



Volume XIV. No. 3 Melbourne, MARCH 1st, 1931 Price—Twopence Halfpenny

The Principles of Love and Justice Contrasted.

NOTHING is more necessary to the peace and prosperity of the Church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through failure to distinguish between the relative claims of love and justice. Therefore, we consider it profitable to examine these principles and Their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by a square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure." There is no grace in it, no heart, no sympathy, no favor of any kind. It is a calculating, exact measure of truth and righteousness. When justice is done, there are no thanks due to the one who metes it out. Such a one has merely done a duty, the neglect of which makes one culpable, and the doing of which merits no favor or praise. And yet, firm and relentless as this principle is, it is declared to be the very foundation of God's throne. It is the principle which underlies all His dealings with His creatures. It is His unchangeable business principle; and how firmly He adheres to it is manifest to every one who understands the plan of salvation, the basis of which is the satisfaction of justice against our race. Though the arrangement for the satisfaction of justice cost the life of His Only-begotten and well-beloved Son, so important was this principle of divine justice that God freely gave Him up for us all.

JUSTICE BEFORE GENEROSITY.

The principle of love, unlike that of justice, overflows with tenderness, and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be regarded as a favor or a manifestation of love, which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, "We should be just before we attempt to be generous."

And this is right; if justice is the foundation principle in all of God's dealings, it should be the same in: all ours. who are brethren in Christ, much more so among those in the world. As brethren in Christ, we have no right to presume upon the favor of one another. All to which we have a right is simple justice, though we may waive those things that are really our rights. But in our own dealings, we should strive always to render justice—justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties, etc., because we

recognise in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another.

As we have just said, there is no obligation to demand justice for ourselves, and we may if we choose, even suffer injustice uncomplainingly. We must, however, if we are Christ's, render justice so far as we are enabled to recognise it. In other words, we are not responsible for the action of others in this respect, but are responsible for our own. Therefore, we are to endeavour earnestly that all our actions, our words and our thoughts may be squared by the exact rule of justice, before we offer even one single act as an expression of love.

JUSTICE, EQUITY-, A CHRISTIAN QUALITY.

It would appear that many Christian people spend Years of their, experience without making any great progress. One difficulty leading up to this condition is a failure to recognise the basic principles underlying the divine laws, which apply to us from the moment we are adopted into the Lord's family. The first of these basic principles is justice. We need to learn more and more clearly what are our own rights and the rights of our fellow creatures in the Church and out of the Church. We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to recognise that we must not under any circumstances or conditions infract the rights, interests, or liberties of others—that to do so would be wrong, sinful, contrary to the divine will, and a serious hindrance to our growth in grace. Secondly, we must learn to esteem love next to justice in importance in the divine code. By love we mean, not amativeness. nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence, which we see manifested in our heavenly Father, and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in Him, it must be along the lines of these elements of His character. More and more we must appreciate and sympathise with others in their trials and difficulties and afflictions; more and more we must become gentle, patient, kind towards all, but especially toward the household of faith. All the graces of the spirit are elements of love. God is love, and whoever receives of His spirit receives the spirit of love.

These two basic principles must cover all of our conduct in life. Justice tells us that we must cease to do evil—that we must not speak a word, nor do an act that would work injustice to another, nor even by look imply such injustice; that we must be as careful of his or her interests and welfare as of our own. Justice may permit us to give them more than justice could require, but justice demands that we must never give them less than due. No matter if they do riot require justice at our hands, no matter if they are willing to take less than justice, no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice, still our course is the same. We have received of the Lord's spirit, and must act from this standpoint and not from the standpoint of others who have not His spirit, or who are more or less blinded and disabled from dealing justly.

LOVE AND JUSTICE BOTH CONTROL.

If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them. Love, generosity, demands that we accept from others less than justice, because we realise that they are fallen, imperfect, not only in their flesh, but also in their judgments. Furthermore, we see that the great mass of the world has not received the spirit of the Lord at all, and therefore cannot appreciate these basic principles of justice and love, as we appreciate them. We must in love look sympathetically upon their condition, as we would upon the condition of a sick neighbour, friend, parent, or child. We must make allowance for their disordered condition, and think as charitably as possible of their words, conduct, etc.

This does not mean that we are to be blind or oblivious to true conditions, and permit ourselves to be

deprived of all that we possess or earn; but it does mean that we should take a kind, sympathetic view of the unrighteousness and injustice of those with whom we have dealings. We should remember that they are fallen, and that they have not received the grace of God as we have received it; and that they are not, therefore, to be measured by the line of strict justice, but rather that their imperfections are to be allowed for reasonably by the elastic cord of love. It is our own conduct that we are to measure by the law of justice, the Golden Rule.

HOW LOVE MAY OVERFLOW THE MEASURE.

Flow clearly the Master sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in His judgment of ourselves, in harmony with His statement. "With what judgment ye judge, ye shall be judged" ! A right appreciation of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an altercation, many a law suit, many a quarrel, and would make of the Lord's people shining examples of kindness, generosity, love, and at the same time examples of justice, right living, sterling honesty, etc.

Love is not, like justice, an exact principle to be measured and weighed. It is three-fold in character: it is pitiful, it is sympathetic, in the sense of kinship of soul—affectionate it is reverential. These different forms of love are exercised according to the object upon which love is centered. Pity-love is the lowest form of love; it takes cognisance of even the vile and degraded, and is active in measures of relief. Sympathetic love rises higher, and proffers fellowship, comradeship. But the reverential love rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter form we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence; and love our fellowmen in proportion as they bear His likeness. The divine law demands love, both to God and to man.

Although we owe to every man, as a duty, love in one of these senses, we may not demand it one of another; but love overflows justice. Love shakes the measure, presses it down, heaps it up. The lack of love is not to be complained of by the Christian, however, but when bestowed it is to be appreciated gratefully and reciprocated generously. Every one who craves love should crave it in its highest sense—in the sense of admiration and reverence. But this form of love is the most costly; and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble, truly like our Lord Jesus.

The love begotten of sympathy and fellowship is also very precious. But any sentiment that comes merely in response to a demand, is deprived of love's choicest aroma. Therefore, never demand love, but rather by manifestation of it toward others court its reciprocation. The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, whose heart is so full of love that it overflows in generous impulses toward even the unworthy. All of the objects of pity, however, are not unworthy of love in the higher senses; and some such often draw upon our love in every sense.

A SELFISH, ONE-SIDED VIEW.

To demand love's overflow of blessing—which is beyond the claim of justice—is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. If we do, we manifest a lack of love and the possession of a considerable measure of selfishness. Some seem to see clearly where brotherly love should be extended to themselves, but are slow to see their own obligations in this respect.

For instance, two brethren were once rooming together, and through failure to consider the relative claims of both love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent of the room. When the other urged the claim of justice, the first urged the claim of brotherly love, and the former reluctantly yielded, not knowing how to refute the

claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow, so one-sided, so selfish a view ! Cannot all see that love and justice should work both ways; that it is the duty of each not to oversee others in these respects, but to look well to his own course, to see that he manifests brotherly love; and that if he would teach others, it should be rather by example than by precept only?

LET LOVE REIGN SUPREME

Let us beware of a disposition toward covetousness. let us each remember that he is steward over the Lord's goods entrusted to him, and not over those entrusted to his brother, that each is accountable to the Lord, and not to others, for the right use of that which the Master has placed in his hands. There is nothing much more unbecoming and unlovely in the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be especially manifest in broad and generous consideration, which would rather cover a multitude of sins than to magnify one.

The Christian is to have the loving, generous disposition of heart—a copy of the Heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake deals with us and does not impute sin to us, except as it represents knowledge and wilfulness. With such a rule operating

amongst Christians, a determination not to recognise as an offence anything that is not purposely done, or intended as an offence, would be a great blessing to all, and the proper, God-like, The transgressions to which our Lord refers Matthew 18:15-17, are not trivial affairs of no consequence, are not evil-surmisings and imaginings, are not rumors, are not fancied insults, but positive wrongs done us, and on account of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke—some intimation that we recognise the wrong, and that it has grieved us and hurt us, and needs correction.

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity, our kindness and our desire to think no evil, or as little evil as possible, should be manifest by all the words and acts of life. This is God-like. God had a kind, benevolent, generous sentiment toward us even while we were vet sinners. Nor did He wait for the sinners to ask forgiveness, but promptly manifested His desire for harmony, and His readiness to forgive. The whole Gospel message is to this effect, "Be ye reconciled to God," Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof, a bitter sting. We should manifest the loving forgiveness that we should have in our hearts at all times.

May love and justice find their proper, relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory ! The Psalmist said,

"O how I love Thy law (the law of love whose foundation is justice). It is my meditation all the day" (Psalm 119:97). Surely, if God's law were the constant meditation of all, there would be fewer and less glaring mistakes than we often see! Let us watch and be sober, that the Adversary and our fallen flesh may not gain an advantage over us as new creatures. Let "Self" be more and more eliminated and "Love" reign supreme.

It takes great love within the loyal heart
To live beyond the others and apart
A love that is not shallow, is not small,
Is not for one or two, but is for all.
Love that can wound love for its highest need;
Love that can leave love, though a heart may plead;
Love that can choose the right and leave the wrong,
And breathe in hope and joy the victor's song.
A love that will not waver—that will find
Just what it means to suffer and be kind.
It takes great love to conquer self and pride,
And swim against the swift and evil tide—
A love that wends its course to that grand height
Where dwells our God enthroned in wondrous light.
Like that great love our Lord did sweet express
So strong in faith and patient tenderness.
Yea—like the glowing sun, this love must live,
Moved by one burning, deathless force—to give.
Love, faith and courage—courage, faith and love.
Of such are God's victors—crowned from above.

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BEREAN BIBLICAL INSTITUTE,

National Bank Chambers, Glenferrie Rd., Hawthorn, Melb. E2 PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Rd.,

Hawthorn, Melbourne E 2.

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

PASSOVER MEMORIAL.

THE Passing over of the First-Borns of Israel On that dreadful night. when all the first-borns in all the houses of the Egyptians were slain was a wonderful demonstration of God's protection of His people. It should have been a lesson to Israel never to be forgotten, and, no doubt, had that nation carefully observed the memorial of the slain lamb by whose blood their first-borns were all spared, the annual observance. would have kept in memory what great things God had done for them, and have kept them from turning to, idols and forgetting their covenant with God.

That night in Egypt was a picture Gospel Age, and how the blood of "Christ our Passover" is first applied to save the "Church of the first-borns whose names are written in heaven.- Just as the consequence was the deliverance of all Israel and the destruction of Pharaoh and his hosts in tile Red Sea, so the consequence of the death of Christ and the saving of the Church of the first-horns will be the deliverance of all who will be God's people. from slavery to Satan. sin and death, and finally, the destruction of Satan and the wicked angels in the second death (Matt. 25:41).

As it was only the first-horn in each house that was in danger on that night in Egypt—they would have perished had there been no blood sprinkled on tile lintel and door posts of the home—so it is only those who have by faith become members in Christ members of the Church of the first-borns. who are in danger of the second death during this age (Hebrews 6:4-6; 10:26-29). Those who remain under the blood—and they only—are safe. The teaching of salvation by faith in the blood of Christ was the stone of stumbling to the Jewish nation. They rejected the stone which is become the chief corner stone of the building. It is astonishing how the nominal Christian Church is now stumbling at the same stone—the cross of Christ lets become to many a stone of stumbling and rock of offence. "Behold I lay in Zion a chief corner stone elect and precious, and he that believeth on Him shall not lie confounded. Unto you, therefore, which believe He is precious, but unto them which he disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone. of stumbling and a rock of offence to them which stumble at the word being disobedient" (1 Pet. 2:6-8).

The Word of God, from Genesis to Revelation, consistently teaches that "without the shedding of blood there is no remission of sins." The salvation of mankind from the curse of sin and the condemnation of death entirely depended upon a ransom sacrifice of a perfect human life to pay the penalty incurred by Adam. So it was that Christ became flesh, "was made man, a little lower (nature) than angels, that He, by the grace of God, should taste death for every man" (Heb. 2:9). Joint introduced Jesus as the Lamb of God "that taketh away the sins of the world." Jesus Himself said, "This is my blood which is shed for many." "My flesh I give for the life of the world." How wonderful was the sacrifice of Him who was rich (in heavenly glory with the Father) and became poor, that we, through His poverty, might be made rich. The old, old story of Jesus and His love is so beautiful, and so simply and plainly stated in the Bible that it would seem that those who deny the efficacy of the cross of Christ in satisfying justice on man's behalf, must first lose faith in the inspiration of the Bible. There are all sorts of new theories to-day among professing ministers of the Gospel, which are contradictory to this foundation doctrine of the Christian faith, "Christ died for our sins according to the Scriptures." They are stumbling to-day at the same rock of offence, as the Jews did of old.

Our Lord knew that He was to be the antitype of knew the the Jewish Passover lamb. He, therefore, day on which He must die (Nisan 14th, Jewish time). He knew the year in which lie must be "cut off" from Daniel's prophecy.

He would keep the last annual pass-over with His disciples, and instruct them that they need no longer observe the memorial of the type, but instead, "as oft as ye do this" do it in remembrance of Him. "Christ, our passover, is slain for us: let us therefore keep the feast."

Instead of this simple memorial of Christ's death once a year the Apostate Church of Rome instituted the ,abomination of the Mass, and celebrate it as often as it may be deemed convenient or profitable. The Church of England and other denominations also celebrate the Lord's supper—though generally taken in the mornings—just as often as they feel like it or think fit. They fail to grasp the Lord's intention that it was annually to remember His death and its purpose. The Apostle reminds us that it was "in the night in which He was betrayed" that He took the bread and wine as symbols of His flesh and blood, and instituted the simple service by which all His followers could lovingly and thankfully remember His sufferings and death on their behalf, and indicate afresh their consecration to be "dead with Him," to be broken together with Him. "If we suffer with Him." says Paul. "we shall be also glorified together with Him."

Many like to keep the memorial according to the Jewish date (14th), which this year will be after sundown. Tuesday, . March 31st, and all who do this in remembrance of Him who loved us and gave Himself for us, realise that it is a means of grace and strength to earnestly press along in the narrow way in the footprints of the Lamb whithersoever He may lead.

"DO THIS IN REMEMBRANCE OF ME."

Arrangements have been made by the Melbourne Class to hold the annual observance of the Memorial of our Lord's death on Tuesday evening, March 31. This date corresponds to the 14th Nisan, Jewish reckoning, on the evening of which our Lord instituted this observance to be kept in remembrance of Himself as the antitypical Passover Lamb. about nineteen hundred years ago.

The service will be held (D.V.) at 7.45 p.m., in Moles-worth Chambers, 450 Little Collins Street (3rd Floor); and all consecrated believers in the atoning sacrifice of Christ are invited. "Christ our Passover is sacrificed for us; therefore, let us keep the feast."

EASTER CONVENTION.

The Adelaide Class is making arrangements for a four day Convention at Easter. The meetings will be held at

Liverpool Buildings, Flinders Street, and will commence on Good Friday. Further meetings will be held on Easter Saturday and Sunday, and Easter Monday will be taken up with a visit to Gawler.

The service in commemoration of our Lord's death will be held on Thursday evening, April 2, at 8 o'clock. All believers in the ransom-sacrifice of Jesus Christ are cordially invited to attend these meetings.

Those desiring further information or accommodation are requested to write to the class secretary, Miss IL Copping, 70 Fairford Street, Unley, South Australia.

Helpful Thoughts from Christmas Convention, 1930.

LET us avoid any tendency to seek the chief seats (Eccl. 8:9; 3 John' 9, 10.)

Let us not forget to seek in humility to wash each other's feet (no. 13: I 2-15).

Let us strive more faithfully and earnestly to fulfil our consecration vow daily.

"All for Jesus." "All for Jesus."

Let us be guided by the principles of God's Word, not by our own preferences, which are misleading. Let us not respect persons among the Lord's brethren. "One is your Master even Christ, all ye are brethren."

Let us not through fear of offending another, be lacking in courage to voice our own sentiments. Let us not condone error or wrong. Speak the truth in meekness and love.

Let us be earnest in redeeming the time.

Let not our lives be so full of earthly cares, or even duties, that we find no time for study of the Word.

Let us not forsake the assembling of ourselves together, and let us see that we give time to prepare the lesson beforehand and not selfishly expect others to do the preparation for us.

Let us not trust in man, nor in human sect or party, but let us hold the Head in proper respect (Jno. 5:44).

Re the dangers of Nicolaitanism-- Russell remarks—"The Church's dangers have always arisen from those who sought to lord it over God's heritage, and to dispense their own wisdom, or the wisdom of other men, instead of the Word of the Lord."

In Re "Evil-speaking"—To tell fairly what another believes and to show that it is wrong is not evil-speaking. It is speaking the truth, which should always be spoken in love. In many instances it is a duty to speak."

Thyatira was rebuked because she "suffered" the woman Jezebel and her errors (Rev. 2:20). Let us not suffer errors, self-conceit, arrogance and blasphemy of the Truth. Ours is the duty and the obedience toward God.

Let us learn to wait patiently for the Lord; not chafing under our trials, but waiting heartily—cheerfully enduring hardship for the truth's sake.

Question Box.

Question.—In Jer. 34:19, what was the significance of the passing between the parts of the calf ?

Answer.—The passing between the parts of a slain animal was the ceremonial binding of a solemn covenant.

The message which the Lord sent by Jeremiah, as recorded in this chapter, was upbraiding the Jews for failing to keep the covenant which they had made only little more than twenty-five years previously. In the 18th year of Josiah, the king had wrought a great reformation in Israel. The whole nation were enthused with zeal, and covenanted to observe all that was written in the Law Covenant. One feature of that Law was that no one should hold a fellow Israelite in servitude beyond seven years. The Jews when threatened with disaster from their enemies had remembered this law and had liberated their slaves, but when the danger was passed they compelled their poor brethren to return to bondage, regardless of their covenant with God. worldly gain weighed more with them than the keeping of the Divine commands.

To ratify the covenant, a calf had been killed and cut in two, the parts being placed at some distance from each other: the contracting parties passed between these parts, thus signifying that they consented to be served in like manner, if they failed to keep their part of the covenant.

The custom of sealing a compact in this manner dates from the time of Abraham, and was by Divine appointment (Gen. 15:8-10, 17). God gave to Abraham His oath in confirmation of His promise, and bound Him, self by what is termed the "Covenant of blood." A full description is given in verses 9 and 10. A heifer of three years old, and a she goat of three years old, etc., he took unto him all these and divided them in the midst, and the Lord, represented by a lamp of fire (verse 17) passed between the parts of these sacrificed animals, thus swearing by a covenant of blood, sacrificed life, to fulfil the promises He had given. The Apostle says, "He swore by Himself."

This outward evidence was given to Abraham to assist his faith in the fulfilment of the promises, though it might be so long delayed during the development of the Divine plan of the ages.

God graciously deigned to confirm His covenant in this way, not only for Abraham's sake, but for the comfort and consolation of those who were to be the heirs of the promise—the Church.

The Apostle in Heb. 6:16-19, referring to this matter, says, "An oath for confirmation is to them an end of all strife, wherein God willing more abundantly to show, unto the heirs of promise the immutability of His counsel, confirmed it with an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor to the soul, both sure and steadfast."

What strength of hope there is here for thou art Christ's, and therefore "heirs of the promise," "Abraham's seed" (Gal. 3:16, 27, 29). For the promise is unto those who are adopted into the heavenly family by the spirit of adoption, sons of God, joint-heirs with Christ" (Rom. 8:16, 17). They, like Abraham, have to wait for the fulfilment, and like the natural seed have hard experiences "waiting for the kingdom." but the fulfilment is sure, for God "bath sworn by Himself," and not one thing of all lie bath spoken, bath, nor can fail.

Question.—Will you kindly explain the meaning of Romans 8:11, "the quickening of your mortal • bodies"? Is that process going on in this life and how?

Answer.—The Apostle in this connection has ;been contrasting the mind of the flesh and the mind of the spirit.

He has shown that not one (except Jesus) could keep the Law Covenant. That which had been ordained unto life, a way of gaining life by perfect obedience to the Law, had only brought a further condemnation to death. So then it was evidenced that the best efforts of humanity could not by deeds of righteousness gain life. All are, therefore, born in sin—"There is none righteous, no, not one"; all are at enmity with God—"They that are in the flesh cannot please God." The only ones who can please God during this Gospel Age are those who, though they "were by nature children of wrath even as others," have placed themselves in the Lord's hands, and have been quickened by His spirit, "But God who is rich in mercy, for His great love wherewith He hath loved us even when we were dead in sins path quickened us together with Christ" (Ephes. 2:3-5). This making alive is by God's holy spirit, which begets new mind, a new heart within us, and we become new creatures begotten to a lively hope, a spiritual life, with the promise of a heavenly home. This new mind and heart delights to please God, and will seek to serve Him and His cause and His people. It cannot do anything like what it would like to do in such service, because it only has an earthly 'body, always very weak, and very circumvented in its abilities; nevertheless, the holy spirit which we have received is so anxious to serve, that it stirs up the faculties of the human body to make it serve the cause. The new creature takes possession of the human body. It is the only body it has, and this body, with the holy spirit-begotten new mind, comprises the new creature. "Know ye not that your bodies are members of Christ."

So then it is quite evident that this quickening of our mortal bodies is a present experience. This is where the great fight between the spiritual mind and the fleshly mind takes place. The human mind is still there and seeks to assert itself, seeking its natural rights and urging its likes and dislikes, but the new mind delights to do God's will, and has devoted these human rights, the fleshly mind, to death.

"The past time of our lives
Sufficeth to have wrought
The fleshly will which only ill
Hath to us ever brought."

The new creature is then steward of all his faculties, and it will depend upon how well he quickens the both' into activity, in the cause of Christ, as to whether he may receive the "Well done" at the end of the way.

Question.—We are having some good studies in the "Tabernacle Shadows," and have been thinking about the typical bullock of the "Atonement Day Sacrifices" (Lev. 16). Bro. Russell says the bullock represents Jesus only, and its blood was applied for Himself (Jesus) and His house. The High Priest typified Jesus, his house typified his sons the under priests. The blood of atonement is taken as the price of our redemption (Pages 58. 59) , so would not the blood of atonement also be the price of our Lord's redemption from death?

Answer.-- We would not understand that there was any redemption required to deliver our Lord from death. The promise was "Thou wilt not leave my soul in the grave, neither wilt thou suffer thine holy one t, see corruption.

'Whom God hath raised up having loosed the pains of death, because it was not possible that he should be holden of it' (Acts 2:27, 24). It was not possible that the Holy One could be 'holden of death.' for He had not forfeited His life. He came to earth to do the Father's will, to redeem mankind; He willingly laid aside for the time the heavenly glory; He had in no sense forfeited His heavenly existence. Yet He took the sinner's place and freely gave His human life as a ransom for Adam's race,

that "as all in Adam die, so all in Christ might be made alive again." For this purpose He was "made flesh," became man, born under the law thus with the privilege of keeping the Law and of gaining the reward promised under the Law Covenant --life. It was this perfect human life, with its right to live as the reward of obedience, which He gave as the ransom price for the recovery of the disobedient Adam and all affected by that disobedience; "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). That perfect human life was freely yielded up unto death once and for all, never to be recalled—to be accepted by justice as instead of Adam and his race. Jesus said, "My flesh (human nature)' I give for the life of the world." So we know Christ no more after the flesh (2 Cor. 5:16). He was "put to death flesh but raised—quickenened or made alive again—spirit" (1 Pet. 3:18).

The Tabernacle types are pictures sometimes large and more general, and then there are pictures also in these pictures. Our thought is that the High Priest on the Day of Atonement represented Christ, Head and Body. The bullock represented the perfect humanity of Jesus, the blood was taken into the Most Holy, and presented there for "Himself and His house." The fulfilment of this was when Jesus ascended into Heaven, "there to appear in the presence of God for us," that is, for the members of His Body, the "little flock" to whom it is the Father's good pleasure to give the Kingdom, and ail the household of faith, which includes the Great Multitude of Revelation 7.

Then the further picture of the two goats, i.e., the Lord's goat and the scape goat, shows the two classes. The blood had been applied for both, so that they could both come to the veil of consecration. All for whom the blood of Jesus has been applied have the same privilege of presenting themselves in consecration into Christ's death. As is shown in the picture, one class, those who are to be joint heirs with Christ, because of their willing, faithful consecration, are represented by the Lord's goat, which is shown as going the same way as the bullock, walking "in His steps," followers of the Lamb, "whithersoever He may, lead"; the other class, after making consecration, are not so willing to perform. They are attracted 'by the things of the world and the flesh, and would draw back from the persecutions and necessary afflictions. They are shown in Revelation 7, as having come up through great tribulations and ultimately are saved "so as by fire" and receive palms of victory and serve before the throne, instead of having crowns of glory and being seated in the throne. So then our thought is that Aaron represented the "Man Christ Jesus," Head and Body. The Head needed no redemption, but the Body does, so the blood was 'for Himself, He identifies Himself so closely, so intimately with His body members, and for all believers during this Gospel Age.

In other pictures or features of the Tabernacle Shadows, Aaron's sons represent the sacrificing members in Christ, the Royal priesthood, but in this picture we think Aaron represents Christ the Head and the Church, which is His Body. Aaron's sons are not mentioned.

Question.—What is the antitypical significance of the priests wearing bonnets? (Exod. 28:40).

Answer.—In the services of the typical tabernacle it will be found that the high priest who typified Christ, the High Priest of our profession, alone went with uncovered head when in priestly attire; and that all of the under priests who typified the Church, "the Royal Priesthood," wore head coverings called "bonnets." The teaching of this type is in full accord with the words of the Apostle (1 Cor. 11:4-6), for in the gatherings of the Ecclesia of the New Creation, the Lord, the antitypical High Priest, is represented by the brethren, while the Church or Royal Priesthood is represented by the sisters, who, the Apostle declares, should likewise wear a head covering as indicating the same lesson—the subserviency of the Church to the Lord.

WAIT PATIENTLY FOR HIM.

(Convention Address).

IN Psalm 37:7 we have this expression of the Psalmist, "Rest in the Lord and wait patiently for Him." Even though evil-doers may seem to prosper, the true child of God must not allow his confidence in God to be shaken. In due time evil-doers will receive punishment for wrong-doing, while the righteous will be blessed and encouraged. It is surely then the part of wisdom to give earnest heed to the directions of God's Word. "Let none that wait on Thee be ashamed; let them be ashamed, which transgress without cause" (Psalm 25:3).

The marginal reading of our text is, "Be silent to the Lord, and wait patiently for Him." According to Strong's Concordance, the Hebrew word here translated, "wait patiently," has in it the thought of carefulness. It implies that we should be very careful to wait for the Lord. Wait attentively, wait carefully, wait patiently for Him. The pathway of the Christian is beset by many dangerous by-paths, and he is not a wise Christian who feels that he can walk that way in his own strength. The attitude of the true disciple is that expressed in the hymn which says, "Keep Thou my way () Lord, myself I cannot guide, nor dare I trust my faltering steps, one moment from Thy side."

The Lord has promised that He will guide His people. (Psalm 32:8), "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with Mine eye." Again our Lord Jesus is likened to the Good Shepherd. (Jno.

10:4), "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him, for they know His voice." So, then, to understand clearly the Lord's will for us, we need to hearken carefully to His voice, that is, we need to become familiar with His Word, and additionally we need to study carefully the life of Christ, our Guide, our Shepherd, our Leader. In Psalm 119:105 we find these words, "Thy Word is a lamp unto my feet, and a light unto my path." And so it is that when we are not quite sure which way the Lord would have us go, if we come to some place where we are not able to see the right pathway, we need to call to mind the Psalmist's words, "wait patiently for Him," that is, refrain from acting if the matter is one of importance and likely to involve us in difficulties. We are not wishing to convey the thought that the Christian should be slothful or inactive, but rather that we should 'at all times, and especially in matters of importance, "ponder the path of our feet, and let all our ways be established" (Prov. 4:26). To do this we will find that much careful searching of the Word will be necessary, as well as earnest prayer for promised grace and help to enable us to understand the will of God aright. This thought of waiting for the Lord is frequently mentioned in the Scriptures, and it is surely a lesson which every follower of Christ will need to keep, in mind. We must not run ahead of the Lord. We believe that many of the Lord's people have made mistakes along this line. Our attitude should be that expressed in the hymn.

"Take time to be holy, let Him be thy guide ;
And run not before Him, whatever betide,
In joy or in sorrow still follow thy Lord,
And, looking to Jesus, still trust in His Word."

In Psalm 27:14 we have another expression along the line of waiting for the Lord. It reads, "Wait on the Lord, he of good courage, and He shall strengthen thine heart, wait I say, on the Lord." Another scripture very similar to this one is found in Isa. 40:31, and reads, "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall not run and not be weary, and they shall walk and not faint." In these two texts our attention is called to some of the blessings which will result from our waiting upon the Lord. It will mean that our strength of character in righteousness will be developed. But much will depend upon the manner in which we wait upon the Lord. •Our waiting for and upon the Lord must not be in a restless or fretful manner. In order to be pleasing to the Lord and to bring to us the fullness of His blessing, we must learn to wait patiently, heartily, uncomplainingly. There may come times when our efforts to make the truth of God's plan known to others may seem to meet with little or no success, and there may be the tendency to become somewhat discouraged. let us not grow weary in well-doing. Let us still wait patiently upon the Lord, and he of good courage, and He shall strengthen our hearts.

The Lord surely desires that all His people should wait patiently for Him; not seeking to please self in any

of life's affairs. And surely this is what all consecrated Christians have covenanted to do. The attitude of our hearts is expressed in the words, "Lord, what wilt Thou have me to do"? Through His Word the Lord directs His people, saying, "My son give Me thine heart, and let thine eyes observe My ways" (Prov. 23:26). If our hearts be truly given to the Lord, we will delight in His ways, our eyes will attentively consider His ways, our ears will be open to hear and heed His instruction. "My son, attend to My words; incline thine ear unto My sayings, let them not depart from thine eyes; keep them in the midst of thine heart" (Prov. 4:20-21). The Heavenly Father wishes us to live in an attitude of constant regard for His will. He wishes us to understand clearly the underlying principles of His Word. Justice—righteousness—the Golden Rule—"treat others as you would be treated," must guide our conduct and all our dealings with our friends and neighbours. We will find that we need to wait patiently for the Lord while we seek to learn of Him the lesson of applying to our hearts the principles of truth and righteousness contained in His Word.

The patient and careful consideration of the life of our Saviour will also greatly assist us in understanding the will of God for us. The 30 years of Jesus' life, spent in the humble home at Nazareth, previous to His consecration at Jordan, all speaks of a heart fully submitted and patiently waiting for the Father's due time. And what a lovely life that must have been, and how blessed that home where the spotless lamb of God found shelter. "Patient waiting upon God" would seem to be the keynote of our Saviour's life. And then, when our Lord had reached manhood's estate, 30 years under the Law, He came to John at Jordan, and knowing that the time had come to present Himself to God as the ransom-price for man's sin, He came in the spirit of loving submission to His Father's will, and the language of His heart was, "Lo, I come to do Thy will, O God." He had waited patiently for the guidance of the Heavenly Father, and He had come to understand what God wished Him to do; as the Apostle tells us in Heb. 10:5-7, "When He cometh into the world He saith: sacrifice and offering Thou wouldst not, but a body hast Thou prepared me. In burnt offerings and sacrifices for sin Thou hast had no pleasure." Then said I, "Lo, I come to do Thy will, O God." Our Lord realised that the time for offering the real sacrifice for sin had arrived. God had prepared Him a body, and He came to lay down in sacrifice that perfect sinless body that thus He might provide the ransom-price, which in due time would take away the sin of the world.

We note our Lord's course at the time of His consecration when the Holy Spirit was poured out upon Him. Luke 4:

1 reads, "And Jesus being full of the Holy Spirit returned from Jordan, and was led by the spirit into the wilderness." He found it necessary to wait upon God before engaging actively in His ministry. The forty days of fasting in the wilderness would no doubt be spent in prayer and meditation. By the aid of the Holy Spirit just received at Jordan, our Lord sought to understand the best way to begin His ministry. Even the perfect mind of our Saviour needed special preparation for the work before Him. Surely He found wisdom and strength as the result of His patient waiting upon God, for we see how He was enabled to resist the temptations of the Devil, who sought to turn Him aside from the path marked out for Him by Divine wisdom and love. How glad we are that Jesus overcame all the wiles of Satan. Having faithfully withstood temptations, He is, therefore, qualified to be a merciful and faithful High Priest, able to assist us to overcome in all our temptations and trials. Our Lord was strengthened as the result of His having waited upon God. The temptations of Satan served only to establish Him the more completely in the doing of the Father's will. And so we read in Luke 4:14, "And Jesus returned (that is, from the wilderness experience) in the power of the Spirit into Galilee, and there went out a fame of Him through all the region round about, and He taught in their synagogues being glorified of all."

(To be Continued.)

Let this be thy only joy, and thy only comfort, from one sociable kind action without intermission to pass into another, God being ever in thy mind.