



Volume XVII. No. 1 MELBOURNE, 1st JANUARY, 1934.

Price—Twopence Halfpenny

## Pressing Towards The Mark.

“Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.--”Phil. 3: 13, 14.

IN the epistle to the Philippians, St. Paul expresses his full appreciation of his opportunity to gain a prize, something worthy of laying hold upon, of grasping fully, of getting possession of. What was that - for which the great Apostle was striving and which he had not yet attained? He spoke of this thing as a prize, which he was pressing along to win.

We may view “the mark for the prize of the high calling” from two standpoints, both of which are correct. From one standpoint, this mark is that of heart-likeness to God’s dear Son, of perfection of intention, of love for righteousness, for God, for the brethren of Christ, and for the world, even our enemies. This degree of character-development should be attained as early as possible in our Christain experience, and should be such that, were we to die at any time after its attainment, God would count us worthy of a share in the First Resurrection.

From the other, standpoint, this “mark for the prize of the high calling” is that of crystallisation of character in the likeness of our Lord. After having attained a heart-likeness to Christ, we must hold it fast, and see that in all the testings which the Lord permits to come upon us, we are counted by Him as overcomers, not in our own strength, hut in that of our Redeemer. This mark of crystallised character is not attained so early in our Christain experience as is the mark of character-development. But by fighting the good fight until the end of our course, we crystallise our characters in love for the principles of righteousness, for God, for the brethren and even for our enemies. If thus faithful, we shall win the prize of glory, honour and immortality.

There is no reason to think that our consecration is the mark; for our testing, our proving, comes after our consecration, and not before it. No one would be at the mark merely because he is consecrated, but because he had endured the testing, thus proving that his consecration was from the heart and that he was sincere in the devotion of his every power to the service of God. We cannot suppose that the mark is reached the next moment after consecration. Some degree of character-development must be possessed; there must be some mark of character, in order that God may count that person worthy of everlasting life.

God’s standard of character is perfection, which must be manifested by loyalty and obedience under whatever tests He permits to come to individuals upon any plane of life. No one will get the prize of everlasting ‘life unless he successfully passes those tests. We realise that the Church has been under trial throughout the ‘Gospel Age, as to her worthiness to obtain “glory, honour and immortality”—Joint-heirship with her Lord. Rom. 8:17.

From the Scriptures, we learn that throughout the Messianic Age the world will be tried by The Christ, and that even after passing that test they will not receive the reward of everlasting life until God shall have proved them at the end of Christ’s reign by loosing Satan ‘for a “little season” (1 Cor. 15:24; Rev. 20:7-10.) The fact that the world is thus to be tried by both The Christ and God confirms the thought that God has a standard, or mark of character to be attained by ‘all those who are loyal and obedient to Him—on any plane of existence.

While this mark of character to be attained by the world during Messiah’s reign is not the one to which St. Paul refers in this epistle, nevertheless there is such a character-mark to be reached by mankind. Those who then attain the mark

will have everlasting life on the human plane. But those who attain the mark to which the Apostle refers will be given eternal life on the divine plane.

#### The Mark of Character-Crystallisation.

The Apostle was a noble example of one who had reached the mark. So far as we know, he was ready to die at any time; hence it was not this mark of character-development to which he had not attained. He had not yet attained to the prize itself, and could not do so until his change should come. He was constantly pressing along, trusting that God would give him all the things that are in reservation for “them that love Him.” (1 Cor. 2:9) We could not think the Apostle to mean that he would reach this mark of character-development just at the moment before death. This would be an absurdity of thought.

Our Lord Jesus was at the mark of perfect character at the time of His consecration; and He maintained Himself at the mark. As a sacrifice He would have been acceptable at any time. It was His part to consecrate His life and not to hold it back. It was the Father’s part so to arrange matters that the Jews might not take our Lord until the Father’s hour for Him had come. In everything that He did He submitted Himself to the Father’s will. Our Lord spoke of His “cup” as the one which the Father had prepared for Him.—John 18: 11.

If our Lord had determined for Himself the time and the manner of His death, then He was pouring the cup. If the Jews had determined these points, then they were pouring the cup. But neither our Lord nor the Jews did so, for both time and manner were foretold by the Prophets. Our Lord took the cup and accepted it as the Father’s providence for Him. If the Father’s providence had led to His death a year sooner or two years sooner, if the Father’s will had been expressed in our Lord’s crucifixion at an earlier time, even then it would have been well with Him. But He “learned obedience by the things which He suffered.”—Heb. 5: 8; 2: 10.

At Jordan, our Lord was shown to be perfect and to have made a perfect consecration, both by the descent of the holy Spirit and by the voice of Jehovah. (Matt. 3: 16, 17.) He had also a perfect body—though it was earthly—in which the New Creature operated. But His obedience must be tested—His loyalty even unto death. Whatever the degree of testing to which our Lord might have been subjected, it was just the right amount, according to the Father’s wisdom. Our Lord would have been just as much an overcomer had He died at any time after His consecration. But if He had died sooner than He did, it would merely have proved that the Father did not require as much evidence of our Lord’s faithfulness and loyalty as He did require.

#### Our Lord an Overcomer at Consecration.

Here some one may ask, “Is it proper to say that our Lord was an overcomer as a New Creature at the time when He made His consecration?”

Our answer is, Yes. An overcomer is a victor. The word does not imply that a man has completed the victory, however; for we sometimes say, He will lead them from victory to victory. So with our Lord. He con-

tinued faithful as an overcomer down until death; but He was not counted as an overcomer until death, ‘Between the Father and our Lord as a human being there was no Mediator, and as a New Creature there was neither Robe to cover nor Advocate to represent in case of any deviation from, the will of God; and the slightest deflection therefrom would have meant the Second Death.

The Scriptures give us two pictures of our Lord as an overcomer at His consecration, where He gained the first great victory over His flesh. The first of these pictures (Lev. 16: 11), the killing of the bullock on the Day of Atonement, represents the death of our Lord’s humanity at the moment when He consecrated Himself at Jordan. There He gained a victory and continued victorious until the end of His course.

The second picture is found in Rev. 5: 2-7. Here our Lord is represented by a newly slain lamb. He was not this newly slain lamb at His death when He had finished His course, but at His consecration, when He began His course. The proclamation which the Revelator heard was, “Who is worthy to open the Book, and to loose the seals thereof ?” We read that John wept much. “And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book and to loose the seven seals thereof . . . . And he came and took the Book out of the right hand of Him that sat upon the Throne.” Our Lord alone was worthy of the honour of receiving the Divine Plan into His care. We also read that John looked and saw the newly slain Lamb open the Book.—2 Rev. 6.

After our Lord had entered upon His consecration He was the newly slain Lamb. Then the Father gave into His hand the scroll of the great Divine Plan of the Ages—the scroll written on both inside and outside. The outside He was

already able to read. But the inside, which contained information on spiritual things, remained sealed.

As soon as our Lord came up out of the water after His baptism, He was begotten of the holy spirit and began to understand spiritual things. "The heavens (higher things) were opened unto Him." The time when He began to be considered the slain Lamb, the time when the scroll was delivered to Him, was the time of His consecration.

Submission the First Requisite—Patient Endurance the Second.

A good illustration of the process of character-development and crystallisation is afforded by the work of a potter. First, he must select the right kind of clay, for some clays would produce very coarse ware, others would crack or warp in the drying, and still others would not stand the intense heat. Having selected the proper clay, the potter subjects it to very many processes of grinding, mixing and wetting until it comes from the mill a soft, plastic mass of the consistency of tough dough, ready for the potter's use. Then comes the moulding into the article desired. The dish is formed, or shaped, with care and dried. Next it is placed in the kiln and fired with an intense heat for two or three days and nights.

Then it requires a long time to cool before it can be removed' from the kiln. But even then it is only a porous, leaky vessel, altogether unfit for use until it has been dipped into a liquid glaze, or slip, which it readily absorbs.

Again it is subjected to the heat of the glaze kiln, which not only melts the glaze, but converts it into a perfectly transparent glaze all over the surface, making the article beautifully smooth and comely. But if the vessel is of very choice porcelain, to be made still more attractive to the eye by decorations, the ornamentation and gilding must be done at this stage, and the vessel must again be placed in the kiln for the third firing. Some vessels, which have stood all the other tests, fail at this point and are cast into the waste heap. But if the vessel passes successfully the last test, it is ready for the service for which it was designed.

So in our Lord's case. Not only was He perfect as a man, but His own will was in complete subjection to the Father's will. When trials came, there was no swerving, no twisting, no 'bending. He was of the proper material. His

heart (applying this word to the mind), was of the proper character. So must it be with us. Those who will be accepted and found worthy of the great reward will be of His character-likeness in this respect; they will 'be loyal to God's will. Not only will they endeavour both to ascertain and to do the Father's will, but they will be in heart submission to that will in every degree. The "cup" they will be required to drink is the same that our Lord drank—and "all of it!"

To follow in His steps, we must first reach this mark of character-development ; and having done all, we must stand there. It is well to repeat the thought that it will not do for us to think that one reaches the mark of proper character-development just at the moment of death. Character should be attained as soon as possible. But having reached this character-development called the "mark," it is for us to stand faithful, and not be thrust away from it 'by the opposition of the world, the flesh and the Devil. All such opposition must be endured before we can win the prize. Some of the noblest characters, who have been in an acceptable condition, and used of the Lord, did not get to the mark until they had passed through certain severe experiences.

"We Have they Mind of Christ."

The thought of the Apostle seems to be: Here is a certain line of conduct and character-development which God has marked out ; and it is the same for all who are in the race. The life of Christ is the rule. if we would attain the mark, obtain the prize, we must follow this line, or rule, or mark.

The Apostle Paul had but one mind or will. "This one thing I do," he said. He was not a double-minded man, at one time thinking he would like to serve the Lord, at another time himself, and then again the Adversary, etc. He had accepted the Divine proposition to give all his talents to the service of the Lord. He had before his mind the great promise that God had made. For him there was but one thing in life.

The Scriptures tell us that during the Gospel Age God has sent out a special call, or invitation, and" that those who have accepted that call have "exceeding great and precious promises" of wonderful things to look forward to. All who accept the call should practically forget all the trifling things of life in order to attain these promises. There is but one, way to win the prize—'by manifesting to God faithfulness, 'obedience and loyalty. Character, not talent, makes us acceptable. God could give any one intellectual powers as good as ours or better. He will not grant any one a place in the Kingdom on account of physical strength or endurance. He will not admit any one to the Kingdom because of worldly prosperity or honour of men, or because of riches.

## Conditions Required in the Race.

What' then is God seeking? To what has He called us? The Apostle Peter says that God has "called us to glory and virtue." (2 Peter 1: 3.) Certain conditions God requires of those who will run in the race. He requires that none be proud, but that they possess humility. And 'He will have no one in the Kingdom of His Elect who is weak, vacillating, so far as his mind is concerned. He may not have a strong intellect; but he must manifest to God that he has a strong will and firm determination, and that he has cut off everything in life in order to win the prize. He must also demonstrate his loyalty to God. He must not merely seek glory, but he must recognise and appreciate his responsibilities to God.

Loyalty is one of the great tests of character—loyalty to God,, to His Word, loyalty to principle. Whatever follows, the Christian must be submissive to God, trustful and faithful. To such alone could we expect God to give the great blessings promised to overcomers. Hence we see that the Apostle was quite right in giving up all that he might serve God, that he might please the Father, and thus attain to this glorious reward of joint-heirship with His Son.

Finally, it is important that we should keep in mind the fact that since true love on our part will manifest itself in obedience, then disobedience is an evidence of a loss of love, as viewed from the Lord's standpoint, a deflection from loyalty, a failure to endure the tests. We must agree that the Lord's standpoint of judgment is a reasonable one. Should one ask: How would it be if we should disobey through ignorance? The answer is, that the Lord has made provision against our ignorance; first, He has given us the Word of Truth, "that the man of God may be perfect (perfectly informed), thoroughly furnished unto all good works"; and second, He has promised to supply such helps to the spirit of holiness and the understanding of His Word, as will enable us to do what is pleasing in His sight.-2 Tim. 3: 17; John 16: 13, 14.

Love is the crown of all graces, "the fulfilling of the.' Law." Without a fervent, glowing love, it will be impossible to render obedience or to stand the tests for development and crystallisation of character arranged for by Divine Love. Our Lord tells us that He was beloved of the Father; and the Father Himself declared, "This is My beloved Son." We can readily see why our Lord Jesus was greatly beloved, for He expressed and fully manifested the Father's love.

But it astounds us to know that this same love is exercised by the Father toward us! "Behold what manner of love the Father Kath bestowed upon us, that we should be called the sons of God!" "The Father Himself loveth you !"-1 John 3: 1; John 16:27.

## Loving- Obedience Brings Joy and Peace.

Let us, dear brethren, be more than ever careful respecting the Word of the Lord; let us not by negligence give evidence of =a decay of love. Our Lord points out that His continuance in the Father's love, as the well-beloved Son, with all which this implies, was because of His--obedience to the Father's will; and that following the same-line, He must require that we should be obedient to Him if we would abide in His love and share His Throne and glory.—John 15: 10.

Our Lord's instructions and commandments are not intended to terrify us, nor to deprive us of happiness. On the contrary; "These things have I spoken unto you that My joy may be in you, and that your joy might be filled Troll:" (John 15: 11.) Those who give surest evidence of living nearest the Lord well know that obedience to the Lord's words, together with the privilege thus obtained of abiding in Him and His love, is the greatest joy, a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace which "passeth all understanding," which rules in the heart, and which brings with it the promise, the assurance, "not only of the life which now is, but also of that which is to come."-1 Tim. 4: 8.

Tho' disappointments, keenly felt,  
Have traced care on thy brow;  
Tho' hopes have perished..that have caused  
Thy heart in grief to bow;  
Tho' friends have failed thee whom thou loved,  
And fees with wicked dart  
Have drawn the cruel bow of scorn  
To pierce thy. breaking heart.  
Be vigilant, be strong, be true,  
And, quit thee like a man;  
Be, diligent God's will to know—

Submissive to His plan;  
Heed not the counselling of men,  
E'en- the' in love 'tis given.  
(Shortsighted it is apt to be  
And. lead thee far from heaven).

But ready, be to follow Christ,  
Wherever He may lead;  
To voice of stranger hearken not,  
But :to His voice give heed.  
Though evil or through good report

Undaunted follow on;  
Your feet will never find a path  
But there your Lord has gone.  
And what if men may look askance  
And sneer and laugh and scorn ?

You'll never feel a pang of pain,  
But that your Lord has borne;  
The trials of ' this present life  
Are not to be compared  
To glory we shall share with Him,  
Whose sufferings we have shared. —H.H.

“For I have given you an example, that ye should do as I ‘have done.”—John 13: 15. If, before we say or do anything, we would always consider whether it was agreeable to the pattern of Christ, a multitude of sins would be avoided.

PEOPLES PAPER.

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 , either in the correspondence or in the sermons reported.

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

## “SONGS IN THE NIGHT.”

WHILE the perplexities and difficulties of recent years are deepening the world over, causing much travail of mind amongst ‘statesmen of all lands, and with mankind in general greatly concerned as to the outcome of this period of gloom, it may be asked how the Lord’s people can at this time truly sing “songs in the night.”

The year just closed has surely witnessed a continuation of the night of weeping. Sickness, sorrow, sighing and dying continue, but those who have been brought to know the Lord and His plan of salvation realise that these conditions, under the reign of “the prince of this world,” exist only for a limited time—until the glorious morning of Messiah’s Kingdom—and so they have great cause to rejoice that while, “Weeping may endure for the night, joy cometh in the morning.” (Psa. 30:5.) How glad we are that we have learned from God’s Word that, then, the glorious change will come to earth! St. Paul confirms this truth when he declares, “The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God.” (Rom. 8: 22.)

At present these sons of God are comparatively little known or recognised amongst men; frequently they are considered “peculiar people,” because of their zeal for righteousness and truth and for God. “Beloved, now are we the sons of God; and it doth not yet appear what we shall be, ‘but we know that when He shall appear we shall ‘be like Him, for we shall see Him as He is.” Soon the Lord will establish His kingdom under the whole heaven. Soon the Church class, the saintly, “the elect,” will be glorified, and then the time will come for the blessing of the non-elect—for their restitution to human perfection and to a world-wide Paradise which Messiah’s kingdom and power will produce. “He must reign until He hath put all enemies under His feet; the last enemy that shall be destroyed is death.” Death will be destroyed; sheol, hades, the grave, will be destroyed, by the resurrection of the dead therefrom—“Every one in his own order.”

“Songs in the Night He Giveth.”

While the whole creation groans under its load of sin and sorrow, the saintly few may sing, may rejoice, even in the midst of all the sorrows of life, and even though they share the results of sin as fully or even more fully than do others. The secret of their joy is two-fold: (1) They have experienced reconciliation to God. (2)

They have submitted their wills to His will. They obtained this new relationship by the way of faith in the Redeemer—faith in His blood of Atonement. They entered by the “strait gate” and “narrow way” of consecration to God—surrendering their own wills and covenanting to do the Divine will to the best of their ability.

This submission of the will to God and the realisation that all their life’s affairs are in God’s keeping and under His supervision gives rest to the heart. They have a rest and peace in this surrendered condition which they never knew when they sought to gratify self-will and ignored the right of their Creator to the homage of their hearts and the obedience of their lives.

Similarly, these have joy and peace and songs of thankfulness to God ‘because to them He grants a knowledge of His Divine purposes, and shows them things to come. These see beyond the trials and tribulations of the present time—they see the glories that will follow the present time of suffering. These see that the Church, the saintly few from all denominations and of all nationalities, are prospective heirs of God—heirs of glory, honour and immortality and association with: the Redeemer in His glorious Kingdom. This encourages them. They see also the outlines of the Divine Programme for the blessing of all the families of the earth. When they thus perceive that God is interested in their dear ones who are not saints, and interested in the whole human family, very few of whom are saints, it causes them rejoicing. When they perceive that God has arranged that through Christ and the glorified Church all the families of the earth shall be blessed, it makes them “joyful in the house of their pilgrimage”—while pressing on in the narrow way, and fully realising how light are their own afflictions in comparison with the “far more exceeding and eternal weight of glory.”

## VARIOUS ITEMS. BIBLE STUDY MEETINGS.

The friends of the Adelaide Class extend a hearty invitation to each and all in those parts who may desire to join them in their Bible Studies.

The meetings are quite unsectarian, and are held each Sunday afternoon and evening, also mid-week, in Liverpool Buildings, Flinders Street, Adelaide.

For further information address the Class Secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

A suggestion has come forward that our readers may like to obtain extra copies of this year's "People's Paper," either for filing for their own use or passing on to friends who may be helped thereby. Those so desiring may have the twelve copies covering the past year sent to them for 1/3, post paid. Previous years' issues are also on hand and may be procured at the rate of 1/- for each year, or three years' numbers for 2/6, post paid.

A variety of post cards with suitable verses that appeal to the Lord's people are now in stock; also bookmarks, and various kinds of wall texts. The cards may be procured mixed, for 1/4 per doz., or 9d. per half- dozen; the bookmarks and wall texts from 3d. upwards.

A request was received recently for copies of the picture in fulfilment of Isaiah 11: 6; with which many of our friends will be familiar, and these are now in stock in three sizes for all who may desire them.

The prints are well worth framing; the picture itself being in the following sizes:-5 x 3; 7 x 41; ari (1 9 x 5.k The prices are 6d., 9d. and 1/- each, posted.

# Correspondence.

New South Wales, 26/11/33.

Dear Brother,—

I noticed in the last “P.P.” that “A Voice from Switzerland” was to arrive soon. As I would like to receive a copy of this I am enclosing , out of which you can take payment for this work, and the rest can go to the Tract Fund.

The extracts from the “V.F S.” you published seem profitable reading, and as prophecy is being fulfilled before our eyes so rapidly, it behoves us to take full advantage of our opportunities, for it has been promised that “Ye shall not be in darkness, etc.”

The “P.P.” is still a source of comfort to me, and I’m sure to many others of the isolated. “The Gospel of Hope” message is very helpful, and reminds one of the great joy we should ever be telling to others—the joy of sins forgiven—and leave the wiping of all tears away to God Himself, who is so able to accomplish this great work in its due time. The Gospel is indeed good news unto all people.

Hoping that your class is enjoying real Christian fellowship, and rearresting your united prayers.

I remain, your Brother in Christ,  
FA.

Tasmania,  
Nov. 28th, 1933. Dear Brother,

Loving Christian greetings in our dear Saviour’s name. I trust our God is still blessing you richly in your “labour of love.” Isn’t it encouraging, dear Brother, for we who are watching, to see the signs of the approaching end of the age and to know that we can “lift up our heads, for our redemption draweth nigh?”

How much we need to keep our eyes upon Jesus in these troublous times through which the last members of His Body must pass. The dear Lord has been near Brother and myself in spite of our being away so much from fellowship with the little class. We hope,

D.V., to meet there next Sunday with Bro. It is not until one gets right away from others who are in the truth and consecrated to Him, that one realises what a great help the little class meetings are.

Will you please send me the two Books of Studies in the Scriptures; namely, “Thy Kingdom Come” and “The New Creation.” I hope to get one of the books, “A Voice from Switzerland,” from Bro. as soon as he gets

them. The messages in “Peoples Paper” from time to time are helpful and encouraging.

Now, dear Brother, I must draw this letter to a close, hoping you and yours and the members of your little Class are well and still holding firmly to the glorious truths of the Bible. I am your Brother by His grace and with much Christian love,

MR N.

I would be true, for there are those who trust me,  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare;  
I would be friend of all—the foe, the friendless;  
I would be giving and forget the gift;  
I would be humble, for I know my weakness;  
I would. look up (to God) and laugh and love and lift.

# Prepare Ye for the Kingdom

JOHN THE BAPTIST was the last of the Prophets and Jesus declared that none of them was his superior—"There bath not arisen a greater Prophet than John the Baptist—and yet I say unto you that the least in the Kingdom of Heaven is greater than he." (Matt. 11: 11: ) Every member of the Kingdom of Heaven class must be higher than John because begotten of the holy Spirit. They are reckoned as members\_ of the House of Sons, while the Prophets belong to the preceding House of Servants : "Moses verily was faithful in all his House as a servant, but Christ as a Son over His own House, whose House are we."—Heb. 3: 5, 6: John 1:13.

God proposed. from 'before the foundation of the world that He would redeem man and that He would establish His Kingdom for their restoration from sin and death conditions.- The Redeemer of the world was to be the King by whose reign of a thousand years the work of Satan:, would be undone; the-head of the Serpent would be' crushed- and humanity would be uplifted out of sin and' death and be brought back to the condition in which Adam was at first—"very good." The obedient would, learn through experience a great lesson, valuable to all eternity ;: the wilful rejectors would be destroyed without hope or remedy. But previously, from amongst the redeemed would 'be selected a little company to be associated with the Redeemer in His great work. These would be called the Kingdom—the Kingdom class —the Royal Family-Sons of God.

\_ God promised Abraham, "the friend of God," that this great blessing would come to humanity through his posterity, and indeed all of the saved ones should be known as his posterity in that they would become proselyte members

of Israel. Messiah was promised to be of Abraham's seed also, and it was to be through this Messiah :''that Abraham's natural posterity would be blessed, and "Would be made a channel of blessing to all nations. One thing not explained to Abraham was that Messiah would -have a company of joint-heirs selected from amongst men and, counted the "Body of -Christ," or "The Bride," the Lamb's Wife." ..

Necessarily to the Jew First.

Although God had not mentioned this elect class ,which He purposed should be members of the Messiah, 'or His Bride, nevertheless God determined that the opportunity to become members of this elect, special class 'I should first of all' go to Abraham's natural seed. For the three and a half years of Jesus' ministry and for "a ' further three and a half years after His death the privilege\_of becoming His Bride and joint-heir was limited to Israel after the flesh.

Latex it was sent on equal terms also to the Gentiles. Saint Paul tells us that it was necessary that the -Gospel Message should go first to the Jews because this was the Divine arrangement. But he adds, "Israel bath not Obtained that which he seeketh for (the best of God's gifts, the privilege of becoming members of the spiritual Israel), but the election bath obtained it and the rest were blinded." (Rom. 11: 7.) The blindness' 'is not to be forever, but merely until the completion of the elect, spiritual class—then the blindness is to pass away and Israel is to be saved or recovered to the Divine favour lost eighteen centuries ago. (See Romans 11: 25-33.)

Meantime the dealing with natural Israel proceeded just as though Jesus in the flesh were about to- take the Throne; and just as though His disciples in the flesh were to be His Bride; and just as though the Jewish nation would then be exalted and used as the Divine channel ; and just as though the promise would there have fulfilment: "In thy -Seed shall all the families of the earth be blessed."

"My Kingdom, is Not of This World."

It was in harmony with this offer, which God knew would not be accepted by a sufficient number, that- He sent John the Baptist to announce Jesus as though He would be King of the Jews in the flesh and to announce His Kingdom as though it would be immediately established. However, all along God .knew that His Son would be crucified, and that merely a beginning would be then made in the selecting of the elect Church, and that it would require more than eighteen centuries to complete it—and therefore require a tarrying of the Kingdom for more than eighteen centuries, until the Kingdom class should -be ready in God's name and power to take the dominion of the earth—under the whole heavens.

Jesus declared, "My Kingdom is not of this world (Age)," and as He did not establish His Kingdom at His 'first advent, but merely began the work of calling the "elect," so- the work of John the Baptist was merely to the Jew and proportionately only was he the anti-type of Elijah. A larger antitype of Elijah and John as forerunners, we may now see. The faithful members of Jesus in the flesh for eighteen centuries have constituted the antitype of John the Baptist. Their message all the way down these centuries has been to all who hear it, "Repent, for the Kingdom of Heaven is at

hand.” The King whose Kingdom they announce is composed of the glorified Jesus and His glorified Bride, beyond the veil, These soon shall take the Kingdom and reign gloriously as Abraham’s Seed for the blessing of all the ‘families of the earth.

The Church has cried in “the wilderness” in the sense that she has been alienated and separated from the world.

She has called upon all who would hear to prepare for Messiah’s Kingdom. She has told more fully than did John the Baptist of the effect of Messiah’s Kingdom—the levelling up of the valleys (the lifting up of the poor), the straightening out of the crooked things and the smoothing of the rough things, that thus all flesh might see, appreciate, understand, experience the salvation of God. Both John and the Church declare that this salvation is to be brought through Jesus and His glorified Bride in Kingdom power. The point we are making is that while John the Baptist was an antitype of Elijah, and was forerunner or herald of Jesus, so, only more particularly, the Church in the flesh is a higher antitype of Elijah, and still more particularly a herald of the Messianic Kingdom.

“Generation of Vipers.”

In John’s day multitudes desired to be of the Kingdom class, but while still holding on to their gross sins. And so it has been throughout this Age. The only ones who can truly claim to belong to Abraham’s spiritual Seed are such as show their repentance from sin and their loyalty to God by a full consecration to oppose sin and to walk in the footsteps of the Master, even unto death—even an ignominious death, if need be.

John declared that the “ax” was about to be applied to that nation. Pruning would no longer do. Each individual must either bring forth good fruit or be cut down and be cast into the “fire”—the great time of trouble with which the Age ended. The people asked John what they should do following their repentance. His answer was, that those who had a surplus of coats should be ready to give or lend to those who had none, and those who had a sufficiency of food should likewise give to the needy. Thus would they show their repentance from the selfishness and hard-heartedness which evidenced them as sinful—thus would they show a condition of heart necessary to an acceptance of Jesus.

“Art Thou The Messiah?”

When the tax-gatherers came to John repenting they asked, “How shall we conduct our lives?” He answered,

“Extort no more than that to which you are entitled by the Law.” Soldiers also repented and asked John respecting their course: “What shall we do?” He answered, “Do violence to no man; neither exact anything wrongfully; and be content with your wages”—thus will you show that you have repented and that you are seeking to do the Divine will, for such a course will be very different from the one to which you have been -accustomed. But notwithstanding John’s preaching of contentment he was apprehended as a disturber of the peace and beheaded. ‘

The spirit of expectation was in the air and some of the people, wondering at John’s teaching, asked if he were the

Messiah. He promptly replied, “No; my baptism is merely that of water.” Messiah’s baptism will be that Of “the holy Spirit and of fire”; “His fan is in His hand and He will thoroughly purge His threshing floor; He will gather the wheat into His garner, and will burn up the chaff with fire unquenchable.”—Matt. 3: 1 1-1 2.

“Wrath- is Come Upon This People.”

These things which John prophesied of Jesus were partially fulfilled more than eighteen centuries ago, but in another sense they are yet to be fulfilled. They were fulfilled so far as the Jewish nation was concerned. Jesus did baptise some of them with the holy Spirit at Pentecost, and subsequently—all the faithful “Israelites indeed” ; and He did, later on, baptise the unfaithful with fire—a time of trouble. Writing of that trouble St. Paul says, “Wrath is come upon this people to the uttermost; that all things written in the Law and in the Prophets concerning them might be fulfilled.” Jesus did a harvesting work there for the Jewish nation only. He gathered their wheat into the garner of the Gospel Age by begetting them of the holy Spirit at Pentecost and onward, and “burned up” the nation in a time of trouble with which their Age ended, in A.D. 70.

But now for the larger, fulfilment—world-wide. In the end of this Age all the “wheat” class are to be gathered into the heavenly garner by the change of the First Resurrection, and in the time of trouble coming all others than the true Church will be cut off from association with the Church and from all opportunity of membership in it—as “tares” they will be burned—reduced to the level of the rest of humanity. But, thank God! at that time will begin the work of blessing the masses of mankind ; all the families of the earth are to be blest by the glorious, Messianic Kingdom!

## “ In Due Time.”

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

In His due time, O blessed Jesus, Thou shalt see  
The travail of Thy soul, and shalt Be satisfied eternally;  
Thine agony on Calvary, the price that thou didst give,  
Shall cause the dead again to live!

In God’s due time, O pilgrim- on the “narrow way,”  
Thy painful journey ended, darkest Night shall turn to brightest day;  
Thine every trial, then, thine every tear, shall prove a gem  
To beautify thy diadem!

In His due time, O weary, groaning, sin-cursed earth,  
The Lord will wipe away your tears, And bring the promised “second birth,”  
And there shall be no pain, nor any death in that blest day,  
When sin and sorrow pass away!

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

—G.W.S.

## Making the New Year Beautiful.

A young girl was hanging up a new calendar on New Year’s Day, and as she did so she remarked in a confident voice:  
“It is going to be a beautiful year.”

A friend who overheard her remark was curious to know what was passing in her mind, and asked: “How do you know  
passing it is going to be a beautiful year? A year is a long time.”

“Well,” she said, “a day isn’t a long time, and I know it is going to be beautiful because I am going to take a day at a  
time to make it so. Years are only days, when you get right down to it, and I am going to see that every one of these  
three hundred and sixty-five days gets at least one beautiful thing into it.”

We have a New Year given to us, and it can a beautiful year, a year of abundant success, if we live each day at our best  
and serve at our highest to help others who are needing our help and comfort.

## Blameless and Harmless, Without Rebuke.

TO be blameless is to be devoid of any disposition . to do evil; not controlled by anger, malice, hatred, strife; but, on the contrary, to be disposed to do all the good possible to all with whom we have contact. We should be harmless, not merely so far as God would see, or so far as the brethren would see, but, so far as possible, harmless in the sight of the world, before whom we are to shine.

Blamelessness does not necessarily mean perfection. One might be blameless and yet imperfect on account of natural weaknesses. To be blameless in the sight of God is to live so that He may see one's intentions always to be just, loving, kind. The world will speak evil of us even as they spoke evil of our Lord, and will hate us ; for the darkness always hates the light. If we have the friendship of the world, we are not in accord with God. The Apostle James asks, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." ( James 4: 4.) But if we are friends of God, the world will seek to do us injury as evil-doers— "as deceivers, and yet true." While not "friends of the world," we must endeavour to be at peace with them, so far as lies in us.

We cannot, however, expect to please everybody. We are to be blameless in the sight of those of mankind who are recognised as having the best judgment amongst the people. Thus it was with our Lord. While the world blamed Him, yet in their private councils they recognised the fact that He was harmless. Pilate, who. put Him to death, was honest enough to state, "What evil hath He done? I find no cause of death in this man" ; "I am innocent of the blood of this just person."—Luke 23: 22 ; Matt. 27: 24.

The thought of the Apostle is that whatever charges may be made against us, our course of conduct before the world should be such that only the perverse of mind will think wrongly of us; that the better minds would think justly and note that the lives of the Lord's people are indeed blameless, not blameworthy.

The disciples were dwelling in the midst of a perverse generation, their own Jewish nation, among whom they were so to conduct themselves that their lives would be a light to their fellowmen. Perverseness implies unwillingness to be guided by the Lord; crookedness seems to apply to their course of life, not always a way of open wickedness, but a crookedness, doing both right and wrong. On the one hand was an evil heart of unbelief ; on the other were forms and ceremonies.

For more than eighteen hundred years these conditions have followed the Lord's people. Everywhere there is a great deal of crookedness and self-will. Many things are done which are known to be contrary to the will of the Lord. Amidst these conditions the Lord's people are to shine as lights; they are to seek to walk in the Lord's ways, that they may "show forth the praises of Him who has called them out of darkness into His marvellous light."

# Portrait of -Christ.

APOSTLE AS ARTIST -- A REMARKABLE DISCOVERY ("The Times" Special Service.)

LONDON, Dec. 26.—In an obscure corner of the British Museum has been discovered a copy of a portrait of Christ attributed to the apostle Peter, and other representations of Christ's head from which the traditional likeness of Christ is believed to have been derived. They are unpublished copies of early Christian portraits, the originals of which remain in the catacombs of Rome and elsewhere. The portraits were included in a portfolio deposited in the British Museum about 1873, and were unaccountably overlooked. They belonged to the British artist, Mr. Thomas Heaphy who spent his life searching for and copying early likenesses of Christ. He searched Rome as a boy in quest of a mysterious picture of Jesus which he heard was in St. Peter's. He 'failed to find it, but a cardinal, noticing the boy's disappointment, told him that there was a likeness on the cloth with which Saint Veronica wiped Christ's face. This relic, he said, only the Pope and two high Church dignitaries were permitted to see, but by some means young Heaphy was allowed to copy the portrait. Later he copied the treasures of the catacombs, made friends with numerous prelates, and although a Protestant was shown relics inaccessible to the public. Heaphy found a likeness of Christ in a fresco on the ceiling of a second-century catacomb.

The expression on the representations is an appealing and loving yet anxious face. The face is strong, but lacks the hardness of many of the later portraits. The pictures have not previously been reproduced because of the difficulties of stereotyping -when Heaphy published them. The portrait attributed to St. Peter was, it is believed, drawn from memory. It is in ink, and was done with a stylus, it is said at the request of the daughters of the Senator •Pudens. Now it is the most jealously-guarded relic in Saint Prassede's Church in Rome, and has never been shown to the public.

St. Peter is believed to have stayed with the Senator Pudens during the Neronian persecutions in 67 A.D., when Pudens and his daughters rescued the bodies of Christian martyrs and interred them in a secret church in their father's grounds. The portrait has never left the church, although the church was rebuilt in the ninth century.

In his notes Heaphy reveals that the early Christians covered the faces of the dead with handkerchiefs bearing a drawing of Christ's features. He conjectured that Pudens' daughters, requiring a handkerchief to cover the martyr's face, asked St. Peter to draw likeness of Christ.

Published by Berean Biblical Institute. National Bank Chambers, Hawthorn Printed by Hickling Powell, Brunswick, Victoria.