood the matter. Their increase of knowledge had given them a liberty which they could not have appreciated at first; but he urges that as Christians it is our duty to consider not merely our own liberties, but in such cases to waive our liberties in the interest of others, upon whom the influence might be injurious. We should, therefore, be very careful in the use of our knowledge and liberties, to see that it worked no injury to others—or otherwise to abstain from such liberties as might be injurious to others.

Every one knows how easy it is to meddle with the delicate machinery of a watch, and thus to render it absolutely useless. So the conscience is a delicate mechanism, and we should be on guard against any and every influence which might injure either our own conscience or the consciences of others. The Corinthian brethren who fully understood that an idol was nothing, and that an idol temple was therefore nothing, might be fully at ease in their own consciences, if as guests they attended a municipal feast or banquet in such an idol temple; they might be able even there to recognise the true God and to eat and drink with thankfulness to Him; but there might be onlookers, or amongst them, other brethren, with knowledge less clear upon these subjects, who, nevertheless, would want to follow their example, and who in so doing would be violating and injuring their consciences. And no one could know what serious results might come from such a violation of conscience; the conscience which submitted to violation reluctantly at first, would incline to become hardened, and finally would cease to speak at all. And the owner of that conscience would be likely to drift according to the inclinations of his fallen nature into the very worst extremes of depravity. For this reason, those who have knowledge of the Divine Word and the liberties wherewith Christ makes free, need more than ever an increase of the Divine Spirit—charity, love—which would make them careful that their every act would not only be in harmony with their own consciences, but such, also, as would, not prove stumbling blocks to the consciences of others; whose knowledge or logic could grasp the situation less clearly.

To fail to have this love and this active, self-sacrificing consideration for the welfare and conscience of a weaker brother, the Apostle declares, would not only be a sin against the brethren and wound their consciences, but a sin also against Christ—against the very spirit of His law of love one for the other. How nobly the Apostle sums this matter up when he declares that as for himself, if he found it necessary in order that he might be a help to the brethren, and not a stumbling block to any, he would take pleasure in denying himself not only the meat offered to idols, but all meat of every kind, as long as he lived. Paul thus manifested the true spirit of brotherly love; and every follower of the Lord Jesus Christ should seek to have this same spirit and sentiment active in all their intercourse with each other.

While there is nothing in this lesson directly bearing upon intoxicating liquors, the principle inculcated can be very properly applied to the great evil of intemperance, which is doing so much injury to the whole world, and in some cases even to those who have named the name of Christ. We do not dispute the principle of liberty, that each Christian has a right to decide the right and wrong of such matters according to his own conscience, but we do offset this knowledge and liberty with the doctrine of love, as the Apostle does in this lesson. Whoever is a child of the King, not only has liberty, but must also have the spirit of love; and he who boasts the liberty and manifests nothing of the spirit of love and consideration for others, raises the question whether he is a bastard or a son; for if any man have not the Spirit of Christ (love), he is none of His.

The Christian whose heart is full of the Lord's spirit of love will not only be careful that he may set a good example before the brethren, lest they should be stumbled, but he will also be careful of the example, which he sets to his own sons and household, and to all "them who are without"—those who have not yet accepted the grace of our Lord Jesus Christ, but who are reading the lives and characters of His disciples, as living epistles of His doctrines.

Incidentally our lesson brings before us a very clear and positive statement respecting God. While the world has many that it calls gods and lords and masters, to the Christian, as the Apostle expresses it, "There is but one God, the Father." The Apostle evidently knew nothing of the doctrine, started in the second century, and patterned after the heathen ideas, to the effect that there are three gods, of whom the catechisms declare that they are "equal in power and in glory." The Apostle knew of only one God who was supreme—"the Father." and he declares that of Him (proceeding from Him, directly or indirectly) are all things, including ourselves.

But the Apostle by no means ignored our Lord Jesus Christ, who claimed, to be not "the Father," but "the Son of God." Him the Apostle has elsewhere said, after telling us how He humbled Himself for our sakes, leaving the glory of the Father's presence in obedience to the Father's will and plan, and how He suffered for us, the just for the unjust, death itself, even the death on the Cross, then adds, "Him hath He highly exalted, and given Him a name that is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things on earth, to the glory of God, the Father,"—and that all men "should honour the Son, even as they honour the Father." Nor does the Apostle here omit to mention Jesus, but says that to us there is "one Lord, Jesus Christ, by whom are all things, and we by Him."—Phil. 2:8-11; John 5:23.

How clearly and how simply the Apostle states the relationship existing between the glorified Father, the glorified Son, and all the creation of God, which is or will be blessed through the Son. Although, all things are of the Father, in the sense that the original power, life, etc., proceeded from the Father, nevertheless all things are by the Son, in the sense that He from the very beginning has been the Father's active and honoured agent in every feature of the divine plan. Himself declared to be "the beginning of the creation of God," it is also declared that "all things were made by Him, and without Him was not anything made that was made" (though of the Father, by the Father's power, etc.).— See Rev. 3:14; Jno. 1:2, 3.

“ THE FASHION OF THIS WORLD PASSETH AWAY.”

1 Cor. 7:31.

Soon it will all be forgotten; soon, as a dream of the night
Losing its power in the morning, passes away from our sight,
So shall this dream of the earth-life—so shall this pleasure and pain,
Lost in the glory of heaven, never disturb us again.

Only to-day, as the sorrow seems to be real in our sleep—
Ay, and the joy that we dream of, so for a time as we weep
Over a cloud on our pathway—so, as in sunshine we smile,
Life, with its light and its darkness, seems to be all for awhile.

Sometime I think we shall wonder how in such trifles as these,
Blossoms that fade as we touch them, there was sufficient to please;
Sometime I think we shall wonder, there in the shadow-less day,
Why we were saddened so often—why we grew tired of the way.

Soon it all be forgotten—soon in the light of the throne,
Never again to be weary—never to wander alone—
Never to shrink from temptation—never to fall in the fight
One in our glorious Leader, we shall walk with Him in white, E.H.D.

The Water of Life.

John 4:5-15. “Whosoever drinketh of the water that I shall

EARLY in His ministry, in sending forth the Apostles to preach the Kingdom of God at hand, our Lord had instructed them that they were not to go amongst Gentiles nor to Samaritan cities to deliver their message. It was easy to avoid the Gentiles, because comparatively few of them resided in Palestine. The message of the kingdom was not for them; but it was a difficult matter to avoid the Samaritans, for the district called Samaria lay between Judea proper and Galilee, and was necessarily passed through repeatedly by our Lord and His chosen twelve.

The Samaritans, it will be remembered, were not Jews, although they were worshippers of God, and had come largely under the influence of the teaching of the law. They were descendants of those mixed peoples which were placed in possession of the land of Israel as colonists, when the ten tribes were taken captive, and colonized amongst the Gentiles. As the Israelites in a foreign land took up with the religious customs of those lands to a large extent, so these Gentiles, transported to Palestine, took up with many of the religious customs, etc., related thereto. But their belief in God, and the fact that they worshipped the true God, did not constitute them proper subjects for the Gospel call, which was confined exclusively to the natural seed of Abraham up to the time of our Lord's rejection; then their house was left desolate, and the middle wall of partition between them and other nations was broken down, and the Gospel of the Kingdom was sent forth, without restraint, to whosoever would have the ears to hear it.

It was while our Lord and His disciples were passing through this Samaritan territory, between Galilee and Judea, that, coming to one of the cities of Samaria, He was refused entertainment, and James and John inquired, “Wilt Thou that we command fire from heaven to destroy them?” and Jesus refused, saying that His mission was one of salvation and not of destruction. The Samaritans did not refuse entertainment because they were opposed to the Lord and His teachings, for, quite to the contrary, they apparently would have been very willing to receive Him, recognising Him as a teacher sent from God, who performed many wonderful works. Their refusal to entertain Him was because He did not purpose to stop with them to teach them, perform miracles in their midst, heal their sick, etc., but was merely passing through in His journey to perform His miracles upon and teach the Israelites.

It was while our Lord and the Apostles were similarly passing through Samaria again that, weary with His journey, and probably not wishing to appear unkind, nor to be similarly repulsed again. Jesus waited beside Jacob's well and rested, while the Apostles went to the city of Sychar to replenish their stock of provisions. “He that drinketh of the water that I shall give him shall never thirst.”—John 4:14.

And in the interim a woman of Samaria met Jesus at the well, when she came to draw water. It was evidently with less of a desire for the water for His own comfort, than from a desire to teach the woman, that our Lord asked her for a drink. While He could not invite her, or another Samaritan, to a place in the Kingdom, which was the central thought of His Gospel, He could, nevertheless, appropriately give her some food for thought, which later on might do her good,

and prepare her to have a hearing ear against the time when the Gospel call would be unrestricted—for whosoever bath an ear to hear.

The completeness of separation between the Jews and Samaritans, as of different classes or castes, is clearly shown in the woman's surprised reply to our Lord's re-quest. Not that the Samaritans were averse to having fellowship with the Jews, but that the Jews, imbued with the thought that the promises of God were to the seed of Abraham exclusively, would "have no dealings with the Samaritans," would ask no favours of them, and apparently would grant few favours to them. While our Lord was bound to act in line with that truth, that the seed of Abraham, and the promises made to it, were distinct and separate from all others, yet He was not influenced by feelings of pride, caste, etc., and in this instance He pursued a policy in harmony with the Apostle's admonition—that good be done to all men as we have opportunity—preferably to the household of faith. (Gal. 6:10.) For the time our Lord was not in a position to speak to Israelites, to do them good, and He was prompt to embrace the opportunity to do what good He could to even a Samaritan woman. And therein is a lesson for all of His followers to-day; we should serve the household of faith wherever possible, but when this is impossible, and an opportunity offers, we should seek to do some good to others—to speak words which may help them by-and-by, if not in the present time or age.

Not entering into a dispute with the woman, nor into explanations of the distinction between the seed of Abraham and others, our Lord proceeds to talk of something much more important to her, and in this also sets a good example to all those who would speak His truth in His name, in His way, wisely. He told the woman of a more important matter—that He alone could give the water of life. While physically He was weary, and needed the natural water yet in a higher sense the woman was the weary one, heavy-laden with sin, who needed the invigorating water of life of which the Lord Himself is the fountain.

The thought in the expression, "living waters," is that of a fresh spring in contrast with stagnant waters, which become contaminated and foul. The water which our Lord proposed to give the woman was certainly not the Holy Spirit, for this is distinctly termed the gift of the Father, and is symbolised by the anointing oil. The water of life is the truth, which both cleanses and refreshes. A portion of this our Lord could properly give to the Samaritan woman, if she were hungering and thirsting after it, and He did give her a drink of it.

The woman classed herself as a daughter of Jacob, and thus implied a hope On the part of Samaritans that, notwithstanding their rejection by the Jews from heritage in the Abrahamic covenant, they nevertheless trusted in some blessing. And, indeed, there was a mixture of israelitish stock amongst the Samaritans, for certain poor Israelites had not been deported to foreign countries, and these, ignoring the strictness of the Abrahamic covenant, had intermarried with the Gentiles, and in general had abandoned circumcision and tile other conditions of Judaism, and hence could be no longer recognised by the lord as in any respect different from the other nations, Gentiles. So, too, it was with many of the Israelites who were deported: they mixed and mingled with the Gentiles, abandoned the sign of circumcision in the flesh, and in general all tile provisions of the Lord's covenant; these, in every sense of the word, ceased to be Israelites, and had no further hopes under that covenant, being as much strangers and foreigners to the promises of the covenant as any Gentiles.

Thus, from our Lord's treatment of the Samaritans, we can readily see the baselessness of the expectation of some, who style themselves "Anglo-Israelites," who claim to be the descendants of these deported Israelites who abandoned circumcision and all the features of the Law Covenant, given to Israel. Those who lean on such a prop lean upon a broken reed. The only Israelites who can hope for mercy and blessing at the Lord's hands, under the Law Covenant, and as the natural seed of Abraham, are those who have a sufficiency of Abrahamic faith to at least maintain the outward signs of tile flesh, and an outward attempt at obedience to their Law Covenant. As for the others, who become part and parcel of the Gentiles, they have neither part nor lot any longer with Israel; they may, however, through Christ, come under the still more beneficent terms of the Covenant of grace, sealed with His precious blood. But the blessings of the two covenants cannot be mixed, and, as the Apostle Paul distinctly declares, whoever hopes for justification under the Law Covenant and under the Grace Covenant is making a great mistake, and is falling between them both. 'Whosoever he be, Christ profiteth him nothing; he is vet in his sins, and not an heir, neither as a member of the natural seed, nor yet as a member of the spiritual seed.—Gal. 2.

The woman's slowness of comprehension is striking, and vet so it is with all of us when first we come in contact with spiritual truths. Our Lord's patience as a teacher, with a congregation of only one, and that one a woman of a low caste, should be a lesson to all of His followers who seek to distribute to others a taste of the water of life.

Our Lord's explanation of the peculiarities of the water of life, of which He is the fountain for mankind, is very beautiful, but its force can be appreciated only by those who have received this blessing at His hands—only by those to whom He has communicated His truth, and who have been sanctified by that truth, set apart as His disciples—as fountains of truth for others.

Errors, falsities, may satisfy temporarily the craving of those who have never yet tasted of the truth, the water of life; but nothing can give permanent, lasting satisfaction except the truth: and our Lord Himself, the Word, the Logos, the Messenger of the Father, full of grace and truth, is the embodiment and representative of this satisfying water of life. Whoever receives the Lord as his Redeemer and Leader and teacher, through whom all the gracious promises of God are to be fulfilled; whoever receives this water of life, receives a satisfying portion, and will never be found looking for truth in other directions. It will satisfy his longings as nothing else could do, and so abundantly as to leave no appetite for strange waters.

The saints, the body of Christ, the prospective bride, are the only ones who receive this water of life in its fullest and completest sense during this Gospel age; and of them it is true that this water is always fresh, springing up within them everlastingly. And when these many well-springs shall in God's due time be brought together in the Kingdom, then will be fulfilled, through them unitedly, as the body of Christ, the prediction: "Out of thy belly shall flow rivers of living water."—John 7:38.

This river of water of life does not flow at the present time: it cannot flow out to the "nations" until all the "little flock" as well-springs shall be brought together in the Kingdom. And thus it is pictured in Revelation, that after the throne, the kingdom, is established, from under it shall flow the river of water of life, clear as crystal. Truth will then flow as a mighty river, refreshing and blessing the whole earth, and causing the trees of promise to bring forth "leaves for the healing of the nations (the heathen)." And then shall be fulfilled a promise of the Scriptures which is misapplied by many to the present time: "The spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take the water of life freely." (Rev. 22:17). The bride cannot say, "Come," in this sense of the word, until she becomes the bride, when the marriage of the Lamb is come, and the new age has fully opened. Neither can she invite the whole world to come to the river of truth until she herself has

been glorified, and until that river of life flows. "While looking forward to that glorious day, when grace shall be free to every creature, we nevertheless rejoice in the election of the present time, in which the Gospel call is intended, not for everyone, but for only those who have ears to hear, "even as many as the Lord our God shall call."—Acts 2:39.

PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 220 Glenferrie Rd., Hawthorn, Melbourne E 2. (Monthly) 2/6 per annum, post paid,

HAPPENINGS IN ENGLAND.

SINCE writing you I have had a real holiday in the South of England amidst delightful weather and beautiful scenery. Staying with my sister at Sanderstead, she took me day after day in one direction or the other, in her luxurious car, for hundreds of miles either in Kent or Surrey, and on one day as far as Letchworth Herts. I had never seen so much of the English south country, and it was certainly like one large garden, with its quaint villages of narrow, but scrupulously clean, streets; in fact, cleanliness and order was evident everywhere. We visited Hythe, a perfect seaside resort, so far quite select, not having the crush or noise of the more popular places. The shore had been laid with small pebbles, and therefore was so nice and clean, and seemed to be ideal. On the same day we visited Canterbury, and went over the cathedral, which is a splendid old building, full of historic interest, to enjoy which would take much more time than we had at our disposal. We also visited Hampton Court and Leith Hill. At Leith Hill the view, which is so extensive, was hindered by a little haze, but at Box Hill the view was simply beautiful. England has a beauty all its own, which it is difficult to excel. Every place has its feature, but the scenes of other countries generally are on a larger scale, and often more of the awe-inspiring nature. In England, the scenes are smaller, and we pass from one to another quickly, while abroad it often takes a long time to get the compass of one area.

It was a great pleasure to meet again Brother Shearn and the brethren associated in the Bible Students' Committee and to find how much in harmony were our thoughts respecting the present truth and the development of this clay. There was too much to speak of in the short space of time, so that I accepted the kind invitation for the week-end of the 22nd-23rd, at which time a "Home Gathering," had been arranged at Letchworth.

Brother and Sister Shearn and daughter received me so kindly and were so considerate for my comfort in every way, that I could not fail to have had a most enjoyable time even had there been no "Home Gathering." However, the gatherings commenced on Saturday evening, when an address was given by Brother Pep-worth, from the Isle of Wight, the subject being "Which Hope We Have." It was a happy address, stressing the importance of hope; without hope

despair ensues, and often death. It was hope that sustained the Christian martyrs. It was for the hope set before Christ that enabled Him to “endure the cross and despise the shame.” There was hope for all who desire righteousness, the heavenly hope of the high calling of God in Christ Jesus for the Church—the overcomers—those who during this Gospel Age follow Christ in the narrow way of sacrifice, and an earthly hope of resurrection and restitution to perfect human life for the willing and obedient of the Kingdom Age which will follow this present dispensation. The speaker illustrated the matter by referring to the pilgrims in the prison of Giant Despair. They ‘had forgotten to use the key of promise, they had lost hope, but the promises revived hope, and they soon saw the way out of their troubles.

The Christian hope is not a blind unreasoning and sentimental thing; it has a solid, firm basis. Its anchor is within the rail. It is not based on our own works.

“Nothing in my hands I bring.
Simply to Thy Cross I cling.”

It is not anchored like a ship on the earth, the ground of the ocean, hut in heaven, “within the rail.” and in the sure promises: “I will never leave thee nor forsake thee”; “I will guide thee with My counsel, and afterward receive you to glory.”

On the Sunday, there were three sessions, the addresses being:-11 a.m., “The Law of the Spirit of Life, by Mr. J. H. Murray (Grays); 3 p.m., “Give Ye Them to Eat,” by Mr. H. R. Kipps (Forest Gate); and 6.3 p.m., “Enduring to the End,” by Mr. B. Thatcher (Leicester). Each of these addresses had its own important inspiration, and the whole day was one to be remembered as a little time of refreshment and encouragement. At request, I filled a little space, giving a brief account of conditions from the truth aspect in Australia and New Zealand and South Africa. The messages from the friends in these parts were received with evident pleasure, and a kind greeting was returned along with an expression of earnest interest and prayers.

Last week-end was such a happy gathering time at Tamworth, Staffordshire, one could wish nothing better than that all the Church of God could enjoy the same good fellowship. It was marred only by the bodily weakness of two brethren, both of whom, however, were rejoicing in the inner man, even though the outer man demonstrated its perishing condition. The Home gathering had been arranged, and Brother Shearn was expected there, but ill-health precluded his attendance he requested me to fill his place, and as another expected appointment for me was hindered,

I was gladly willing to help out. I was welcomed by two sisters to their home, which shone with the happy grace of

Christian influence. It would, I think, be a dour disposition that refused to respond to such sunshine, accompanied, all the same, with strong and intelligent earnest faith. There was a home meeting on Saturday night. when the thoughts were on “So Walk Ye in Him.” The brother appointed for Sunday morning address was physically unable to serve, and I filled in with a little account of things concerning our cause in Australia, and conditions in Africa, and exhortation, “Hold fast that which ye have received.” Brother Holmes, of Nottingham, spoke in the afternoon on “Transformed and Renewed,” during which he so clearly laid before us the very different way God is dealing with the Church, which He is choosing to compose with Christ, the Great Mediator, and the way the world of mankind will be dealt with under the New Covenant when the great Mediator will lead all the willing and obedient up the highway to achieve perfection, when they will be handed over to God. The privilege which the members in Christ have of at once receiving the spirit of adoption and thus able to come with confidence to the throne of grace at once, was stressed. The talk in the evening followed up the thought of the glory that shone on Moses’s face, the topic being “The glory of the Lord our God be upon us.” About 60 attended tile meetings.

At Birmingham next day there was a continuation of the spirit of joy and unity. About 50 gathered, and it was a pleasure to see the happiness of those Who had been so long oppressed by the bondage and confusion of the I.B.S.A. now rejoicing in the light and liberty and love of the present truth. One cannot but feel the necessity of a proper appreciation of the message of the present truth, and of urging upon those who have come into the blessedness of having reached the end of the 1335 clays and enjoyed the feast which the Lord then provided. (Luke 12:37.) The necessity of preserving the glad harmonious message of the Divine purpose and harmonious understanding of the Bible from being beclouded by the many deceptions and theories and fancies of some whose ears are ever tingling for something new or novel. It is the things we know and are assured of whom we have learned them, that assist us in progressing in Christian grace,

Question Box,

Question.—If the command of Christ was to “Believe and be baptised,” what will be the position of those who believe and are not baptised?

Answer.—The Gospel call is an invitation; neither our Lord nor the Apostles commanded men to “believe and be baptised.” The Gospel is proclaimed in ail the earth as a witness (Matt. 24:14) during the present age. Many are drawn to the Saviour as a result; but few go on to make a full .consecration to the Lord as exhorted in Rom. 12:1, 2. Those who do thus respond are .baptised into Jesus Christ’s death and into the Holy Spirit with which He was anointed. Thus they suffer with Him now. in order that they may reign with Him in the next age when returns to bless all the families of the earth—the living and the dead—the good and the bad, for He gave His life “a ransom for all.” This baptism into death (Rom. 6:3, 4) is the real one, of which water baptism is merely the symbol. Only such as the Father calls may participate. They are to constitute the Bride of the Lamb. When this Bride class is completed, this baptism into death will cease, and the earthly restitution blessings all begin (Acts 3:21).

Question.—Seeing that the Christian of to-day has greater light than in the past, has he greater responsibilities and tests? If so, how ?

Answer.— think that very few realise the full responsibility that rests upon all who arc privileged to know so much of Divine Truth. I think. however, that tile same responsibility has rested on each one who has been accepted as an ambassador of Christ throughout the age. Each has had sufficient truth to know that God had called him, to come apart from the world, to serve Him and His cause, and run the race for the heavenly also that the mark to be attained in order to gain the great prize was the perfection of heart and mind, the likeness of the character of Jesus. All have not had the light upon God’s purposes which we enjoy, have not been able to trace so much the Divine providence, but they were tested along different lines, so that the knowledge of detail of the Divine Plan was not essential to them. The history of Christian martyrs, however. is a glorious testimony to the clear sense of responsibility to truth as well as loyalty to God which these noble followers of Christ exhibited. Our trials and testings are in a different way, and while requiring less of physician suffering, are none the less severe, as tests of heart faithfulness and loyalty. The fact that we can Letter trace God’s dealings with us, should make it easier to stand loyal and endure hardness and the loss of earthly joys and rewards. Our testings. are along the same lines, but often instead of being tortured by foes we receive heart thrusts by those who profess to be our brethren. and who seem determined to misunderstand us and imply wrong motives to our best endeavours.

While one can hardly say that our responsibility to serve God and be true to the knowledge we are privileged to possess is greater than with those of less knowledge in other ages, it is just as great, and we are not likely to overestimate our responsibility to God; our knowledge of the beauty of the plan and the nearness of the day of our deliverance ought to help us to shoulder our responsibilities with a gladness and carry them out with great care. Our duty to God is our first charge, even as a duty; how much more so when we learn to love Him! Our heart’s service must be to Christ first. “He that loveth father, mother, sister, brother, husband or wife more than Me is not worthy of Me.” A proper sense of our responsibility to God and His service will not allow social or domestic matters other than what may lie necessities of mortgaged responsibility to interfere with our religious privileges and service of God’s people and His cause, Ail must be tested in all points like as He was.

Correspondence

U.S.A., July, 1929.

Dear Brother,—At a brother's home in 5.11., I came across copies of "People's Paper" from time to time, when

I called there, and before I came down here in April I possessed quite a few copies, and two of them I have read and re-read until they are almost worn out. One of these I loaned out, and did not get it again. This one was entitled "Knowing God," or a similar title, and was to be continued..

I intended that as soon as I became settled here in L.A. to send in my subscription, but not having much time for study I just didn't do so, and am so sorry, as by this time I would be getting it regularly.

Again to-day I re-read the first article in the other copy I cherished so, entitled "The Present Truth." It is so very timely, and I wish every one who has been favoured with the glorious message could read it. My dear companion, who passed to his reward last January, would have loved this article. He was so enamoured of Present Truth, and never could understand how some could value it so lightly and be willing to cast it aside for the sophistries of man.

We were never connected. with the "W. Tower," since the "Finished Mystery" came out with its many false claims and teachings.

Until the past few years we have had very little fellowship, but we have had a feast with Him and the rich viands of His providing. our table is furnished with bounties so free, and as Bro. so often said in his prayers, "we can never be thankful enough for the precious Truth"; and every day increases my appreciation of "the riches of His grace in His kindness toward us through Christ Jesus."

Not knowing the exact subscription, I am enclosing —, and trust it may cover. I should so much like some of the two kinds mentioned to give to friends here, so if you can spare them, please send me some copies.

We are daily and hourly striving to walk closely in the footsteps of the Master, -and rejoicing in the prospects so transporting of soon being united with Him beyond the veil, and with all the " called, chosen and faithful."—With Christian love, M.S.F.

Victoria, 21/8/29.

Dear Christian Friend,—I am pleased to acknowledge receipt of letter and book received quite some time since.

I was delighted to receive yet another study, which I am sure will prove helpful and comforting, and am looking forward to its perusal. I am reading the "Atonement," and find it all you say, It has enlightened me on several points, and I have still more than half yet to study.—Thank you also for the " People's Papers."—With Christian regards, R. H.

A reader from N.S.W..writes:—"I have been reading, some of your pamphlets, The Voice.' It is very interesting, and has made the Bible plainer to me than forty years' listening to sermons. I can read them over and over, and never tire of them. Would you kindly send me the other papers mentioned, and I would be so-thankful?—Yours truly, E.H,"

ENCOURAGEMENT.

“I come quickly: hold fast that which thou hast, that no one take thy crown.”—Rev. 3:11.

Our text addresses, not the world, not the nominal Church, but the true Church. These, having turned from sin, having accepted Christ, having given their hearts to God, through Christ having been accepted of the Father and begotten of the Holy Spirit, are children of God; and, as the Apostle says, “If children, then heirs; heirs of God and joint-heirs with Christ.”—Rom. 8:17. A crown of glory is set apart for each son thus received of the Father, and the name of each is recorded in the Lamb’s Book of Life.

So far as God is concerned, the matter is settled. But it still remains for the Church to fulfil their Covenant. Having presented their bodies a living sacrifice, they are to continue in that attitude—daily presenting their bodies gladly, willing to endure, to suffer, to be anything and everything that God would be pleased to have them be. All who do this continue to grow in grace, knowledge and character-likeness to the Lord Jesus, and will thereby make their calling and election sure.

But should any neglect this Covenant of Sacrifice, and through fear of death be subject to bondage either to sin or to sectarian errors, they would thereby fail to maintain their election and to make it sure. After a time of testing they would be relegated to a secondary place; they would no longer be counted of the Royal Priesthood, even though they might still maintain their standing as Levites, servants of the Priests.

The thought of our text is: “Be of good courage. It will not be long until I will come to receive you to Myself.

Let the thought of the Kingdom cheer, strengthen, comfort you, and enable you to do God’s will faithfully, nobly, courageously, loyally. Do not let slip from you the blessed relationship which I established for you when I made you acceptable on the basis of your Covenant to be dead with Me, to suffer with Me, to strive daily for the great prize of joint-heirship in My Kingdom.

“The crown is yours now, by virtue of the arrangement which I have made with you as your Advocate and of the Covenant of Sacrifice which you have made with Me. Do not allow your crown to pass to another ! If any one is unfaithful, God will not permit him to have a share in the Kingdom, but will apportion another name instead of his.”

WATER.

Humble water serves us all
Poor and rich and great and small;
Serves so freely we forget
Our incalculable debt.

When, in vain, we turn the taps
Old assurances collapse,
And we realise at last
All we owed it in the past.

Fresh and sweet and crystal clear,
Once ignored, but now so dear—
Castle, cottage, slum or shop,
None of us must waste a drop.

—Jessie Pope,

“ Be Ye Followers of Me Even as I Am of Christ.”

THERE are those characters among the Lord's people which seem more than others to stand out as examples in one way or another; some in zeal, some in grace and some in both, and with the passing away of such in the confident hope and perfect trust, they seem to fulfil the desire of the apostle that Christ should be magnified in his body whether it be by life or by death.” Such seems to be the case in respect to Mrs. Annie Murray, of Dundee. She had ever sought to serve God and righteousness, and in early days had used her pen in the cause of temperance, having been associated with the Baptist Church and Free Church.

It was at a time when her mind was exercised against the influences of Higher Criticism that she came into contact with “present truth” through two colporteurs calling at her door. It was not until she was assured of their being true to the Bible that they were invited in. She soon realised the value of the Scripture Studies, and joined the friends in the Dundee fellowship. Her husband and son, perceiving the new influence that had come into her life, were led also to appreciate the clearer light that was shed upon the Bible and God's great purposes.

For many years our sister sought to serve the Lord's cause in every possible way and enjoyed the colporteur work. She was a great help in the Bible Classes and seemed to be able to sense just the lines which the discussion would follow and always diligently prepared for the lesson before going to the class. Tabernacle Shadows and such subjects seemed peculiarly her delight, and the clarity of thought and expression with which she was gifted was of great value in the fellowship. One sister remarked that when the class was being tossed about by the stormy winds of controversy, it was Sister Murray that seemed to guide it into quiet waters. Her calm, quiet spirit and sound judgment were so evidently the result of her genuine faith, rest in God and confidence in His Word. Her Bible and Manna Book were her daily companions, and at the time of her death her Manna was still open where she had left it that morning, July 29th. “Our God whom we serve is able to deliver us.”

When in London attending a Convention, seven years ago, she met several brethren whom she has since held in great respect. Among these was Brother Nicholson from Australia. When she learned that he has again to visit Dundee, she looked forward to the occasion with much expectation. She had planned to go to Blairgowrie to attend his meeting there on the 26th, but on that morning did not feel equal to the journey. She was happy, however, to welcome him to the home on Saturday, and enjoyed the fellowship though unable to attend the meetings. She said good-bye to Brother Nicholson on the Sunday night, as he was to leave early next morning. Both realised that they would not likely meet again this side of the veil and expressed the hope that they might next meet in the glory home. The morning found her not so well, and towards evening it was perceived that her earthly pilgrimage was about to close. She suffered great pain, but without murmur or complaint, and between the spasms repeated, “Lord Jesus, take me home.” At one time she said to her son, “I am suffering much pain, Sonny, but it is nothing to what He suffered hanging on three nails.” Then at one period we faintly heard the words, “Nicholson—funeral,” and we knew that it was her wish that Brother Nicholson should conduct the funeral service. Again we heard, “My Lord and my God, He has been friend, husband, brother, father to me every day.” She clasped the hands of her son and his wife together in both of her own and exhorted them to continue to love one another and to follow her even as she followed Christ. She requested this same message to be given to the Dundee Class. There were many expressions of deep thankfulness for the filial love that had held the little home together.

So one of the “Mothers in Israel” passed away “to be forever with the Lord.” In conversation on the Sunday, speaking of the peculiar trials of our day, she expressed the thought that it might be a good thing if each class of the Lord's people everywhere would listen with closed eyes while some good reader would read to them the 17th chapter of St. John's Gospel.

While we appreciate how greatly such a mother will be missed in the home (her husband died in the faith some 11 years ago), yet her loved ones, with ourselves, “sorrow not as those without hope, for 'tis but a little and we come to our reward, our glorious home.”

Published by Berean Biblical Institute. National Bank Chambers, Hawthorn

Printed by Hickling Powell, Brunswick, Victoria.