



Volume XIV. No. 4 Melbourne, APRIL 1st, 1931 Price —Twopence Halfpenny

WAIT PATIENTLY FOR HIM.

(Convention Address. Continued from March issue.)

"Rest in the Lord, and wait patiently for Him." (Psa. 37:7.)

We realise that not only at the time of our Lord's consecration, but also right throughout His earthly ministry, He waited continually upon God. That is, He did nothing, undertook nothing in His own name. "I came down from heaven not to do my own Will, but the will of My Father that sent I Me." (Jno. 6:38.) "Verily I say unto you, The Son can do nothing of Himself, but what He seeth the Father do." (Jno. 5:19.) My meat is to do the will of Him that sent me and to finish His work". Expressions like these from "the faithful and true witness," help us to see how Jesus waited patiently for God. His every thought and motive was fully submitted to the will of His Father. Every plan suggesting itself to His mind for consideration must be put to the test. What is the will of God? Is this matter in line with the principles of righteousness? Then, is it in harmony with my consecration vow to sacrifice earthly interests, hopes and ambitions, and faithfully Walk the narrow pathway of self-denial?

Thoughts such as these we believe would be in our Lord's mind as He would continually- be seeking to know and do the Father's will. It was because Christ had such a great love for His Heavenly Father that He sought to do what would be most pleasing in the sight of God. And we are assured that Jehovah appreciated very much the love and obedience of His faithful Son. "The Father loveth the Son, and hath given all things into His hand." (Jno. 3:35.) And, again—"This is My beloved Son in whom I am well pleased." (Matt. 3:17.) We, too, earnestly desire that Jehovah should be well pleased with us. We may be sure that those found worthy to be joint-heirs with Christ in His Kingdom will include only such as are pleasing in the Father's sight. We must all be purified from all iniquity in order to be made meet for the Master's use. God has pre-determined the characteristics of the Church. We must become at heart, copy-likenesses of

Christ, and the effort to attain that degree of character will affect the whole life. The thoughts, the motives, the actions, will, as far as possible, be brought into line with God's will and His law of love.

This work of building character is a very important matter in God's sight. The Heavenly Father is very deeply interested in the progress and development of His children. "The Father himself loveth you," is our Master's assurance. So, when trials and difficulties or perplexities arise, we must not allow these to discourage us. Let us remember the Lord's instruction to wait patiently for Him, and endeavour to be rightly exercised by each lesson as it comes to us, that so we may develop More of the peaceable fruits of righteousness.

Let us not make the same mistake as the Israelites of old. In Psa. 106, we are told how God delivered them from Egypt at the Red Sea by His mighty power. At the time of their deliverance, Israel sang Jehovah's praises and believed in Him, yet they soon forgot His works, and verse 13 says "they waited not for His counsel." This was the point of their failure, they lacked faith, they hearkened not to the voice of the Lord's providences, they heeded not His counsel, but hurried along in the doing of their own will, pleasing themselves. Let us always remember that God's way is the best way; peace, contentment, and satisfaction of heart can be ours only so long as we maintain an earnest, patient and steady effort to do God's will. We are not wise enough to guide ourselves, we are not strong enough to cope with the forces of evil arrayed against us, but our Lord and Saviour, our Captain offers us His guidance and protection.

He invites us to draw near to Him in full assurance of faith, with unwavering confidence in His power and love and goodness. The Lord expects us to trust Him fully. "Without faith it is impossible to please God." Therefore, no matter what difficulty may confront us in the Christian way, let us remember His promise, "I will never leave thee nor forsake thee," and again, "My grace is sufficient for thee, for My strength is made perfect in weakness." Thus, trusting and waiting patiently for Him, as we follow His steps in the narrow-way, we will find in Christ a true and unfailing source of strength, wisdom, mercy and grace. (1 Cor. 1:30.)

Truly, Jesus is mighty to save all who put their trust in Him. He saves us not only from the guilt and condemnation of sin, but also from its power. This deliverance or setting free from sin and its service, which, by the Lord's grace, we begin to experience in the present time, will have its complete fulfilment when the whole Body of Christ is changed to be with and like her Lord in the First Resurrection. (Rom. 8:23; Col. 3:4.) That is truly a glorious prospect to look forward to, and it does us good to think sometimes of the future inheritance of the Church, when, united with her Lord in Kingdom power, she shall reign over and bless all mankind.

But the thing that claims our attention now is our preparation for the Marriage of the Lamb. Does our Bridegroom occupy the important place in our hearts? Are we giving Him our best and fullest service? Are we carefully watching and guarding against the encroachments of fleshly or worldly affections or attractions? Are we "patiently waiting for Him" ? Perhaps some of us may feel like saying that we have not, in every matter, been as faithful as we would like to have been. If that is so, let us not become discouraged, but rather let us make up our minds that by His grace we' will strive to be more faithful in future than we have been in the past.

Let us heed the Apostle's words in Heb. 12:1-3. After reviewing the lives and example of some of God's faithful ones of the past, the Apostle says:—"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which cloth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus." Here we notice that the Apostle mentions four things which he regards as necessary to be observed by those running in the race toward the mark for the prize.

(1) . We should "lay aside every weight"—every hindrance; in the same way that a runner would divest himself of everything likely to hinder his speed, so the Christian should put aside all earthly encumbrances—all Unnecessary worldly cares, that he may make more consistent progress in walking after the spirit.

(2) . The Apostle directs that we lay aside "the sin that cloth so easily beset us." What is the easily besetting sin ? We believe he refers to the sin of unbelief—or lack of faith. One of the main objects in writing to the Hebrew Christians was to guard them against falling away from Christ through lack of faith, see chapters 3 and 4, 6:11-12; 10:19-23, 35-39; ch. 11; etc. In view of the example of the faithful ones of past ages, let us lay aside the sin that cloth so easily beset us—the tendency to doubt or question

God's power and goodness. (Heb. 3:12-14; Eph. 6:16; Heb. 11:6.) How important that we have the right kind of faith—the faith that works by love ! (Gal. 5:6.)

(3) . The third point in this verse is that we run with patience (cheerful endurance, constancy) the race set before us; and as though to assist us in running the race with constant endurance, he points us to the example of our Lord Jesus, and tells us, (4) to look unto Jesus, and consider how He endured patiently the trials and difficulties of the narrow pathway. He did not grow weary in well-doing, but kept on patiently in the doing of the Father's will, even in the face of many oppositions and contradictions of sinners.

In the 12th chapter of Luke's gospel, verses 35-37, the Lord gives an illustration of the attitude He would wish to see manifested in His people. He says—"Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately." We are to maintain our attitude of patient waiting upon the Lord, and "blessed are those servants whom the Lord when He cometh shall find watching, verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them."

In writing to the Ephesians, the Apostle directs us to take and put on the whole armour of God that we may be enabled to withstand the trials and temptations of this evil day, and having done all to stand. "Stand, therefore, having your loins girt about with truth." (Eph. 6:14.) Here again we have the thought that we are to maintain our attitude as servants of the truth. We must let our light shine. (Matt. 5:16.) The Lord has given us the knowledge of His truth for the very purpose that we should let the light shine out for the benefit and "blessing of others. We must not be like the man who hid his one talent in the earth. We must not permit earthly cares to hinder us or prevent us from studying-, God's Word, or from meeting together with others of like precious faith. Just as an earthly child needs food to nourish and strengthen it in body and mind, so we, as New Creatures in Christ Jesus, need to feed upon the Word, to refresh our minds with the promises; and what could be more helpful than the meeting together with those of like precious faith? So then, if we would maintain our attitude of patient waiting for the Lord, we must give careful attention to the directions of His Word.

Surely there are many blessings to be obtained by those who wait patiently for the Lord. In the midst of trial and perplexity, how good it is to draw near to our Heavenly Father and wait upon Him in prayer and seek counsel and guidance from His Word. "Truly my soul waiteth upon God, from Him cometh my salvation. He only is my Rock and my salvation. He is my defence; I shall not be greatly moved." (Psa. 62:1-2.) The Psalmist knew how vain it was to hope for deliverance to come from anyone else than Jehovah. and so he says in Psa. 62:5: "My soul, wait thou only upon God; for my expectation is from Him," and then in verse 8—"Trust in Him at all times; ye people, pour out your heart before Him, God is a refuge for us." it is because God is all-wise, as well as all-powerful and just and merciful, that we learn to wait patiently for Him, knowing that He will cause all things to work together for our ultimate good and blessing. (Rom. 8:28.)

In Lam. 3:25-26 we have the expression of the prophet Jeremiah, who also had learned the wisdom of waiting patiently for the Lord; he says, "The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord." In the days that lie before us may we each one realise the Lord's rich blessing upon us as we seek to wait patiently for Him; hearkening to the instructions of His Word and following the leadings of His holy spirit. (Jno. 16:13; Rom. 8:14.) Let us remember the Apostle's words to "Set the affections on things above, not on things on the earth," (Col. 3:2), and to cultivate a love for righteousness and truth by thinking on the things that are pure, good, true, just and lovely. (Phil. 4:8). How grand and satisfying will be the ultimate outcome if we persevere in this way, and cease not to wait patiently for the Lord ! It will

mean that He will own us as His Bride, His body members, and when He who is our life shall appear, then shall we also appear with Him in glory. (Col. 3:4). In view of that glorious hope, "let us lay aside every weight (every unnecessary worldly care), and the sin which cloth so easily beset us, and let us run with patience the race set before us, looking unto Jesus."

(Concluded.)

TRUE WORSHIP AND TRUE SERVICE.

"God is a spirit and they that worship Him must worship Him in spirit and in truth." (John 4:24.)

THE disposition as expressed by the woman of Samaria still exists. How many different thoughts there are as to how and where, under what arrangements, and under what ministry God must be worshipped. How narrow is the conception of Christ and of the true worship of God. Selkirk seems to have better estimated the matter when he wrote, "Can the human eye contain the sphere of all the sky? God's truth is wider." When mankind comes to know God, to understand His wondrous purposes, and so voluntarily and wholeheartedly "turns to the Lord with one consent," there will be no waiting to consider the various manners, doctrines, and ceremonies of the Anglican or non-conformist churches; there will be just that full spontaneous hallelujah chorus sounding throughout the earth as they adore and "worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created." Rev. 4:10, 11) "And every creature in heaven and on earth and such as are in the sea and all that are in them, heard I saying, Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever." (Rev. 5:12-13.)

Various sections still think their assembly the only church to worship God in, and that only their ministers are really ministers of Christ. In a previous Anglican Lambeth Conference there had been a disposition to recognise the validity of the ministry of the free churches, and those who have worked hard for the union of the churches had their hopes raised, and were looking for some further encouragement from the Lambeth Conference recently held. These hopes, however, were in vain. The Anglican Church would seem to have swung back to its old sacerdotalism, being evidently controlled by Anglo-Catholic influences. The various Eon-conformist churches are evidently beginning to think on better lines and to wonder whether all the time, thought and expense that have been used to bring about the union of the churches, would not have been better spent in the propagation of the Gospel, which is the real service of the church. After all, there is only one true church, and certainly that is neither Roman nor Anglican, nor any other of human foundation, but the one true Church, of which Christ is Head, the Church which is His Body, organised by Christ and established at Pentecost.

No doubt, it is a good intention that prompts so much effort towards bringing all the various churches to be one united whole, but it appears to be a wrong thought. The several denominations or sections in Christendom have never been Divinely recognised as the Church. They have been the attempts of earnest people, who have appreciated honoured servants of God, such as Luther, Knox, Wesley, Fox, Campbell, etc., to continue in the things taught by these leaders.

Instead of continuing to grow in grace and in the knowledge of the Lord Jesus Christ, they seemed to conclude that no more could be learned, and so settled down and put up their creed fence and church rules. Thus, instead of furthering the cause so ardently carried on by their leader, they rather "fettered reason with their rules," and stood in the way of advancing truth. Their organisations are, after all, but of

human construction. They are bottles made to hold their own wine, but unable to contain the new wine, as truth unfolds and the Divine purposes become clearer. Those who claim that their section is the only place to worship God, that their humanly ordained clergy are the only ones properly authorised to serve God's people, are like the Samaritans of old, who thought the mount in Samaria where Jacob's well was situated was the right place to worship. The Lord's words are so plain and so full; no humanly constructed system can contain them—"Neither in this mountain nor at Jerusalem, but they that will worship God must worship Him in spirit and in truth." There is no occasion for one sect to condemn another, but let all seek as best they can conceive the Divine Word and Will, to serve God acceptably. And if they perceive that some other gathering of Christian people are having more fruit for their labours than they are, let there be rejoicing that the Word is going forward.

The only unity that Christ prayed for is a unity of Christian individuals, under one head—Christ. There is no thought in our Lord's prayer of forming one big earthly organisation. All true Christians are baptised into one body, into one faith, one hope, in one spirit, and where such meet, in so far as there is that one baptism, there will be found a fellowship, and kinship, a oneness.

The prophet Isaiah says, "When they say a confederacy, say ye not a confederacy." Respecting the union accomplished in Scotland, the "Christian World" says:—"There is no doubt that, in the United Church, the machinery will be better and the financial resources greater, but it does not necessarily follow that the religious life will be deeper and the spiritual power more intense. These things lie beyond machinery. And it may be said here that, so far, the tokens of spiritual quickening and of deepening life are to be found among those who refused to enter the Union."

The only true unity of spirit will be found in those who rise above the trivialities of form and ceremony, and appreciate the fulness and depth, yet simplicity of the teachings of Jesus and the Apostles. Those who come to "stand aile astonished with wonder and gaze on the ocean of love" manifested by God in the giving of His son to suffer and to die, and to perceive the rich provision of His Grace, first for the Church in the exceeding great and precious promises, and then for the world of mankind in the wider promises of His Word, need no human formula nor clergy to guide in worship. They simply find their hearts going out in adoration and praise, and, like the Psalmist, they sing, "I will praise Thee with my whole heart, before the gods will I sing praise unto Thee. I will worship toward Thy Holy Temple and praise Thy name for Thy loving kindness and for Thy truth." (Psalm 138.)

TRUE WORSHIP.

There can be no true worship apart from such a spirit—the spirit of reverential love. The Lord said the greatest command was, "Thou shalt love the Lord Thy God with all thy heart, with all thy soul and with all thy mind." ' "

How much of formalism there has been and still is in connection with churchianity. How easy it seems for many to deceive themselves into thinking they are worshipping God, because they sing hymns and psalms and bow their heads while a minister reads or utters prayers. They have attended a service, they feel they have done what religion required; they have satisfied or appeased God. They have done it more because they were afraid not to do it than because they delighted in or rejoiced in the Lord. Such is not worship; only love of the heart, the soul, the mind, can express true worship. The atrocious teachings still contained in church creeds are so confusing and so dishonouring to God's name that it would be impossible to believe them and to render loving worship to God. It is only when we know God, when we "see the King in His beauty," recognise His wisdom in all His works and in all His requirements, and His love in all His purposes, and His justice in all His arrangements, when we understand His Word which reveals the great benevolent designs of selecting the Church to be joint-heirs with Christ, to share in the work of His Kingdom for "blessing all the families of the earth," and fulfilling the glad angelic message of "good news

which shall he to all people," and of making this sin-cursed earth a happy, holy home for all Adam's race, that we can say in spirit and in truth. "O bless the Lord, oh my soul, and let all that is within me bless His holy name."

It matters not about temples made with hands, it matters not about pompous ceremonies or the offices of priests with robes, of printed prayers, of crosses, of bread and wine (falsely claimed, against all evidences and reason, to be

changed into the actual flesh and blood of Christ), or of any other humanly circumscribed forms and regulations, if God's love is recognised. The heart will surely find its own expression of reciprocal love, and it is acceptable to God anywhere, everywhere, if in spirit and in truth.

The world is gradually learning how much the Christian religion has been corrupted. History reveals much wickedness among those who have been popes and priests and clergy, and no wonder such fulfilled Peter's prophecy that they would bring in "damnable heresies." What is needed to-day is a discarding of all these errors of churchianity and an enquiring for the old paths, a returning to the simple and beautiful teachings of Jesus and the Apostles. It is a personal matter, for each must get his own heart into a loving, reverential attitude towards God, his own mind satisfied respecting His wisdom, justice and love, and then his whole being will be quickened into service of Him who has a right to "every service I can pay."

True worship does not, then, consist in joining one or another class, but the heart longing to express its loving worship to God will surely seek others of like precious faith with whom to co-operate in fellowship, in worship and in service. Instead, then, of one community labouring to confederate with some other community, let there be more diligence in purifying the doctrine, in getting into true alignment with Christ, in attaining Christlikeness in character and in service, and all who come to love God with all their heart, soul and strength, in simple faith and earnest hope, find they are drawn to each other in bonds of unity, love, joy and peace.

TRUE RELIGION.

True religion is not the doing of mighty deeds of miracles, of healing, speaking with tongues, or even preaching in Christ's name. True religion and undefiled is to visit the fatherless and widows in their affliction, and to keep unspotted from the world. (James 1:27.) The service of Christ requires no great natural talent, the poor and uneducated can as truly serve Him as the cultured and great. A cup of cold water given to one of His disciples will not lose its reward, while some will say, "We have done great works in Thy name," but the Lord will answer, "I know you not."

True service must be prompted, as true worship, by love. "Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains and have not love, I am nothing. And though I bestow all my goods to Feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.- (1 Con 13:2-3.)

Christian service, or the Christian way, is simple. If it is a hardship, then it is not true Christian service. It must be a loving desire to serve the Lord and His dear people; a pleasure to do good, to bring joy to the weary and sad, comfort to the sorrowing, light to them that are in gloom.

True, real service, like true worship, must spring spontaneously from a heart full of loving devotion. Real religion means a deep appreciation of the beauty, the excellence, the benevolence of the Lord, which produces a thorough devotion to the Divine will, a daily living to serve and please God. The Pharisee could stand in due form, in the recognised place of prayer, in the temple of God, but his prayer was a self recommendation, there was no love, but of self, in it, but, in another picture, we have true worship and

real sacrificial service. The Pharisee had invited the Master to his home, for a feast in His honour. As they took their places at the table, a woman entered and stood at the Master's feet. She fairly bathed His feet with her tears, wiped them with her hair, and broke a very costly box of ointment which she poured upon His feet. What it cost her did not matter, she had been forgiven, lifted up by One who, instead of scorning her for her sins, had sympathetically restored her, given her the joys of restored favour of God, and put her on her feet, and made life worth living again. How could she express her feeling of gratitude? Oh, happy occasion, here was the opportunity ! Others could he-grudge the expense, and criticise her action, and say what she ought to have done with her money, but no expense, no, not life itself, would be too much to express properly her love for Him. He, so differently from everyone else, had looked upon her with pity and sympathy, instead of with scorn and insult, and had raised her out of her unhappy condition. Much had been forgiven, so she loved much, and there in that home at Bethany was a demonstration of true worship and true service, flowing from a heart overwhelmed with loving thankfulness and appreciation of the perfect and beautiful character of her Lord.

Such is the way to worship in spirit and in truth, never mind where or how, in this mountain, or at Jerusalem, or wherever two or three are gathered together in the Lord's name, or maybe in lonely and unseen service, or in the solitude of one's own room. True worship, real service, is not dependent upon one's being associated with any church or society; it depends upon how far one appreciates God's pardoning grace and wonderful love, how far one is living in full devotion to Him who so loved "the world of sinners lost and ruined by the Fall."

In full and glad surrender I give myself to
Thee Thine utterly and only,
And evermore to be.
Son of God who lovest me,
will be Thine alone,
And all I have and all I am
Shall henceforth be Thine own,
My Lord hath met my longing
With word of golden tone,
That I shall serve forever
Himself, Himself alone.
'Shall serve Him'—and 'for ever !'
Oh hope, most sure, most fair!
The perfect love outpouring,
In perfect service there.

PEOPLE'S PAPER. April 1st, 1931

PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Rd., Hawthorn, Melbourne E 2. (Monthly) 2/6 per annum, post paid,

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

"KEEP THE DOOR OF MY LIPS."

ONE great mark of character development is demonstrated by the control of the words of our mouths. How much trouble, discord and disintegration of companies of the Lord's people has been brought about 'by word of mouth. The Apostle Paul admonishes, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Viewing the Apostle's statement, we see clearly that this admonition is very applicable to many religious people today. How many there are who do injury to their fellow creatures with their words and use the same tongue in offering praise to God.

We know of no evil to which God's people are more exposed. than to the wrongful use of the tongue. With many it is as natural to gossip as it is to breathe; they do it unconsciously, and many are the peculiar methods which the fallen nature will use in its attempt to stifle conscience, and yet maintain the use of this channel. long after it has been driven from evil practices, which are less common, less popular, though more generally recognised as sinful. It will say, I do not mean any harm to anyone, but I must have something to talk about, and nothing is so interesting to friends and neighbours as something which has a gossipy flavour connected with it. Hence it is that the Scriptures instruct us, "Let your conversation be such as becometh saints." "Let your speech be with grace seasoned with salt, that ye may know how ye ought to answer every Man."

Those of the gossiping disposition. however refined their methods and words, well know that. so far from the gossip ministering grace to the hearer, it ministers evil; that the hearer is impelled by the forces of his fallen nature to go quickly and tell it further. Fallen natures feast on just such things, feeling the more liberty to do so, because they delude themselves that thus they are preaching against sin, and that in discussing and denouncing the said matters as being transgressions of another, they are mentioning subjects abhorrent to their righteous souls. How- defective are the reasonings of the weak human nature. when the counsels in righteousness of the Lord's Word are ignored. There is a wide scope for conversation among Christian people on the subject of the riches of God's grace in Christ Jesus expressed in His Word, and in these things we have that which not only ministers grace to the hearer, but which adds also grace to the speaker. Such conversation showers blessings on every hand, so far as the new creature. is concerned, and assists in deadening the old nature with its evil desires, tastes and appetites.

This is what the Apostle no doubt had in mind when he said that the Lord's people should "show forth the praises of Him. who called us out of darkness into His marvellous light." And a heart filled with the spirit of love, the spirit of God, the spirit of the truth and overflowing at the mouth, will be sure to overflow that which is within, for "Out of the abundance of the heart the mouth speaketh." A mouth, therefore, which does injury to others, either to fellow-members of "the Body of Christ," or to those that are without, indicates an evil heart, implies that the heart is not pure.

Another excuse for gossip about other men's matters is offered by some who say they can talk about religious matters to those who are religiously inclined, but when they are with worldly people or professors of religion who take no interest in Christian themes, they must be agreeable and accommodating. and must at least hear their gossip and and if they do not share in such conversation. they would be considered very peculiar, and their company would not be desired. But this is one of the peculiarities of the saints. They are not only to be different from the world, but different also from the nominal professors of religion. Their religion is not merely to be on the surface, and on one day of the week, and under a certain suit of clothes. but is to be of the heart, related to all the affairs of life, for every day and every moment. To follow strictly the Divine injunction will indeed separate them from some who are now their friends, and who love things of the world, forbidden to those who have become sons of

God, and who have received of His spirit. That time Lord intended us to know this, is evident from the fact that He foretold that the way of discipleship would be a "narrow way." If, therefore, one's failure to be an entertaining visitor, neighbour or friend is because of one's fidelity as a new creature to the law of Christ - love which "worketh no ill to his neighbour," either in word or deed, and friendships are lost on this account, then, indeed, such have cause for rejoicing, because they are suffering a little, experiencing a loss for Christ and righteousness' sake. The loss may at first seem heavy, but if it is endured for Christ's sake in obedience to His righteous law of love, such will soon be able to say with the Apostle that such losses are "light afflictions" not worthy to be compared with the off-setting blessings..

It is in harmony with this that the Scriptures declare that the friendship of this world signifies enmity with (God).

Galatians 4:4.) God has purposely placed the matter in such a position that His people must take their choice, and lose either the Divine friendship and fellowship, or the worldly friendship, because those things the Lord loves are distasteful to the worldly, and those things the worldly love. evil deeds. evil thoughts. and evil speaking, are an abomination in the sight of the Lord. "For, as He which hath called you is holy, so be ye holy in all manner of conversation." (1 Pet. 1:15.)

CHRIST OUR PASSOVER.

By Rebecca Fair Doney.

In the dark night, when Egypt lay asleep,
Forth went the angel, God's command to keep:
Slay all the first-born, even from the throne,
Down through the realm to the humblest home.

Swift was his work; and on the midnight air,
Oh, what a cry of anguish and despair
Rose, from the hearts of those in every home:
God's word was sure; the last great plague had come.

But in the homes of Israel, what a sight!
Darkness without, in every dwelling, light.
Clad for a journey; shoes upon their feet;
With staff in hand, a solemn feast they eat.

Their father's God had heard their cries at last:
His time had come; their bondage now was past;
So in that night while Egypt mourned her dead,
They ate the lamb with bitter herbs and bread.

But why this blood we see on every door?
Why does the angel, seeing, pass it o'er?
Israel's first-born in Egypt's danger shared;
And only through that blood could they be spared.

Centuries passed; and still by God's command,
Each year they slew, and ate the paschal lamb.
Not that its blood could for their sins atone,
But as a type of One that yet should come.

That sinless One, who, hanging on a tree,
Bore all earth's sins, to set the prisoners free;
That righteous One, that perfect Lamb of God,
Who for the world gave His most precious blood.

Our blessed Lord, with those whom He loved best,
On that last night, sat down to keep the feast.
"With great desire," He told His chosen few,
"Have I desired to eat this feast with you."

"My heart is grieved; for I betrayed shall be "
By one of you, My chosen company."
"Lord, is it I"? each asked in trembling tone,
"Nay, Lord, we'll die with Thee!" cried everyone.

But in great sorrow, still our Lord did say,
"One shall deny; another shall betray;
All be offended, and flee unto their own—
But for My Father, I should be alone."

After the feast, He took the Cup, and said
"Drink ye of it, for you My blood was shed.
I drink no more, until I drink with you,
In that glad day, when we shall drink it new."

Then blessed the bread, and as each one did take,
"This is My body, broken for your sake."
Oft as ye drink this wine, and eat this bread
Ye do show forth the suffering of your Head.

Bearing the whole world's load of guilt and shame,
Knowing His own would soon deny His name;
Knowing, by God, He would forsaken be,
Thus our Lord went to His Gethsemane.

And still that sacred feast down through the years,
Thy saints commemorate with holy tears.
Keeping the words of Him, who said,
"This do In mem'ry of My dying love for you."

In this dark night, Lord, we Thy first-borns meet,
With staff in hand and shoes upon our feet.
Thy precious blood is sprinkled on our hearts;
Thy broken body life to us imparts.

Come, dearest Lord, and bless us while we feast;
Around this board, be Thou our honoured Guest.
We eat, and drink, and here our vows renew;
Oh to our vows, Lord, keep us ever true!

All earthly hopes and joys, behind us lay;
Lord, we would walk with Thee, the narrow way.
What is earth's joys and what its glittering dross?
We gladly leave it all for Thy dear cross.

Thy matchless sacrifice doth us afford,
A chance to share Thy sufferings, dearest Lord.
Broken with Thee, we claim this privilege rare,
That in Thy joys we may obtain a share.

On this Atonement Day, we would lay down
Upon the altar, Lord, beside Thine own,
Our sacrifice; it is so very small;
Take, Lord, and offer it; it is our all.

Day after day, our testings, Lord, increase:
This side the veil, we know they must not cease.
Scourging or sword, or flames, whate'er it be,
Help us, dear Lord, in our Gethsemane.

The bitter cup that to Thy lips was pressed,
We, too, would drain, nor shrink at bitterness.
These marks of sonship share with our dear Head;
To live with Thee, we must with Thee be dead.

We'll take the cup tho' filled with grief and pain;
Drink the last drop, and, dying, drink again;
Oh wondrous joy! this time, the cup shall be
The cup of life, and immortality.

Lord, we have had a blessed feast with Thee;
Now we go forth that we may tested be.
Help us, that we do not our Lord betray;
When .Satan tries to sift, Lord, for us pray.

Some solemn night, mid scenes of dread and woe,
While the fierce winds from every quarter blow;
While passions rage, and tempests onward sweep,
Their last memorial, Thy saints shall keep.

They may be few who gather round the board;
Many, be entered into their reward.
Praising the One who led them safely home;
Waiting, until the marriage hour shall come.

Some, weary grew, before the fight was o'er;
Some, through offence, would walk this way no more.
Zealous awhile, methinks, they did run well,
But at the test of Love, they stumbled—fell.

Those who are left, the last of Thy dear "feet,"
Keep the last feast before the mercy seat;
Gathering strength for what before them lies,
When they complete in death, their sacrifice.

Some glorious morn the angelic host shall sing!
Some glorious morn the bells of heaven ring!
The Church of Christ has passed her trial stage;
Eternal bliss is hers from Age to Age.

Before His Father's throne, with love and pride,
Christ shall present His perfect, spotless Bride.
The feast begins; the marriage hour has come;
Christ and His faithful, are forever One.

On that blest day, the Bridegroom shall sit down,
With His dear Bride beside Him, on the throne.
To share His joys; to see His blessed face;
In that blest throng, oh Lord, give us a place.

Correspondence

Queensland. Dear Brother,

I have been wanting to write to you for some time desiring to know of your welfare in that far-away land. There is one thing certain, being in the Lord's service you will be well cared for. We see very little of the brethren here except as we have fellowship through the mail.

It appears there is another new thought sprung up about the Tabernacle. It is stated that Bro. Russell made a great mistake over the two goats in the "Tabernacle Shadows." They say the Lord's goat in no sense represents the "little flock." The bullock offering was for the High Priest and his own house, i.e., the little flock. The goat was still the Lord offering Himself, one offering in two parts—first for our sins, then for the sins of the whole world of mankind. They quote Isa. 53 and John's Gospel, "Behold the Lamb of God," and in Heb., "For by one offering He bath put away sin by the sacrifice of Himself."

I would very much like to be with you over there, but will have to wait on the Lord, and do what little I can here. I would enjoy very much to have a few lines from you whenever you have the time to spare.

With Christian love,

Your fellow servant by the Lord's grace,

B.T.

[The teachings referred to as being new have been specially abroad for the past 20 years, but the views have been held by Christians for many years previously. It is true that. Isaiah 53 and John's expression, "Behold the Lamb of God that taketh away the sins of the world," both refer to Jesus, but we, as Christians, are exhorted to "follow the Lamb whithersoever He may lead," and Paul so clearly shows that we are baptised into Christ's death, and have the privilege of "walking in His steps," as it is written, "for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." (Romans 8:36.)

Brother Russell, like all human writers, made some mistakes, "let him that is perfect cast the first stone." Few writing so voluminously on so many deep truths have made less mistakes. To us it is beautiful the way the types in Leviticus 16 are explained in his "Tabernacle Shadows."

We cannot see any reason for the two sacrifices, i.e., the bullock and the Lord's goat if they both refer to the same thing. When, however, we see the wonderful "mystery which had been hidden from ages," how the church-members become joint-heirs with Christ and, therefore, must first "suffer with Him"; "if we be dead with Him we shall also live with Him," then the picture is a beautiful prophecy in type. How clear it is that the precious blood of Christ is applied only for the Church during this Gospel age. "There is now no condemnation to them that are in Christ Jesus" (Romans 8:1), but the "whole world still lieth in the wicked one." They are still under the condemnation to death on account of Adam's sin. Therefore, the blood of Jesus has not been applied for them; no, for Heb. 9:24 says "He appears in heaven for us."

Then the blood has bought us and the merit of Christ is applied to cover all our blemishes, so we have been able to yield up to God our justified lives, and have been begotten to the spirit nature; to be with Christ and to be like Him. (1 John 3:1-2.)

We simply yield up to God what Jesus purchased for us, we give back what we received—the purchase price for the life of the human race—and it is then applied during the next age (Christ's Kingdom Age) for all mankind.

The Church needed the redemption price first, so that they could have something to sacrifice, something to offer to God (Romans 12:1) that could be acceptable. Thus it is that Heb. 13:12-13 exhorts us to follow

Jesus ("to drink of His cup, as we are baptised with His baptism"), who suffered without the camp that He might sanctify the people ("by the which will we have been sanctified through the offering of the body of Jesus." —Heb. 10:10). As the bullock was carried outside the gate, "let us, therefore, go forth unto Him without the camp, bearing His reproach, for here (in this human condition) we have no abiding city, but we seek one to come." "By Him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name."

So, then, while we surrender our human lives unto death, to be buried with Christ—to die with Him—it must not be done grudgingly as though we would rather not, but, gladly appreciating our privilege, we render thanks to God for the opportunity, and so our sacrifice will be accompanied with praise, just as the incense was offered with the blood in the Most Holy, in the Tabernacle Types.]

New South Wales. 10th March, 1931.

Dear Brethren,

Your letter, also tracts, came duly to hand. Thanks very much for same, and, although the night to me seems to be getting darker, and the grains of wheat getting scarce, I am not going to faint by the way. I have not the slightest doubt but that the work being done now will bear fruit later on, but there are so few who seem to grasp the high calling.

I find people who can quote Scripture from Genesis to Revelation and they know nothing about it. No doubt it would be encouraging to know if there was any response, and if I thought I was the cause of only one grain of wheat being gathered into the Master's barn, my joy would be full, but as all praise belongs to the Lord I am not looking for any. My field is a large one, meeting people in the trains from different parts of the State, and I never miss a chance, some of the people travelling seeming to be interested. Although -- is one of the largest suburbs in the State I am not expecting to do much here, but time will tell.

Hoping I have not encroached too much on your time, sincerely yours with much Christian love, M.G.

New South Wales. Dear Brother,

Enclosed postal note, kindly renew subscriptions to "Heralds" addressed to, and also to myself at above address; also for "People's Paper" for one year. Send "Daniel's Prophecy," for which I think you have some credit.

I would like some tracts if you have them to spare, especially the February 1st, "Upon the Earth Distress with Perplexity." I think that one is right up-to-date, and would like 50 of these. Place balance of money to Tract Fund or wherever you think best.

With Christian regards, yours in the Master's service, J.E.

Dear Friend,

No doubt you have been expecting to hear from me long since. I'm enclosing to meet my subscriptions, which are

long overdue. Bad times have delayed me a little in sendings it; however, I hope to send a little more shortly to help to spread the good tidings. What confusion in the world to-day! More division of opinion on current matters than ever I knew. What relief and peace of mind to know what is to follow. If you have them, please send half a dozen copies of "People's Paper" of February 1st. If not, anything in the pamphlet line hearing on "Distress with Perplexity."

Kindest regards, yours faithfully P.A.W.

[A good supply of the above-mentioned tract is on hand, and all who can use them to advantage and desire to cooperate in the work are invited to send for these or others on different topics. Let us work while it is yet day, for a night cometh when no man can work.—John 9:4.]

CHRIST'S LIFE ON EARTH.

REPLY TO PROFESSOR

London, 19th February.

Rev. Thomas Nightingale, on behalf of the National Council of Free Churches, has issued a dramatic denunciation of Professor Eisler's book, "Christ's Life on Earth," He says it is the work of a hostile Jew attempting to account for the Resurrection and putting the best face he can on the treatment of Jesus by his countrymen. Dr. Eisler, he adds, admits that the book contains nothing more than a hypothetical reconstruction. It starts by postulating a theory, and builds it up to suit his own purpose.

"I believe," Rev. T. Nighthingale says, "experts will not find it difficult to reduce the theories to their proper value. Even supposing the text of Josephus is authentic, the whole of Dr. Eisler's work involves a reconstruction which is largely imaginary. This kind of thing is attempted again and again, and Christianity remains."

Dr. Mingana, of Ryland's Library, Manchester, the chief authority on Josephus, says there are only two references to Christ in the recognised edition of Josephus, and leading authorities are unanimous that both are medieval forgeries.

WHERE LIGHT IS NEEDED.

"I was speaking a little time ago," says Rev. M. E. Aubrey, M.A., Secretary of the Baptist Union, in a speech reported in the "London City Mission Magazine," "to a man who knows more, I think, of the lives of University students than any other man. He said that before the war any student who came from a Christian home was assumed to have a working knowledge of the Bible. Not long ago, after speaking to a class on a subject in which David was referred to, one student came up to him and said he was interested, 'but who was that chap, David, anyhow?'"

This recalls to the editor of the City Mission Magazine the story of an American visitor who heard a sermon from a lay preacher in this country. The subject had been "The Cities of the Plain." The grateful hearer went into the vestry to thank the preacher for telling him something he never knew before. "Before I heard you this morning, sir," he said, "I always understood that Sodom and Gomorrah were man and wife!"

"Christian World."

HEBREW SPOKEN IN PALESTINE.

A well-known and learned Christian missionary in Palestine writes, us:—"Even Moslems are learning to speak Hebrew, and to speak it well. A good many Christians have during the past few years got enough for all business purposes. I once travelled beside a chauffeur for a whole half-hour speaking Hebrew, and did not know that he was not a Jew till he used an Arabic idiom,"—"British Weekly."

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