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Come Out of Her, My People.

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

THE revelation of our Lord to St. John is a Book of signs, in which the things stated symbolise the things meant.

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

In her hand this woman held a golden cup full of abominations, and thus symbolically she is represented as making all nations drunk with the wine of false doctrine. The cup suggests that the unfaithful Church, symbolised by this woman, had once been the receptacle of Divine Truth—“Babylon hath been a golden cup in the Lord’s hands.” (Jer.

51: 7.) In Revelation 17: 5 she is called “The Mother of Harlots”—a term suggesting a mother church, and daughter churches which are said to closely resemble the mother. As the mother was called “Babylon,” the daughters—so like their mother—bear also the family name.

Babylon—Mother and Daughters.

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

A fair examination of the denominations shows that they are more or less in sympathy with the mother system. Revelation 18 traces the history of the Apostate Church and foretells that Babylon—both Papal

and Protestant systems—will fall. But the Lord has a true Church, to which He says, “Come out of her, My People!” In other words, the saints of God are scattered throughout the denominations. But now, in the closing of the Age, God sends forth the Message that His people shall no longer remain in the denominations; for the time is coming when the doom of Babylon will be upon her and she will fall (Isa. 13: 1-22).

Prophecy a Graphic Picture of History.

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

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

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

Babylon the Symbol of Confusion.

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

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

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

“Gather My Saints Together Unto Me.”

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

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

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

Many Becoming Irreligious.

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

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

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

PEOPLES PAPER

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Some Thoughts on the British-Israel Theory.

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

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

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

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

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

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

“All men to-day, whether Jews or Gentiles, are either believers or unbelievers ; if unbelievers, they are under the Curse; yet 150,000,000 of mankind—for America they say is ‘Ephraim’ —British Israel-ism declares to be as richly blessed of God as the Jews will be in the coming kingdom of Christ, Though uncircumcised, and, therefore (according to Jehovah Himself), self-excommunicated from the Covenant (Gen. 17: t), a hundred and fifty millions of unregenerate souls drifting steadily further from God, and ripening for apostasy, are -distinguished by God’s signal favour, because under the Covenant. ‘Israel,’ says ‘British Israel Truth,’ has been re-covenanted by being baptised into the one Catholic and Apostolic Church’; and now. ‘the Gospel of salvation must be preached by His now instituted agent, the House of Israel.’ That a nation can be baptised into the Church, still remaining a nation, with a destiny of imperial rule over all other nations, while simultaneously evangelising them as God’s sole embassy of the Gospel, is not only a conception profoundly un-Christian, but a direct negation of what the holy Spirit says the Church is: ‘where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman’ (Col. 3: 11).

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

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

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

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

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

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

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

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

In Thee I Trust.

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

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

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

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

Jennie G. Sharp.

“DAILY HEAVENLY MANNA.”

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

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

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

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

All Flesh Shall See the Salvation of our God.

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

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

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

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

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

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

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

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

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

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

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

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

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

“ ‘The arrangement or government of the next age Will be very different from the present order of things; for, whereas the prince of this age is Satan, the Prince of the Age to come will be Christ. Therefore, those who are disposed to come into harmony with the laws of Christ’s Kingdom will have every assistance, and will experience favour and blessing in proportion as they live in accordance with the spirit of truth.

The possession of the holy Spirit, during the Millennial Age, however, will not signify a begetting of the spirit to a spirit nature or lead to joint-heirship with Christ. That promise belongs only to the Gospel Age to the "servant and hand-maiden class," who, in consequence of the prevalence of evil, are obliged to suffer for Christ's sake and upon whom the spirit of glory and of God resteth (M. Pet. 4: 14.) The blessings that Christ will give to the world are the blessings which He bought by the sacrifice of Himself. He gave Himself as the man Christ, Jesus, and not being a member of the sinful race, He was a corresponding price for the man Adam. So it was the life lost by Adam that was purchased by the world's Redeemer, and the things purchased are the things to be restored, an earthly life, and an earthly home, "the redemption of the purchased possession" (see Eph. I : 10-14).

Correspondence.

Dear Bro.,—

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

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

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

Your Bro. in Christ, —H. C. B.

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

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

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

'Content whatever lot I see,
Since 'tis His hand that leadeth me."

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

so common in the world.

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

Of course, they twist and distort the Scriptures to fit their own ideas.

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

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

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

—R. J. M.

Dear Bro.,—

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

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

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

—A. E. E.

Dear Brothers and Sisters,

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

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

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

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

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

—R. H.

Christ's Resurrection.

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

Yet He revealed Himself to them, according to the Records, not more than eleven times in all --and some of these instances are probably duplications. His interviews with the disciples lasted only a few minutes each, except on the walk to Emmaus. These manifestations were attended by circumstances and conditions which spoke of a great change which had occurred to Him. Evidently He was no longer the same being, although He had the same loving interest in them as before. He was still their Lord and Master, the same Jesus, though no longer Jesus in the flesh. He wits now "the Lord, that Spirit," "a quickening Spirit."

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

The Apostle tells us that the Church is to be a spirit body : "It is sown in corruption; it is raised incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body ; it is raised a spiritual body." (I Corinthians 15: 42-44.) He • tells us that our experiences in the resurrection must be similar to those of our Lord. In our Lord's case there was a sowing in dishonour and raising in glory ; a sowing an animal body and a raising a spirit body. St. Peter calls attention to this fact when he says, "Christ . . . being put to death indeed in flesh, but made alive in spirit" (T Peter 3:]8.) Rotherham.

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

The various Scriptures which are cited about Jesus' appearance in bodies of flesh do not prove that Jesus had a body of flesh; for angels have appeared among mankind in fleshly bodies. And when Jesus rose from the dead, He appeared, or materialised, in the same way that He had appeared to Abraham in olden

times. (Genesis 18:1, 2; IS:4, 5.) One of His manifestations after His resurrection was when He took a walk with two of His disciples to Emmaus and sat down with them to supper. When He broke bread, He became known to them and vanished out of their sight ! (Luke 24:30, 31).

A Materialised Body.

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

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

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

Body and Clothing Created for the Occasion.

Where did the flesh and bones come from? The same place that the clothing came from. The human body of flesh and bones, etc., and its clothing, which appeared suddenly while the doors were shut, did not go out of the door, but simply disappeared, or dissolved, into the same elements from which He had created them a few moments before.

“He vanished (Greek, ginomai aphantos, became non-manifest, i.e., invisible. Strong’s Exhaustive Concordance.) out of their sight” (Luke 24: 31), and was no longer seen of them when the flesh and bones and clothing in which He had manifested Himself were dissolved, though doubtless He was still with them—invisibly present; so also much of the time during those forty days.

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

Our thought is that our Lord was perfect in the flesh when He was a man, and that He gave Himself an Offering, as a Ransom-price for Adam. “We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor.” “A body hast Thou prepared Me.” (Hebrews 2: 9; to: 5.) That earthly, human body of flesh suffered death ; and God would not again make Him flesh, but

He raised our Lord from the dead a New Creature of the Divine nature. After His resurrection our Lord said to His Apostles, "All power is given unto Me in Heaven and in earth" (Matthew 28: 18).

All this indicates to us the great change that came to our Lord at the time of His resurrection. If He is now merely a man, He is still "lower than the angels." And to think of our Lord as a man and lower than the angels is contrary to the Lord's Word that He is exalted far above angels to the Divine nature. "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore* God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2: 8-11).

"Many shall run to and fro; and knowledge shall increase."

DESERT TRAVEL DE LUXE.

Mammoth Coach on 470 Mile Run.

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

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

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

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

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