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Death and the Resurrection.

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

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

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

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

In Death, What Pre-eminence Hath a Man?

What is the difference between a brute soul and a human soul? The human soul has a higher organisation of body and brain, which constitutes him an individual of a higher order ; and not only has he a better brain by Divine appointment, hut he was not made like the brute beast to die after a brief period of years. Man was made to live forever.

In Eden, man came under the sentence of death, as the penalty for disobedience. The entire race has been born in a dying condition. Each human being receives a spark of life from his parents, without which the body would return to dust. When man dies, his personality, which is the result of his hereditary and pre-

natal influences combined with his experiences, perishes, for it cannot exist without a body. As the Scriptures declare, “In that day his thoughts perish” ; for “the dead know not anything”; “there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.”—Psa. 146:4; Eccl. 9: 5, 10.

The question then arises: Does man die in the same sense that the brute creation does? We answer that so far as man himself is concerned, he would be as dead as is the beast, if God had not made an arrangement by which humanity will have a future life. God intends to restore to life, not the body, but the soul that died. The soul that went into death is the soul that was redeemed by Jesus.—Psa. 49: 15.

Through the resurrection, God has arranged to show His love for the world. It is written, “When the fullness of time was come, God sent forth His Son” (Gal. 4: 4) ; “Who gave Himself a Ransom for all” (1 Tim. 2: 6)—“for every man.” (Heb. ‘2: 9.) Every man has gone into death or is going there; and unless a redemption had been ‘provided, there could be no resurrection. So the Apostle Paul explains that, “since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order.”-1 Cor. 15:21-23.

This making alive will be the resurrection of the dead —not of those particles of matter which have gone to fertilise a tree and then through its fruit become a part of another organism, but the resurrection of the being—the soul. In the resurrection, “God giveth it a body as it hath pleased Him.” (1 Cor. 15: 38.) To the individual, it does not matter what particles compose his new body. What he is interested in is the resurrection of his soul—his being—his personality. That restoration is the all-important part of the resurrection.

God has given the assurance that He is able to restore mankind ; and we who believe His Word do not think of man as dead in the same sense as is the brute. On the contrary, we allow the beast to pass into oblivion, but we think of man. For our dead we raise a memorial, a remembrance, of the body which represented the personality dear to us. Our faith assures us that the personality is not extinct, but that it will have a resurrection. The respect which we show to our friends and loved ones in their sepulchres indicates our faith in their future life through a resurrection of the dead

Adamic Death Scripturally Called Sleep.

In the Scriptures, ‘God sets forth the thought that the dead are asleep. Since He is the One who has the power and the purpose to raise the dead, He can speak of them in this way. Their bodies have indeed gone to dust, but they as individuals are known to God. To raise men from the dead and to give them back the very thoughts which they had before death will be a stupendous work, which only the wisdom and power of the Almighty God can accomplish.

These alone who have confidence in the promises of God can speak of their loved ones as asleep in death.

The Scriptures speak of the Ancient Worthies as asleep. We read that “David slept with his fathers.” (1 Kings 2:

1.0.) The same statement is made of all of the kings of Israel, whether good or bad. St. Stephen, stoned to death, “fell asleep.” (Acts 7:60.) St. Paul says, “Them also which sleep in Jesus will God bring with Him . . . We which are alive and remain unto the coming of the Lord shall not prevent (precede—go before) them which sleep and the dead in Christ shall rise first.”-1 Thes. 4: 14-16.

In the morning of that glorious Day when the Sun of Righteousness shall rise with healing in His beams, all that God has promised for that blessed time will come to pass. (Mal. 4: 2.) Meantime, the dead are awaiting that Day during which “all that are in the graves shall hear His voice (the voice of the ‘Son of

Man) and shall come forth.”

(John 5: 28, 29.) In this sense of the word, therefore, we speak of the dead as asleep. ‘Our Lord Himself used this word in speaking of Lazarus. He said, “Lazarus sleepeth.” When by their reply the disciples showed that they did not understand, Jesus said unto them plainly, “Lazarus is dead.”—John 1.1: 11-14.

Heavenly Phase of the Resurrection.

From one standpoint all mankind fall asleep to wait for the morning of the great Millennial Day; when the Sun of Righteousness shall arise. The resurrection will come - to every member of the human race; but as no two individuals have been in the same degree of degradation, some will rise more rapidly than will others. The Scriptures seem to indicate that there will be several classes in the resurrection. ‘One of these is designated the “First Resurrection,” that is, the chief, or most important ; and it will consist of those who are to be associated with our Lord in His Throne. “Blessed and holy is he that bath part in the First Resurrection; on such the Second Death bath no power, but they shall be Priests of God and of ‘Christ, and shall reign with Him a thousand years.”—Rev. 20:6.

This description excludes the Great Company and applies merely to the Little Flock, “partakers of the Divine nature.” (2 Pet. 1: 4.) Other Scriptures seem to show us that the Great Company class will attain to spirit perfection in their resurrection; and therefore we might think of theirs as a second resurrection—second in order, ill glory and in preference. These two classes compose the “Church of the First-borns, which are written in Heaven.” (Heb. 12:

23.) The difference between them is that the Little Flock were zealous to go forward and perform what duties and privileges they saw, while the Great Company were. less zealous and less loyal in sacrifice, although they would suffer death rather than deny the Lord or His Truth.

‘This distinction is set forth in the typical arrangement of the Law Covenant. As the tribe of Levi was called out from among Israel for a special work, so the Church of the Firstborns are called out from among mankind, as the antitypical Levites. The priestly tribe of Israel was divided into two classes, the priests and the Levites, and likewise the Church is composed of two classes. Of these, only the “more than conquerors” (Rom. 8: 37) will ‘become “partakers of the Divine nature” and have the pre-eminence. The Great Company will not attain to this honour.

We are not able to distinguish who are the “more than conquerors.” The Great Company are identified with the Little Flock both here on earth and also in heaven. Both classes are of the “First-borns.” As the Apostle James says, we are “a kind of first-fruits of His creatures.” (James 1: 18.)

Earthly Phase of the Resurrection.

In the Scriptures, a third class of faithful servants of God is mentioned. Many of these are called by name in the Epistle to the Hebrews. We refer to the Ancient Worthies, who lived and were found faithful before the coming of our Saviour. These did not have the opportunity of walking in the footsteps of our Lord and so did not have the “high

calling.” These are said to receive a “better resurrection” than will the rest of mankind (Heb. 11: 35)—better, not in the sense of belonging to the spirit plane, but in that it will ‘be instantaneous raising to human perfection, whereas the remainder of the race will require a thousand years during which to come back gradually to the original condition lost by Adam.

At the beginning of the reign of Christ, the Ancient Worthies will come forth almost perfect human

beings — mentally and physically—that their bodies may correspond with their moral development. If they had scars, these will be theirs no longer ; if they had blemishes, these will have disappeared. It is not easy for us to picture to ourselves a perfect man, for we have never seen one, and all around us are various degrees of imperfection. But we know that ‘a perfect human being will be perfect in form, feature, voice, sight, hearing, taste, and in all other organs, as well as in mind.

Last of all, “the residue of men” will come forth, “every man in his own order.” (1 Con 15: 23.) Their awakening will merely bring them forth from the tomb in the condition in which they entered it ; for in the grave “there is no work, nor device, nor knowledge, nor wisdom.” (Eccl. 9: 10.) This awakening is not the resurrection, but merely the preliminary step toward it. The Greek word rendered “resurrection” is anastasis, and means literally “a standing up again.” Adam fell, and ever since “the whole world lieth in wickedness”—

literally, “in the wicked one.” (1 John 5: 19.) The standing up again is, therefore, a return to the perfection lost in Eden; for the world of mankind the resurrection is the Restitution.—Acts 3: 20, 21.

During the thousand years of Messiah’s reign, the resurrection of the world will be in progress. The work will not be done by the Father directly, but will be committed to the Lord Jesus (John 5:28, 29), and will require the whole thousand years for its completion. At the end of that Millennial reign the world of mankind will be perfect, as was Adam in his creation. All God’s work is perfect.—Deut. 32: 4 ; Gen. 1: 31.

As previously stated, the Ancient Worthies, as a reward for their faith in God, will come forth to a better resurrection than will other men. The remainder of the race will come forth in practically the same condition in which they went into death. They will know nothing more, nothing less than when they died; their personality will be the same. As for their bodies, we cannot suppose that these will be perfect, for if mankind were thus brought back from death, they would not know each other. If all should be brought forth of one colour, or if all should have the same style of features, they would not be recognised. On the other hand, they will come forth, neither gasping for breath, nor in fragments, as if blown to pieces by an explosion or eaten by an animal, but in what formerly was their usual health.

Mankind recognise each other by certain physical traits as well as by mental and moral characteristics. If in the awakening a man were given a perfect form or a properly balanced brain, he would not know himself on coming forth from the tomb. His very thoughts would be different ; there would be nothing by which memory could identify him. Humanity will be raised from the tomb in the condition suggested by our Lord when He said to the man with a withered hand, “ ‘Stretch forth thine hand !’ And he did so; and his hand was restored whole as the other” (Luke 6:

10)— complete—not in the full sense of the word, but enough so to have a new start in the new life.

Shame and Contempt will be Purged Away During the Millennium.

The Saviour makes an atonement for the sins of mankind for the very purpose of giving them a trial for life, all opportunity to demonstrate whether, under the favourable conditions of the Messianic Kingdom, they will choose righteousness and life or unrighteousness and everlasting death. The Scriptures seem to imply that there will be a great deal of shame and contempt properly attaching to those who will not have come into full accord with God.—Dan. 12: 2.

During the thousand years of trial, very many will purge themselves of this shame and contempt. Thus we may suppose that, as the years go by, the shame will gradually cease and the contempt will die away. We see this point illustrated in the case of Saul of Tarsus. When he learned that he was fighting against God,

he was very much ashamed of the course which he had taken. As gradually he manifested his loyalty to God, he purged himself of this shame and contempt. St. Paul's valour and zeal in the service of the Lord offset the things which he did ignorantly as Saul of Tarsus. His shame, therefore, has passed away.

The world will awake from the dead in this condition of shame and contempt. But gradually the obedient will arise from this state to the original perfection of the image of God. The wilfully disobedient, on the contrary, will not rise. They will sink lower, until finally they will go into everlasting destruction, or as St. Peter says, "As natural brute beasts shall utterly perish in their own corruption."—2 Pet. 2:12.

At the First Advent our Lord did most of His healing on the Sabbath Day, thus foreshadowing the work of healing which He will do. for the world in the great anti-typical Sabbath—the Millennium. Mankind will come forth from the tomb free from their previous condemnation, with human bodies in proper condition, so that their friends will recognise them as formerly; but they will have weaknesses—physical, mental and moral.

God has provided everything necessary for the resurrection of mankind—not only the Ransom-price, but also Christ's Mediatorial Kingdom. The uplifting influences of the incoming Age will be open to every member of the race, whether great or small, rich or poor. But their acceptance or rejection and the rapidity of their progress will depend upon their personal interest in the matter. Those who refuse to advance and who show no desire for their own development, will be cut off in Second Death.

There is no reason why those who will not make progress should be allowed to live on indefinitely. The same Justice which declares that only those who are in perfect accord with God shall have everlasting life, will not permit those to live forever who continue to be imperfect. Such will indicate by their attitude that they are not in harmony with

righteousness, and will be justly classed as wicked. Of these it is written, "All the wicked will He destroy."—Psa. 145: 20.

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

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

Miracle in Palestine.

New Era of Things. Development of Holy Land.

THE following newspaper report of an interesting lecture by Mr. A. J. Reedman, of Newcastle, N.S.W., has been received from one of our brethren in Queensland, where the address was given recently:

“At the Town Hall last night, Mr. A. J. Reedman, in an illustrated lecture, vividly depicted what he described as the marvellous changes of the last decade in the Holy Land. He declared that the Land, which was approximately one three-hundredth part of the size of Australia., had played a part in history out of proportion to its size.

Three thousand years ago, declared the lecturer, it was the centre of a kingdom of magnificence and ‘glory, but on account of the idolatry of the people it was reduced to a land of tombs and ruins.. For 2000 years it had remained waste and desolate, but the scattered people of Israel prayed for a return to Zion with undying hope.

Weary centuries had passed, but every attempt at colonisation failed until in 1877, when Dr. Herzl called representatives of the Jewish people to a. great conference and founded Zionism.

Mr. Reedman pointed out that for many years it was not clear how a Jewish State could be created in Palestine, but Dr. Herzl expressed the opinion that only a great European war could liberate the land from the Turks. He advised his people to prepare for the day, and at length the Great War came. While it brought havoc, carnage and ruin to many countries it caused the opening of the gates of Palestine.

British Mandate.

The League of Nations granted a mandate in 1921 to Great Britain. Four years earlier, under the Balfour declaration, England had given a pledge to facilitate the rebuilding of Palestine as a national home for the Jewish people and the altered conditions made it possible for the Jews to have a legal status in the land.

Hundreds of thousands knocked at the door, but the policy of the Government was to admit only as many as it could be proved the country had an economic capacity to absorb.

The lecturer continued that already about 250,000 had gained entrance, while at the present time refugees, chiefly from Germany, were entering the country at the astonishing rate of 1000 per week.

Striking pictures were shown by Mr. Reedman to illustrate the marvellous building of cities, the reclamation of the soil, the transformation of swamps to agricultural lands and the development of industry. It could not be denied, he said, that the events were miraculous.

A great city had been built in the sandhills north of Jaffa. It was called Tel Aviv. and was looked upon as the wonder city of the East. Twelve years ago it was a desert. To-day more than 70,000 Jews were living within the municipality. Altogether the old land throbbed with new life.

‘A New Control.’

Mr. Reedman told his audience that such mighty things were happening at a time of universal disturbance and perplexity of gloom and darkness to all lands. In view of the prophetic writings in the Scriptures, they were not of mere chance or circumstance, he declared, but they must have some special significance. The deafening thunders of tumult and revolution sounded throughout the earth and the signs of the times

pointed to a great collapse of governments and the establishment of a new control, he added.

The lecturer outlined what he described as the plan of God, as revealed in the Bible, to create a great world state, a divine political kingdom on the earth, with the universal centre at Jerusalem and the Lord Jesus Christ enthroned as King of Kings and Lord of Lords. Then, he said, would come peace on earth and goodwill among men. All of those beautiful prospects of the future were embraced in the general term 'the hope of Israel,' said Mr. Reedman.

The lecturer, concluded, 'Theology has perhaps obscured the literality of biblical predictions, but now as we see the events coming to pass, we should face the facts and adjust ourselves to return to the faith of the first century Christians.'

The above account supports the reports that appear from time to time in connection with the return of God's favour to the Jewish people in fulfilment of our Lord's prophecy concerning the "budding of the fig tree"—Matt. 24: 32. Compare also Jer. 8: 13., with Jer. 24: 5-7. We rejoice with Mr. Reedman that so much is taking place to-day along this line, indicating the near approach of the Kingdom Age.

It would seem, however, that the manner in which Christ will reign over the world, after the establishment of His kingdom on earth with the centre of control at Jerusalem, is not generally understood. In the past, the general thought amongst those who have considered the matter has been that 'Christ's Kingdom. would be completely of a heavenly nature. Now, however, there are many holding the view that our Lord's Kingdom will be totally of an earthly nature—that 'Christ will descend from heaven in human form in full sight of mankind, and be enthroned as King to reign over all the earth from Jerusalem, along with His elect who have proved faithful unto death. If the statements of Mr. Reedman are correctly understood it would seem that he supports this latter view. Both the above views, however, will 'be seen to be unscriptural when examined in the light of God's Word. We cannot do better than quote from "The Divine Plan of the Ages," under the heading :

Two Phases of the Kingdom of God.

"While it is true, as stated by our Lord, that the Kingdom of God cometh not—does not make' its first appearance— with outward show, in due time it is to be made manifest to all 'by outward, visible and unmistakable signs. When fully set up, the Kingdom of God will 'be of two parts—a spiritual or heavenly phase and an earthly or human phase. The spiritual will always be invisible to men, as those composing it will be of the divine, spiritual nature, which no man hath seen nor can see (I Tim. 6: 16; John 1: 18) ; yet its presence and power will be mightily manifested, chiefly through its human representatives, who will constitute the earthly phase of the Kingdom of God.

"Those who will constitute the spiritual phase of the kingdom are the overcoming saints of the Gospel age—the Christ, head and body—glorified. Their resurrection and exaltation to power precedes that of all others, because through this class all others are to be blessed. (Heb. 11: 39, 40). Theirs is the first resurrection (Rev. 20: 6). The great work before this glorious anointed company—the Christ— necessitates their exaltation to the divine nature: no other than divine power could accomplish it. Theirs is a work pertaining not only to this world, but to all things "in heaven and in earth"—among spiritual as well as among human beings. Matt. 28: 18; Col. 1: 20; Eph. 1: 10; 2: 10; 1 Cor. 6: 3.

"The -work of the earthly phase of the Kingdom of God will be confined to this world and to humanity. And those so highly honoured as to have a share in it will be the most exalted and honoured of God among men. These are the class referred to as Ancient Worthies, described in Heb. 11, whose judgment day was previous to the Gospel age. Having been tried and found faithful, in the awakening they will not be brought forth to judgment again, but will at once receive the reward of their faithfulness—an

instantaneous resurrection to perfection as men. (Others than these and the spiritual class will be gradually raised to perfection during that Millennial age). Thus this class will be ready at once for the great work before it as the human agents of the Christ in restoring and blessing the remainder of mankind. As the spiritual nature is necessary to the accomplishment of the work of Christ, so perfect human nature is appropriate for the future accomplishment of the work to be done among men. These will minister among and be seen of men, while the glory of their perfection will be a constant example and an incentive to other men to strive to attain the same perfection. And that these ancient worthies will be in the human phase of the kingdom and seen of mankind is fully attested by Jesus' words to the unbelieving Jews who were rejecting Him.

He said, "Ye shall see Abraham, Isaac and Jacob, and all the prophets, in the Kingdom of God." It should be noticed also, that the Master does not mention that He or the Apostles will be visible with Abraham. As a matter of fact, men will see and mingle with the earthly phase of the kingdom, 'but not with the spiritual; and some will, no doubt, be sorely vexed to find that they rejected so great an honour.

"To gain a place in the earthly phase of the Kingdom of God will be to find the gratification of every desire and ambition of the perfect human heart. . . And when, at the end of a thousand years, the great work of restitution is accomplished by the Christ (in great measure through the agency of these noble human coworkers) ; when the whole human race (except the incorrigible—Matt. 25: 46; Rev. 20: 9) stand approved, without spot, or wrinkle, or any such thing, in the presence of Jehovah, these who were instrumental in the work will shine among their fellow-men and before God and Christ and the angels as "the stars forever and ever." (Dan. 12: 3). "Their work and labour of love will never be forgotten by their grateful fellow-men. They will be held in everlasting remembrance. Psalm 112: 6.

"But great as will be the accumulating glory of those perfect men who will constitute the earthly phase of the kingdom, the glory of the heavenly will be the glory that excelleth. While the former will shine as the stars forever, the latter will shine as the brightness of the firmament—as the sun (Dan. 12: 3). The honours of heaven as well as of earth, shall be laid at the feet of Christ. The human mind can approximate, but cannot clearly conceive, the glory to 'be revealed in the Christ through the countless ages of eternity.—Rom. 8: 18; Eph. 2: 7-12."

Let it not 'be understood that this happy condition of affairs will gradually come about from the present existing order of things; there is yet to be the necessary, very severe time of trouble upon the whole world (Matt. 24: 21; Zeph. 3: 8), including the Jewish people (Jacob's trouble, Jer. 30: 7), for the removal of the present "heavens" (spiritual controlling powers) and "earth," (earthly order of society). which are out of accord with God and His righteousness (2 Pet. 3: 10). Then will be established the "new heavens and new earth wherein dwelleth righteousness" (2 Pet. 3:

13)—the above mentioned two phases of the kingdom of God. It is through these two 'phases of the kingdom that the promise to Abraham is to be verified: "In thee and in thy seed shall all the families of the earth be blessed." "Thy seed shall 'be as the sand of the sea, and as the stars of heaven"—an earthly and a heavenly seed, both God's instruments of blessing to the world. "Thy kingdom come. Thy will be done on earth as it is in heaven."

Wherever in the world I am,
In whatsoever state,
I have a fellowship with hearts To keep and cultivate;
A work of lowly love to do
For Him on whom I wait.
A. L. Waring.

Faith.

(Convention Address),

FAITH is a beautiful quality, and forms a base or foundation for the superstructure of love and hope. All have it in some degree; it enters into the affairs and arrangements of daily life to a far greater extent, perhaps, than we realise.

We do things because we expect certain results to follow. The farmer sows his seed in expectation of reaping a harvest. The earth is the natural place for the seed to grow, but rain and sunshine also are necessary, and he believes that both will come at the right time and a harvest more or less abundant will follow. He cannot tell how the rain is produced or the day and hour when it will come, but that it will come he has no doubts; it has come before, therefore he does not doubt that it will come again.

Men have faith in each other. Our social system is built and maintained upon trust and confidence in the integrity of each other. We know the nature and character of our neighbour and trust him; occasionally our confidence is misplaced, but the man who abuses the confidence of his fellowman falls in the estimation of those who know of his delinquency, and is regarded with suspicion because of his lack of moral principle.

To have faith in that which is seen and can be handled is easy. An old saying is, that seeing is believing and feeling is the naked truth. The things that come into our daily lives and experiences we believe in, and being well based, our belief is quite reasonable.

In spiritual matters faith is of a higher order; it is exercised in things that are not seen. No man hath seen God at any time, yet we believe in Him with just as good reason as we believe in temporal matters. He that has eyes to see has the evidence of his senses. God's handiwork is everywhere around him. There is another evidence, not so easily defined; it is within, and responds to the drawing of the spirit of God and finds satisfaction in Him. Man has always been conscious of a power higher than his own. He realises his own weakness and impotence in the face of nature. He cannot stay the storm; the wind blows with hurricane force; the rain may descend in torrents, the lightning flash and the thunder roll, but however much damage may be done, he is helpless. He must bow his head and wait with what patience he may until it passes. He cannot even stay the fierce passions that rage within his own breast, neither can he guide, his own destiny or way.

The Apostle says, "Faith cometh by hearing and hearing by the Word of God." Hearing is a very important means of gaining knowledge. We are very much influenced by what we hear; an impression is made on the mind; truth is recognised and received by those who have ears to hear. As truth is better understood, light increases and darkness is dispelled, faith comes into existence, takes root and begins to grow. "Without faith it is impossible to please God; he that cometh to God must believe that He is, and is a rewarder of them that diligently seek Him."

He who comes to God must do so in spirit and in truth; there must be no doubts. For want of understanding, there may be some grasping in the dark, but with sincerity and searching, which is a test of faith, light will be found, for God is not far off, and is pleased to reveal Himself to those who search for Him with a true and honest heart. The purpose of seeking is to know God, His nature and attributes; to come into harmony with Him and do His will. God accepts and justifies us through the merit of Christ's sacrifice, because we have no merit of our own. Justification is maintained by a continuation of faith, and leads on to sanctification, a setting apart of ourselves for the service of our heavenly Father. So we are led on step by step and shown what is required of us. We learn that the work to be done in us is a purifying one, for every man that hath the Christian hope in him, purifieth himself by renouncing those things that

are not in conformity with the character or will of God. A transformation by the renewing of the mind takes place after the forsaking of old ways and things, and we 'become new creatures by the begetting of the spirit and putting on of the mind of Christ.

We are in the world but not of it. We must of necessity take some part in its activities, for it is by the sweat of our face that we earn our daily bread. Success may attend our efforts in worldly matters, but our chief aim is to seek those things which are above. Worldly pleasures and enjoyments would lead us away from consecration and weaken devotion to God if permitted to come in. Seeking 'first the kingdom of God and His righteousness should have the uppermost place in our hearts. The things of the world, its activities, pleasures and enjoyments are our temptations, 'because they appeal to our former desires and appetites, and for that reason diligent watchfulness is necessary lest their indulgence lead us into wrong paths. Other trials are affliction and adversity ; all these have their uses and purposes. 'Could we be proved without a test? Without temptations, difficulties and perplexities, what would there be to overcome? The testing is very searching, but to the watchful the weak places are revealed. The knowledge of weakness induces humility and shows the necessity for perfect trust in God, who has promised that with every temptation He will also 'provide a way of escape—His grace is sufficient.

So that His disciples should not be anxious about their material requirements, Jesus told them that God knew they had need of such things and did not forget them. The fowls of the air, He said, sowed not, neither did they reap or gather into barns, yet they were fed. The lilies of the field toiled not, neither did they spin, yet Solomon in all his glory was not arrayed like one of these. Not even a sparrow fell without His knowledge. . This is a simple yet most beautiful lesson in faith, and also shows the benevolence of God in providing for His creatures. Man is gifted with reason, and by the exercise of this faculty can see the truth of this quite clearly. Eating, drinking and wearing rich clothing is not the purpose in life for God's children. Whatever God may see_ fit to send us of these things should be appreciated and accepted in all humility, knowing that He can withhold as well as give. We must live and walk by faith, knowing that our heavenly Father who knows the end from the beginning is choosing the way, and His spirit is teaching and instructing us how to follow. All that happens and every experience that comes is by His permission; having this knowledge we can trust Him. And whatsoever things ye shall ask in prayer, believing, ye shall receive. This is faith sublime. This is the attitude in which we should come to God, sincerely believing in Him and His goodness—perfect trust and confidence without a trace or shadow of doubt. To come in any other spirit would be wavering; "Let not that man think that he will receive anything of the Lord." "The effectual fervent prayer of a righteous man availeth much."

How many failures can be attributed to coming to God in a wrong attitude of heart and mind—insufficient faith. He will withhold no good thing from us; every good and perfect gift cometh from above and He is without variableness or shadow of turning. "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the roots. . . and it should obey you."—nothing shall be impossible. A grain of mustard seed is but a small thing, a mere speck, but it contains great possibilities. Within its small dimensions there is something vital, which, given the right conditions, will develop and bring forth a plant of considerable size and reproduce in its own kind. So with our faith; if it is vital and rightly exercised it will accomplish much. Faced in the right spirit, difficulties which appear overwhelming will 'be overcome, things that hinder our progress will be removed, and that which appears to be insurmountable will 'be conquered. The Apostle Paul says, "I can do all things through Christ which strengtheneth me." The thought that it was for the Master inspired him; the love of Christ constrained him. He was willing to sacrifice all and count it but loss and dross that he might win Christ. He counted even his life not dear, indeed, it was in danger often; he endured all things, having in mind one thing only, the keeping of the faith. Being convinced that this was right, he allowed nothing to turn him from his purpose. Wealth, and the honour of men were not to (be compared with the crown of righteousness. At the close of his life he wrote to Timothy those beautiful words which are an inspiration to every child of God ; "I am now ready to be offered, and the time of my departure is at hand, I have

fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to 'me only, but unto all them also who love

His appearing." To keep the faith was what the Apostle fought for, and in the face of all opposition he succeeded through Christ who strengthened him,. In the Apostle Paul we have a magnificent example of faith, showing what may be accomplished by determination and endurance.

Weak though we may be at the beginning of our Christian way, yet if our faith be of the right kind, if it has vitality and life, the every day affairs of life afford scope and opportunity for its growth and development. Growth must continue and development go on; there is always some weak spot to strengthen or rough place to smooth; selfexamination is necessary. Thoughts are important, and those which are not good should be dismissed and never be allowed to develop into action; every thought should be brought into captivity to Christ.

From trust and confidence in God there comes a feeling of security, there is a realisation that underneath are the everlasting arms, and, therefore, there is no cause for fear. Though the mountains be removed and be cast into the depths of the sea, yet will we not be afraid. We are enabled to look into the future and behold a new order of things; the problems and perplexities that vex the children of men will be taken away. With righteousness established, it shall cover the earth as the waters cover the face of the deep, for God has promised, "Behold I make all things new."

Study Aids.

The following helps to Bible study are now on hand in addition to our usual list

"The Plan of God—in Brief.." This booklet of 96 pages, published recently 'by the Bible Students Committee, England, is a digest of Volume 1, Scripture Studies,—"The Divine Plan of the Ages,"—and is a fine little work for encouraging new interest in the truth. Price 6d.

Berean Bibles, containing Teachers' Manual bound in. Price 15/6.

Berean Teachers' Manual, keratol, same as in Berean Bible. Price 4/9.

"What Pastor Russell Taught" (on the Covenants, Mediator, Ransom, Sin-Offering). Cloth binding. Price 5/9.

"Daily Manna for the Church," a new Manna Book, paper cover. Price 1/6.

Christian Hymns, words only, cloth binding. Price 10d.

(Exchange rates have had to be added to the above, thus making them dearer than in former years.)

We vex our own with look and tone
We might never take back again,

And hearts have been broken for harsh words spoken
That sorrow can ne'er set right.

He did it unto one of Christ's
He did it unto Christ.

Sarah H. Palfrey.

Each thought resentful from thy mind be driven,
And cherish love by sweet forgiveness bought;
Thou soon wilt need the pitying love of Heaven

The time, the time is short.

H.B.

Correspondence,

New South Wales. Dear Brother,

I received the book, "A Voice from Switzerland," forwarded by Bro. — and have to-day forwarded same on to Mr.

--, as requested in your letter. It is very good, and the events in France and Austria during the last few weeks go far to prove that Dr. Hodler is right in his interpretation. The stage is almost set. One can see events marshalling themselves for the final scene. Let us work while it is yet day, for soon the words will be fulfilled, "The night cometh when no man can work." Did you notice Mr. Baldwin's remark recently—"England is now almost the only country where liberty of speech and of conscience are permitted," and how long will this, last?

I am still away from home, but having food and raiment I have learned therewith to be content. I have been disappointed here; no one wants to hear of Christ, or at best they merely want Him to be an adjunct to their own lives; but the Apostle says, "When Christ, who is our life, shall appear; . . . we shall be like Him, for we shall see Him as He is." Thank God "The night is far spent, the day is at hand." If you should eventually get a supply of the books, "A Voice from Switzerland," I should still like to have one for reference.

Kindest regards from yours very sincerely, N.W.

New South Wales. Dear Brother,

Just a few lines to thank you for all your kindness. Thank you for the cheery words and kind exhortations to continue in His service. I am very thankful to work for the interest and advancement of the truth. Your little "Paper" takes along some help and encouragement in its pages, as it seeks to point all to a knowledge of the truth and a closer walk with the only true God and Jesus Christ. With the love of the truth the individual scorns to do a mean thing.

Dear Brother, may the Lord continue to bless you abundantly as His blessings are distributed to others. I pray that the Lord will watch over His little ones and strengthen them.

With much Christian love to yourself and all of like precious faith, yours in the one hope, L.H.J.

P.S.—Please find notes for —; pay subs, for "P.P." and "Herald" and please send two copies "God's Best Gift" for children to —. Please put balance to Tract Fund.

New Zealand, 3/3/34. Dear Friend,

I must apologise for not 'writing to you before this; I received your book, "The Divine Plan of the Ages," and have read once through it. It is a very simple story of the Bible and explains passages which seemed to be hard to follow. I am busy again going through the last chapters—"The Kingdoms of this World," and "The Kingdom of God." May I lend this book to a friend of mine who is interested and will take care of it?

- I have not heard yet re the book "Voice from Switzerland. There is no doubt that if we could only get people to read and understand the Bible we would be living a better life, and there would be more of the brotherly spirit about which is lacking very much just now. It seems a peculiar thing that to everybody one speaks they seem to be up against a brick wall—no outlook ahead. Men have been used to getting anything from £8 to £10 per week, and even this class are being very hard hit with the depression. It seems to be God's way to bring them back to Him and to look for Divine guidance. Man has appeared to have gone as far as he can go, and "I can hope that the Lord's prayer will be answered soon "Thy Kingdom Come," and may it come soon.

Yours truly, Your Christian friend, B.J.W.

Dwelling in the Lord.

TO dwell in Christ means to be in the closest relationship with Him; there must be agreement, harmony, and a unity of purpose, producing a feeling of confidence and goodwill. • The closeness of this relationship is shown clearly in that beautiful illustration of the vine and its branches. The vine is the stem or trunk that produces and supports the branches which bear the fruit. The branch is part of the vine with which it must remain connected. “Abide in me and I in you. As the branch cannot bear fruit except it abide in the vine no more can ye, except ye abide in me.” John 15: 4. Here the word “abide” has the same meaning as the word “dwelleth” in 1 John 3: 24, for we surely dwell in God as we continue to abide in Christ.

We dwell or abide in Him by doing His will, keeping His commandments, and He abides or dwells in us. ‘This union is a double one we in Him and He in us. To establish and maintain this union it is necessary to keep His commandments; God cannot dwell in us unless we dwell in Him. “If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.” John 14: 23.

In Psalm 37: 3, we read, “Trust in the Lord, and, do good; so shalt thou dwell in the land, and verily thou shalt be fed.” Here also is implied a spirit of concord without which God’s bounty could not be enjoyed. His commandments must be kept, then the promise of peace and plenty would be fulfilled.

Further, the prophet says, “He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high : his place of defence shall be the munitions of rocks : bread shall be given him; his water shall be sure.” Isa. 33: 15, 16. Again the condition attached to the promise is righteousness, and he who does righteously has the spirit of God and dwelleth in Him. Under the dispensation existing at the time of the Psalmist and Prophet, the promises were earthly, and to enjoy God’s favour it was necessary to keep His commandments, just as it is now, if we would receive His spiritual favours.

“And hereby we know that He abideth in us by the spirit which He hath given us.” In Rom. 8: 9 and 14, we read :— “But ye are not in the flesh; but in the spirit if so be that the spirit of God dwell in you; for as many as are led by the spirit of God, they are the sons of God.” Being led by the spirit of God is abundant evidence of the inward presence of God’s spirit which leads us to seek those things which are above rather than mind the things of the earth.

What we want is, in one word, that graceful tact and Christian art which can bear and forbear.

—F. W. Robertson.

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