



VOL. XIII., No. 4 MELBOURNE 1ST APRIL 1930.

CHRIST'S RETURN: HIS REVEALING AND MANIFESTATION.

Continued from March Issue

THE Apostle in 11th. 9:24-28 uses the typical high priest and the two sacrifices of atonement as illustrative of the first and second comings of Christ. He put away sin by the sacrifice of Himself, and appeared in the presence of God for us. "So Christ was once offered to bear the sins of many, and to them that look for Him presence of God for us.

"So Christ was once offered to shall He appear the second time without sin (without a sin offering) unto salvation.

That will be as in the type where all Israel awaited the appearing of the High Priest, coming out of the Holy the second time; when Moses and Aaron then lifted up their hands and blessed the people." (Lev. 9:22, 23). After the great time of 'trouble has swept over the earth, the people will have learned the sad lesson, that no human government is capable of ruling in righteousness, nor able to bring peace and order in the earth. The desire of all nations will be the kingdom, which Christ will establish: Just as Israel awaited the second appearance of the High Priest Aaron who came forth and blessed them, so mankind is spoken of by Paul (Rom. 8:19-22) as the whole creation, groaning and travailing together in pain, waiting for the manifestation of the sons of God—the Church—the joint heirs with Christ in His Kingdom—who are to sit with Him in His throne. (Rev. 3:21).

HE COMES TO REIGN.

At the second coming of Christ, then, there will be a great change of Government. Satan and the fallen angels will be bound, they who have so long been ruling in the hearts of the disobedient, and enticing into sin and wickedness, deceiving millions in the many false religious and thousands in such cults as Theosophy, Christian Science and Spiritism, through witches and mediums. Instead of all this baneful influence there will be a new and happy influence towards righteousness, godliness, kindness and peace; because Christ and His saints will have taken control of the world, and the purpose is to raise the fallen, lift up the oppressed, relieve the afflicted, and encourage all to walk up the highway of holiness, and to gain the reward of eternal life.

When we see that the purpose of Christ's return and March Issue kingdom is so very different from that of His first advent, we can see that He will not need to come again in a body of humiliation, but as He Himself has said, "In power and great glory, and all the. Holy 'Angels with He has no need to again change His nature and become flesh.

His mighty work can the better be accomplished in His power and might, as the glorious spirit being, in the express image of the Father's person." (Heb. 1:3, 4).

Let us enquire as to what will be the first work of our Lord _ on His return. Will He At once begin His millennial reign, or is there not some preparatory work to be done?

PARABLE OF THE YOUNG NOBLEMAN.

Perhaps the Parable of the Young Nobleman in Luke 19:11-27 will be helpful to consider at this point.

The reason stated for this parable's -being given is, "Because they thought that the Kingdom, of God should immediately appear," and "Because they were nigh to Jerusalem." They were looking for a literal human king and earthly kingdom, with Jerusalem as the capital of all the earth.

Our Lord had already informed them that the Kingdom (Luke 17:20) cometh not with outward show or with observation. His hearers were but naturally minded men. The Holy Spirit had not yet been given, and so they could not think of anything but an earthly Messiah, with an earthly throne and earthly armies going forth to conquer and thus establish His Kingdom 'in all the earth. How differently does the matter appear when we receive the spiritual mind, and compare scripture with scripture. While some scriptures taken in an isolated way might appear to teach so, yet we see that though Jerusalem is again to be restored, and Israel, according to the flesh, is to return to God's favour, and will be the earthly representative of the Messianic Kingdom, yet the real kingdom class, Christ and His saints;

His joint-heirs, will be spiritual. They will have much more power and control of earth's affairs as spiritual beings than could be the case if they were in human form. • So the Lord's words on this point are very important, but may be referred to later on.

This Parable of the young nobleman was given to help those who had ears to hear, to realise that there was much to be done before their expectations of seeing Jerusalem again a joy in earth could be accomplished. Our Lord was represented by the young nobleman.

He would need to be absent for some time (the whole Gospel Age). He would then return with full authority to set up the Kingdom. It also shows that even on His return He will first deal with His servants. The ten servants -were each given a pound with which to trade, and on His return the Lord first requires of these an account. The pound appears to refer to justification, which comes to every Christian believer, and by putting this to the banker, or, in other words, by presenting our justified selves as living sacrifices to God, we receive the begetting of God's Holy Spirit, and thereby start in the Christian race, and endeavour to produce the fruits of the Holy Spirit.

There appear to be four classes here dealt with by the Lord.

The one who had gained ten pounds would appear to represent those who had faithfully used their privileges and opportunities, and had developed the perfect character—the likeness of Christ, and so received the abundant entrance into the Kingdom, "Have thou authority over ten cities."

The one who only gained five pounds may represent the great multitude who seem to gain a second prize and serve before the throne. (Rev. 7:9.)

The one who did no trading but simply handed back the pound would seem to be those who came so far as to justification by faith through the precious blood of Christ, but they do not go on to consecration, they do not go to the bank with their pound at all. They have never taken the step of offering their purchased lives to God. They are those "who seek to save their lives and so lose them." They are those who "receive the grace of God in -vain." The pound is taken from them; they are not punished otherwise, and will no doubt be judged with the world in the next Age.

There are those who were rebellious and wilfully rejected the Lord's provision for them, and turned against the King. "We will not have this man to rule over us." These were slain, and would probably represent those who sin the sin unto death.

All this work or judgment among Christians appears to be, at the return of Christ to take the Kingdom, yet prior to His taking control of earth. So that there would appear to be some time during which Christ is to be present among His people, yet unknown to the world.

"IF ANY MAN HEAR MY VOICE." Luke 12:35-48.

The Lord, in verse 36, seems to teach in line with this thought. "Let your loins be girded about and your lights burning, and be ye yourselves like unto men that wait for their Lord when He shall return from the wedding, that when He cometh and knocketh they may open unto Him immediately."

The thought appears to be that the Lord would be present and knocking, and that some might not be sufficiently alert to hear the "knock," while those who were in the right attitude and waiting for Him would more quickly recognise the Lord's presence. Then there is the promise of verse 37, "Blessed are those servants whom the Lord, when He cometh, shall find watching. Verily, I say unto you. He will gird Himself and make them to sit down to meat and will come forth and serve them."

This is surely a wonderful promise, and also clearly indicates that the Lord will be present among His people prior to

His taking control of earth's affairs. Not only will the world be unaware of His presence, but many of His own people will evidently be too much taken up with other things, soothed to spiritual drowsiness by worldly attractions, or social matters, or even social uplift, temperance or religious work, and thus fail to recognise His presence, and fail to enter the marriage feast, fail to sit down at the table to eat the meat specially provided by the Lord for the watchers. We find similar language in Rev. 3:20, addressed to the Laodicean Church: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with Me."

Verse 45 seems clearly to indicate a class which will refuse to believe that the Lord is present, and who will begin to smite those who are rejoicing in the fact. and are enjoying the feast which the Lord promised to prepare, a feast of truths, new and old, out of the storehouse—the Word of God. So that here, again, we notice the solemn fact that the first work at the Lord's return is a separating work among professing Christians, "Judgment must begin at the House of God."

This separating work is termed the "harvest," and the Lord gave the Parable of the Tares sown in the wheat field to illustrate the matter. (Matt. 13:24-30.)

This parable covers the whole Gospel Age. The "good seed" is the Word of God, the true Gospel of grace in Christ. The enemy that sowed the tares is the Devil, who has sought to prevent the truth, and to pervert it by presenting error, right from the beginning. His crafty work is seen in all the false religions of heathendom, as well as in Christendom. The great anti-Christian Roman Catholic Church is surely his masterpiece, so wonderful a 'counterfeit of the true Church that millions have been deceived. The tares, sown among the wheat, have developed so that the wheat field has become a tare field. The terrible falling into error and development of tares could be seen even in the Apostles' days, but to the enquiry as to whether the tares should be separated or pulled up. the reply is: No, do not do any separating work until the Harvest time—"the Harvest is the end of the Age." Then the Lord would be present to direct the work, and would have the tares bound in bundles for the burning. Thus the wheat would be separated from these - bundles and gathered out of the field into the barn.

This is all to be accomplished by the present Lord, in preparation for the setting up of the Kingdom. The Kingdom will not commence its thousand years' reign of glory and blessing until the wheat is all garnered—that is, until the Church, the members in Christ, are all gathered home to reign with Him. The reign will not begin until the tares have gone into the fire, nor until Satan, the present prince, is dethroned and bound. • The question now is as to just where are we in regard to these important matters?

"Watchman, tell me does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone.

Pilgrim, yes; arise, look round thee!
Light is breaking in the skies;
Gird thy Bridal robes around thee,
Morning dawns, arise, arise!"

While we have the prophecies of Daniel, the 1260, 1290, 1335 and the 2300 days, pointing to the years 1798, 1828, 1874 and 1846 respectively, yet none of these prophecies just clearly state that the Lord would be present again. They speak of the ending of Papal power and the cleansing of the sanctuary, and "Blessed is he that waiteth and cometh to the end of the 1335 days." The Lord has left us rather to judge by the signs, the conditions about us, and the work going on among Christians, as to where we are in respect of His coming, The matter then may be discerned by those who search, "He that hath ears to hear, let him hear," and as for those who neglect the Word of God, neglect to watch, and do not trim their lamps—the Word of God .which is a lamp to our feet, a guide to our pathway—they will surely be left in ignorance of these important developments in connection with the Lord's presence and the deliverance of the Church.

The Lord has stated that when the Son of Man returns there will be similar conditions to those which existed in Noah's day, prior to the Flood. There were about 120 years during which Noah preached and warned of the coming catastrophe--the deluge—and during which time the people scoffed and went their own way eating, drinking, marrying, and giving in marriage. and knew not until the flood came. (Luke 17:26-27.)

"As it was in the days of Noah, so shall it be in the days of the Son of Man, they did eat, they drank, they married wives. and they were given in marriage until the day that Noah entered the ark, and the flood came and destroyed

them all.”

Likewise also in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them- all. Even thus shall it be in the clays of the Son of Man.” (Luke 17:27-30.)

St. Paul also speaks of the same time, saying, “This know, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce breakers, false accusers, incontinent, fierce. despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God. Having a form of godliness. but denying the power thereof.” (2 Tim. 3:1-5.)

The Lord, after speaking of the signs of His presence, warns against the possibility of that day’s coming upon us unaware.

“Take heed to yourselves lest at any time your hearts be over charged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell upon the face of the whole earth. Watch ye, therefore. and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.” (Luke 21:34-36.)

THE TEN VIRGINS PARABLE.

The Parable of the Ten Virgins indicates that there will be two classes even among those interested in the Lord’s return. Some have trimmed their lamps and have oil in their vessels, and are thus able to appreciate the presence of Christ, while others seem to lack the spiritual perception through lack of oil in their vessels, the Holy Spirit in their hearts, and so fail to enter the Bridal Chamber, and are not recognised by the Bridegroom.

It would seem probable that the outworking of this Parable of the Ten Virgins has been in course of fulfilment ever since the ending of Daniel’s 1290 days. It was somewhere about 1825 that the advent movement had its beginning, and the message went throughout Christendom, “Prepare to meet the Bridegroom.”

Mr. Miller and others prominent in this movement had concluded that Christ would return about 1844, which they understood was the end of Daniel’s 2300 days (years). (Daniel 8:14.)

A great disappointment occurred at that time, for those whose minds were exercised on the subject had not grasped the correct thought of the manner of the Lord’s return. They looked for Him to appear again in human form, visible to the human eye. They had not noticed the intent of the Lord’s own words. (Luke 17:20-24.), “The Kingdom of God cometh not with observation.” Neither shall they say, “Lo here, or Lo there! For behold the Kingdom of God is among you.” Even this disappointment of 1844 seemed to be intimated in the word, “And He said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it; and they shall say to you: see here or see there, go not after them, nor follow them. For as the lightning that lighteneth out of one part under heaven and shineth unto the other part under heaven (the sunshine out of the east unto the west), so shall also the Son of Man be in His day.” It is quite evidently a .Mistake to think of this lightening as the lightning flash. It is foolish to think that the Lord’s second presence would be but a flash as of lightning. He is represented elsewhere as the “Sun of righteousness that shall arise with healing in His wings” (Mal. 4:2),

That surely means that He will not be seen by the natural eye, though every eye of faith will see Him, and appreciate the light of the knowledge of the Lord, which shall cover the whole earth as the waters cover the sea, and feel the warmth of His love and the healing influences of those rays of sunshine from His glorious presence. We may recall the incident of Paul’s conversion, and how the Lord appeared to him in the way, and His appearance was above the brightness of the sun at noonday, and could not be looked upon. Paul was blinded. Then, too, we remember how highly the Lord was exalted after His resurrection. Paul declares that he saw Christ “as one born (in resurrection) before the time.” He saw Him as He will be. when He comes as a glorious spirit being, in the “express -image of the Father’s person” “whom no man hath seen nor can see.”

There is- not one word in connection with the Lord’s coming again to indicate that He would once more change His nature and again become flesh, but, on the contrary, He declared (Matt. 24:30), “There shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man. coming in the clouds of heaven with power and great glory.” And again (Luke 9:26), “He shall come in His own glory, and in His Father’s, and of the Holy Angels.” And Matt. 16:27, “For the Son of Man shall- come in the glory of His Father and

with His angels.” It would be but reasonable that, if the Son of Man should return in human form visible to men, the angels also would. be in similar form, and thus also. be seen of men. We remember again that it was in order that Christ might pay the price of sin by giving “His flesh (His. humanity.) for the life of the world,” that He had become flesh, that He had been “made a little lower than the angels for the suffering of death, that- He might by the grace of God taste death for every man.” (Heb. 2:9.) Having accomplished the great sacrifice, He comes again, not in the body of humiliation; but in- power and- glory, in the “express image of the- Father’s person.”

The apostle John did’ not even know what He would be like. but he knew that He would come “as He is.” He would; not change His condition or nature, but those who will see Him must be changed to be like Him. (1 John- 3,:

There are scriptures which, if taken literally, might appear to- teach, to the contrary of the Master’s words, “Henceforth the world seeth Me no more,” but if we patiently examine these passages we believe it will be seen that they are figurative or symbolic, and when their real meaning is discerned they will be found beautifully harmonising with the plain statements of our Lord, and with the apostle Paul, who said, “Yea, though we have known Christ after the flesh, henceforth know we Him (so) -no more.”

We have, for instance, the statement that the day of the Lord cometh as a thief in the night; and yet again we read that He will descend with a “shout.” and the “voice of the Archangel” and- the “trump of God.” All these take place at the presence of the Lord, yet only those who are -earnestly waiting, watching and listening will hear the shout, the voice, the trump, or the “knock.” Others shall be unaware of His having come. Rev. 3:3 (Diaglott). “Remember, therefore, how thou halt received and heard and observed it, and reform. if therefore thou shouldst not watch. I may have come as a thief, and thou mayst -by no means know at what hour I may have come on thee.”

All these symbols refer to the message of truth, a proclamation of His presence, etc.

Daniel 12: I shows that the Lord would be present, “shall stand up” prior to the “Time of Trouble.” Rev. 11: 1518 shows that the nations will be angry, and like those in Noah’s day, unaware of the presence. 1 Thes. 4:16 shows, too, that Christ will -be present when the shout, voice and trump sound forth, and Matt. 24:31 tells the purpose of the sounding of •the trumpet to be the accomplishing of the harvest work, to “gather together His elect from the four winds of heaven.” That is the gathering of the saints out of all the bundles of error and sectarianism, into the light and liberty of the truth as it is in Jesus.

To be continued. -

THE HIDDEN CROSS.

The multitude saw but the cross of olive wood
The Man of Sorrows bore, nor knew how underneath,
Close pressed upon His heart a hidden cross He wore—
A dark and bleeding weight of sin and human woe,

Made heavier with the sentence of God's broken law,
And crowned with thorns of scornful and malicious hate—
A cross the world's Redeemer found on Jordan's brink,
Nor laid it down until He came to Calvary.

Oft times it seemed He almost craved some human aid,
Some sympathising heart to share that cruel cross.
Jerusalem, Jerusalem, hadst thou but known
What time that cross bore heaviest on the yearning heart

Of Him, thy King! And yet, O slow of faith and hard Of heart,
"Ye would not," and the King passed on His way;
And of the people there was none with Him!
He trod Alone the valley of this dark world's shame and woe.

O, chosen three, had ye but watched with Him "one hour,"
That awful night in dark Gethsemane, ye might
Have lightened some the cruel weight of that dread cross—
Have known and shared with Him that agonising woe.

Alas! Alas! Your eyes were heavy, and ye slept.
So now, "Sleep on, and take your rest," ye weary ones.
An. holy angel's wing bath eased the hidden cross—
Your Master, strengthened, waits that other cross to bear.

Which one bore heavier on the way to Calvary ?
The cross the cruel Roman soldiers laid upon
The Blessed One? Ah, no! it was the unseen cross
That crushed Him to the earth, that wrung from those pale lips

The agonising cry, "My God! My God!
Oh, why hast Thou forsaken Me ?" In grief earth rent her breast,
The sun grew dark; " 'Tis finished," and the price is paid—
The hidden cross had pierced that loving, tender heart!

"Take up thy cross and follow Me," the Master said.
Ah, yes! His faithful Bride must also bear a cross—
The hidden cross, made not of life's vicissitudes
Alone, its -ills and pains, its loss and poverty,—

The outward signs the multitude behold.
All, no! We follow in His steps who went before
Us in the narrow way. We, too, must bear the woe,
Be touched with feeling of the world's infirmity,

Its weary weight of sin and curse of broken law;
Let us, therefore, go forth to him "without the gate,"
Lay down our lives in sacrifice, spend and be spent;
And while we clasp this cross more closely to our breast,

Press on toward Calvary, for there our Bridegroom waits
To take the cross of woe, and give a crown of joy!

—G.W.S.

He who aims at perfection in great things, but is content to do little things imperfectly, will never make any great success of that he undertakes.—Anon.

PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 220 Glenferrie Rd , Hawthorn, Melbourne B 2.

(Monthly) 2/6 per annum. post paid,

TILL HE COME

THERE are those who seem to understand these words of the Apostle, in connection with the Lord's Supper, to mean that such observance of His death:oust cease as soon as He would again be present. They suggest that, seeing we are living in the days of His "parousia," or, in other words, in the "days of the Son of Man," when Christ is secretly present, unknown, excepting to those who hear His "knock" and open unto Him (Rev. 3:20), that it is no longer right to "do this in remembrance" of Him.

The Apostle seems to have had no thought of limiting an observance initiated by the Lord. No such limitation is mentioned by our Lord when inaugurating this memorial of His death. Evidently the Apostle's thought was that so long as the Church sojourned in the flesh, they should keep this simple token of His suffering and their willingness to be broken together with Him.

The Lord's death first benefits only "the Church of the First-born," just as the Passover lamb in Egypt only spared the 'first-borns in each home, where the blood had been sprinkled. Yet all Israel were ultimately delivered as a consequence of the slaying of that lamb, and all Israel kept the memorial of that event throughout their generations.

So 1 John 2:2 assures us that Christ is "the propitiation for our sins and not for ours only, but for the sins of the whole world," so it would seem appropriate that all the world of mankind, as they come to, appreciate the fact that He died that they might live, should gratefully do this in remembrance of that loving sacrifice.

Once again the date for this observance has come around, and all who love Him who so loved us and gave Himself for us will find a blessing in obeying this dying request of our Saviour. While it may be that the world will always observe the little ceremony, yet there is a deeper meaning in the matter to the Church of the First-born. These are reminded of their own consecration to be dead with Christ, "to drink of His cup and to be baptised with 'His baptism,'" to be broken together with Him, to be poured out, as He poured out His soul unto death. The Apostle then exhorts all to examine themselves- to how far they are living up to our consecration. we still taking up our cross and closely following the Master? Then are we purged of all leaven of malice, envy, bitterness and strife, are we the pure lump of unleavened bread of sincerity and truth. It is in this self-examination and renewal of our devotion to. the Lord that the blessing of this little observance is obtained. We trust that a great blessing will rest upon the little companies of ones or twos or threes which gather for this purpose at this season, and that all. will go forward with more earnest desire to be more like Him who so loved us.

"The Church's one foundation is Jesus Christ the Lord.
She is His new creation by water and the word,
From Heaven He came and sought her to be His Holy Bride,
With His own blood He bought her and for her life He died."

THE COMMUNION OF THE SAINTS.

“Except ye eat of the flesh of the Son of Man and drink His blood, ye have no life in you.” (John 6:53.)

Gladly, dear Lord, we eat (appropriate to our necessities) the merit of Thy pure nature sacrificed for us—for our justification. Gladly, too, we will partake of the cup of suffering with Thee, realising it to be a blessed privilege to suffer with Thee; that in due time we may reign with Thee; to be dead with Thee, that in the everlasting future we may live with Thee, and ‘be like Thee, and share in Thy love and Thy glory as Thy bride. Oh! that we may be faithful, not only in the performance of the symbol, but of the reality. Blessed Lord, we hear Thy Word saying, “Ye shall indeed drink of My cup and be baptised with baptism.” Lord, we are not of ourselves able thus sacrifice; lint Thy grace is sufficient for us, for we are wholly Thine, now and forever.

THE PASSOVER MEMORIAL.

The annual observance of our Lord’s Death, in accordance with His wish, that we should “do this in remembrance of Him,” will be held by the various classes, and isolated ones generally, this month.

At Adelaide, the evening of Good Friday, April 18, has been chosen, and the service will (D.V.) be held at 7 p.m. in Liverpool Building, Flinders Street. The days following, Easter Saturday, Sunday, and Monday, will be taken up with the Convention meetings at the same address.

In Melbourne, Saturday evening, April 12, has been selected, on account of this night being the most suitable for the friends generally to attend. The service will (I.V.) be held at 7.30. p.m., at 450 Tittle Collins Street (3rd, floor).

An invitation is extended to all fellow-members in Christ to be present at these special annual observances.

CLASS MEETINGS.

Regular meetings of the friends are held in Adelaide, Melbourne, Sydney and other centres, particulars of which may be obtained from the secretary, Berean Biblical Institute, Hawthorn, Melbourne, E2.

STRENGTH AND COURAGE.

Be thou strong and very courageous. - Joshua 1:7.

Continued from March Issue.

ANOTHER excellent example of strength and courage have we in the meek Moses, type of the greater antitypical

Moses. Onin as this noble character realised and acknowledged his own weakness, did God assure him of the strength sufficient to enable him to fulfil his task as leader of his Jewish brethren, and as Mediator of their Law Covenant with Jehovah. How courageously this worthy leader led God's people in all their wilderness experiences, despite continual murmuring, and lack of faith in the one whom God especially chose, and in the face of Jehovah's promises, that if they heeded their leader's instructions. they would indeed be blessed and guided aright in all their journeyings. We know how the majority of these privileged Jews came far short, and displeased God and consequently fell in the wilderness.

What antitypical lesson and warning there is here for those of us who are chosen and privileged to be of the spiritual Israel class, under the greater 'than Moses, Christ. Do we not find, also, that many of this class are falling by the wayside, lacking courage in the fight, and displaying a disregard of the written Word, even to the extent of ignoring primary and fundamental doctrine? Let us not forget that such disregard and unbelief will prevent us from entering into our Canaan rest, even as the Israelites of old failed to view the promised land, and receive the inheritance.

Then last, but not least, we have that fine character, John the Baptist, as an outstanding picture of strength and boldness of purpose. Naturally of fine, strong, rugged physique, and accustomed to the outdoor life, this condition and circumstance well fitted him for the mission God intended of him. Our Lord's words regarding the prophets of old, that there had not arisen from amongst them a greater than John, speak volumes for the one whom Jehovah chose as the forerunner of. our Lord, announcing the Messiah, and the kingdom about to be established. As a voice of one crying in the wilderness, preaching repentance to the Jews for any violation under their Law Covenant, surely this noble character was fearless in proclaiming the message then due. He, too, in his association with our Lord, and particularly at the time when Jesus came to him at Jordan to be baptised, displayed that quality of humility and meekness which is so essential, and which must ever go hand in hand with true Christian courage and fortitude.

Further let us notice that important injunction of . the Apostle Paul when he said, 1 Cor. I 6:11: "Watch ye, stand fast in the faith, quit ye like men, be strong." How vastly appropriate and necessary is this important admonition, especially to us living in this closing harvest period, when the Great Chief Reaper is present among His people, and when the tares are being hound in bundles for the burning, and the true wheat gathered out, when the fiery trials are doing a refining work, separating the dross from the precious metal, when the Master is reckoning with His servants, and when the account of our stewardship is being rendered. 'What necessity, then, that we "watch," as children of the day, to be awake, alert, and on guard against the errors of the wicked, and those who would handle the Word deceitfully. Only as we, like the wise virgins, have our lamps trimmed and burning, and a goodly supply of oil available, can we hope to enter in at the "marriage supper." Is it not, then, that the words of our text must be viewed, and acted upon, in our Christian walk and effort to make our calling and election sure? Watchfulness, a strong faith, and strength of character, are surely essentials which combine to keep us well pleasing to God. Do we not often find that carelessness in regard to these requirements of the Christian faith have resulted in immature development? Does it not seem that many of the Lord's people, during this Laodicean period, are on this account making little progress, and, as babes in Christ, need to get back to, and look into, the first principles of the Word of God? How we all need continually to realise the increasingly difficult way before us this harvest time, with its varied besetments and trials, and earnestly be found going on to perfection, being rooted, grounded, and sealed, strong in the one true faith, steadfastly standing for the pure doctrine. and defending loyally, humbly, lovingly, yet firmly, every principle of God's Word, and holding fast the form of sound teaching. Only as we thus continue in those things which we have learned and been assured of in the school of Christ, will the true followers of the Master be kept from falling, as they Manifest courage. and a stout heart at this time, when many are not enduring sound doctrine, and will arise speaking perverse things, to draw away many adherents, having the same erroneous viewpoint.

We are reminded. too. in this connection, of the prophet Jeremiah's words in the ninth chapter, where he says.

"Let not the wise man glory in his wisdom, nor the strong man in his strength, neither the rich in their riches, hut let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord, which exerciseth loving kindness, judgment, and righteousness in the earth." Surely Jehovah shall put down the high and lofty in their vain imaginations, and bring to naught everything that savours of fleshly wisdom and headiness, for "the proud in spirit arc an abomination unto Me," saith our God.

Shall we not strive, by the power of God's Holy Spirit, to ever have that humble, meek spirit which alone will be guided in judgment, and enable such to see the light in God's light? Only as we possess this spirit of a sound mind, shall we be able to rightly divide the Word of God, and endeavour at all times, in the proper spirit, to let our light shine, and wherever possible convince the gainsayers.

In conclusion, there is one aspect of this subject that is misunderstood amongst Christians, and generally accepted amongst nominal believers of various sects and denominations, and that is, in regard to numbers constituting a means of strength in the Church, and an evidence of Divine blessing and oversight. We well know that the Word of God speaks of a federation, and warns us of this tendency in Christendom, especially in these latter days, when on account of greatly diminished congregations and empty pews, the various denominations are deceived into believing that "unity is strength," and hope by this means to at last Christianise the world. How sad to think that many of the Lord's people, also, are being led to believe that an increased attendance, and additional membership in the classes, are sure signs of progress.

We are glad that the watchful Christian of strong character is not deceived regarding this entirely wrong viewpoint, but sees that the specific teaching of the Scriptures in this harvest period will particularly witness a great sifting amongst the Lord's people, as, one by one, the true saints pass beyond the veil. John 3:30 gives us to understand that the antitypical Elijah, or Church class, must increase (as each finishes his course and becomes joined to his Lord and Head), while the saints this side must decrease.

Other Scriptures surely indicate also that while many are called to be of this class, few will be chosen, and that in this evil day a thousand will be found falling at our side and ten thousand at our right hand, through not heeding sufficiently the instructions respecting their covenant of sacrifice, and through lack of those strong, zealous, and courageous characteristics, needful, in order that we may stand. Again, we hear the inspired Word applicable to these very last days of this Laodicean period of the Church's history. "Because iniquity shall abound, the love of many shall wax cold," or more particularly, as in the Diaglott rendering: "Because vice shall abound, the love of the many will cool." Again, our Lord's words in Luke 18:8: "When the Son of Man cometh, shall He find faith on the earth?" Surely these appropriate and highly significant verses imply that in the closing period of this harvest time, the one true faith will lie almost extinct. How careful we ought to be in realising that the "ultimate attaining" is not by might, nor by power, not by having a large membership in a class, with an indifferent, lukewarm spirit, but rather, just where the Lord's spirit is, and manifested, with that fervent zeal, love and boldness of purpose among the few here and there, who are intent only, and have that earnest desire to spend and be spent in the service of their Lord and the brethren. The dear isolate: brethren take comfort, also the twos and threes scattered abroad- find consolation, in knowing that their God delights to meet with His people under any condition and circumstance in which they may be placed, and most assuredly will "that servant" gird Himself, and serve them with "meat in due season," as they hunger and thirst after the "true bread from heaven."

Then, shall we not, as the days go by, give greater diligence, and pray that we each and all may be found growing stronger in the Lord, and more courageous for the right, against the opposition from within and without, realising that we can do all things through Christ which strengtheneth us? Yes, "strengthened with might by His spirit in the inner man." "Wherefore, lift up the hands that hang down, and strengthen the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed."

"Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

Stand up, stand up for Jesus,
Stand in His strength alone,
The arm of flesh will fail you,
Ye dare not trust your own.

Keep on the Gospel Armour,
And watching unto prayer,
When duty calls or danger,
Be never wanting there.

"Watch ye, stand fast in the faith, quit ye like men, be strong."

Correspondence

New Zealand, 23rd February, 1930. Dear Brother,

Christian Greetings.

It gives me great pleasure to send you a few lines regarding the recent visit of our dear Brother R. E. B. Nicholson to New Zealand.

It is about seven years since Bro. Nicholson's previous visit, and we have greatly longed for such a pilgrim visit, so you will understand how much we appreciated this privilege, and thank our Heavenly Father for the help and fellowship we enjoyed.

Our brother visited most of our brethren in both islands, except where distance and circumstances would not permit, and we rejoice to know that his services have been greatly appreciated. His kindly words of warning against the many deceptions which at the present time are trying and testing those who are endeavouring to preserve • their liberty in Christ, and hold fast to those things they are assured of, have strengthened and confirmed the brethren.

Whilst in Dunedin. Brother Nicholson gave a series of discourses and exhortations, which were most satisfying and upbuilding, so it was with heartfelt sorrow that we took leave of our helper, and we earnestly hope and pray that the Lord will abundantly bless him in his labour of love, and guide and direct his future work amongst those who are striving for the glorious prize of the high calling in Christ Jesus.

With Christian love to all the brethren of like precious , Your brother by His grace, S.N.

N.S.W., Feb., 1930. Dear Friends,—

I did not get by mail the "People's Paper" of this month, which I am always looking forward to, as often I feel out of sorts in my Christian life and I pick it up and find something that brightens me up.

Dear friends, I know my life here is short. I am over the allotted time, and during my life have had many trials, more so in Christian life. I have read and studied "Foregleams of the Golden Age." It is nice, and makes We feel happier, as I long to live the life of my dear Saviour and have faith to walk in His footsteps. I will close with Christian love. E.H.

PEOPLES PAPER. April 1st. 1930

“The Man Christ Jesus” as Viewed by Unbelievers.

DESCRIPTION of the Person of our Saviour.— The following was taken from a manuscript now in possession of Lord Kelly, and in his library, and was copied from an original letter of Publius Lencullus at Rome. It being the usual custom of Roman Governors to inform the Senate and people of such material things as happened in their provinces, in the days of Tiberus Caesar, Publius Lentullus, President of Judea, wrote the following epistle to the Senate concerning our Saviour:—”There appeared in these our days, a man of great virtue, named, Jesus Christ, who is yet living among us, and of the Gentiles is accepted for a Prophet of truth, but his own disciples call him the Son of God—he raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with .very reverend countenance, such as the beholders may both love and fear—his hair of the colour of chestnut full ripe, plain to the ears, whence downward, it is more orient and curling and wavering about his. shoulders. In the midst of his head is a - seam or partition in his hair, after the manner of the Nazarites. His forehead plain and very delicate; his face without spot or wrinkle, beautified with a lovely red ;• his nose and mouth ,;) formed as nothing can be reprehended; his beard thickish, in colour like his hair—not very long but forked; his look innocent and mature, his eyes grey, clear, and quick. In reproving he is terrible; in admonishing courteous -and fair spoken, pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have-seen him weep. .In proportion of body, most excellent; his hands and .arms most delicate to behold. In speaking very. temperate, modest, and wise. A man, for his singular beauty, surpassing the children of men.”

Not merely the devoted followers of the Lord Jesus Christ have recognised His wisdom and grace, and noted that He was “filled with all the fullness of God,” hut even His opponents recognised Him as far beyond the ordinary of our race, as we read, “And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth.” (Luke 4:22.) • Others. said, “Never man spake like this man.” (John 7:46.) And Pilate, loth to destroy the life of the noblest Jew he had ever seen. endeavoured, as a last resort, to placate the malevolence of the multitude, perceiving that it was instigated by the Scribes and Pharisees, who were envious and jealous of our Lord’s popularity. ;Pilate finally caused Jesus to be brought forth to face .His accusers, evidently with the thought that a look upon His- noble features would turn back their hatred and their malice. So presenting him, Pilate exclaimed, “Behold the Man !” with an emphasis on the words which is not apparent in our ‘English translation, unless • the word “the” be read with emphasis—”Behold the Man !” as though he would have said, “The man whom you are asking me to crucify is not only the Jew above all other Jews, but the - Man above all other men.” And it was concerning our Lord’s manhood that John declares, “The Logos was made flesh and we beheld His glory, the glory of . the only begotten of the Father, full of grace and truth”—John 1:14 ;

And in this connection let us remember the oft-quoted and well-known eulogy of “The Son of the Man,” and His Teachings; by Rousseau, the celebrated Frenchman, ‘as follows:-

“How petty are the books of the philosophers, with all their pomp, compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can He whose life they tell be Himself no more than a man? Is there anything in His character of the enthusiast or the ambitious sectary? What sweetness, what purity in His ways, what touching grace in His teachings! What a loftiness in His maxims! What profound wisdom in His words! What presence of mind, what delicacy and aptness in His replies! What an empire over His passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness, without display? My friends, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well attested as those ‘about -Jesus. Those Jews could never have struck this tone or thought of this morality. And the Gospel .has characteristics of truthfulness, so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than He whom they portray.”

Surely the perfect man Christ Jesus, anointed with the spirit of the Highest, was so different from the imperfect race of which He took hold, for its redemption, that the world is certainly excusable for questioning whether He was not more than a man. Assuredly He was more, much more than a mere man—much more than a sinful man; He was separate from sinners, and, as a perfect man, was the very image and likeness of the invisible God.

Think .not thyself wholly left, although for a time I have sent thee some tribulation, or even have withdrawn thy desired comfort; for this is the way to the kingdom of Heaven. T.K.

Quote this Coupon, value 9d. Every Christian should read
“Foregleams of the Golden Age”

Explains the days we live in—social, Industrial and
Religious—and other fulfilments of Bible Prophecy.

EDITION Cloth Bound. 304 pages. NEW Price, 3/- Quoting this coupon enclose 2/3 and it will be sent to you post free.

BEREAN BIBLICAL INSTITUTE,

National Bank Chambers, Glenferrie Rd., Hawthorn, Melb., E 2.