



Vol. XII., No. 5 MELBOURNE, 1ST MAY, 1929.  
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## The Contrast of Human Perfection and Human Depravity.

“And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots. 'And sitting down they watched him there 'Matt. 27:35-36.

HERE, in marked contrast, are seen the glory of moral perfection and the depth of human depravity. Here was the most sublime heroism, the most perfect self-abnegation, the most exalted benevolence, and the most devoted loyalty, in contrast with the vilest hypocrisy, the most cold-blooded hate, and the most abject cowardice. The meanest, vilest selfishness, pride and conceit delivered to ignominy and death, the fairest flower of virtues that ever bloomed on earth, and wicked hands and fiendish hearts executed the dark designs of envy and hate, taking a, morbid pleasure in the dying agonies of the Son of God, while He, as a sheep before her shearers is dumb, opened not His mouth in selfdefence, hut meekly submitted to the terrible ordeal of suffering and death for the world of sinners, none of whom could then appreciate and understand His motives or His work. Truly, the contrast of such virtue, in comparison with such depravity, encircles the Cross of Christ with a halo of ineffable glory, the broken rays of which, falling upon us, express to us all there is of moral excellence and worth.

In the apprehension, arraignment and crucifixion of Christ, three classes of criminals come to view. First there were those who, for envy, delivered Him. to death. They were the proud, boastful, self-righteous hypocrites, who, realizing their own inferiority, and aware of their own unfitness to be the leaders and saviours of the people, vet so anxiously craved the honors and praises of men and the emoluments of office, that they could not brook the appearance, of a rival of superior talents and ability. These hated the Lord without cause, save that which originated in their own depravity. These, the mighty men of the Jewish nation, the rulers and religious teachers, the educated men of the nation, the expounders of the law of God, and the interpreters of the prophets, these wickedly took counsel together against the Lord and against His Anointed; and in their counsels among themselves they acknowledged the superiority of the victim of their hate and expressed the real animus of it—their envy of His rising fame and influence among the people, which tended to their own speedy displacement.

Second, there were those cringing, hireling menials, too basely selfish to spurn a bribe, or to appreciate a principle, and who are ever willing to sacrifice principle for a trifle of present advantage or gratification. Of this class was Judas, who sold the Lord for thirty pieces of silver, and also all, of that infuriated mob which, incited by the priests, cried “Away with Him ! Crucify Him ! We have no king but Caesar ! His blood be upon us and upon our children !” Judas loved the money, and these loved the approval of the priests and rulers, and wanted to be on the popular side. How mean the bribe, how base the crime !

Third, there were those cold-blooded, cruel servants of the Roman state who, presuming to have no responsibility in the matter, cared nothing for the honor of Justice, or the vindication of right, It was their business to execute the mandates of their superiors, and they must do so at their own peril. Looking to their own interests, therefore, it was their business to drive the nails through the quivering flesh and to plant the thorny crown upon the victim’s head.

It was an awful business, but they were schooled to it, so that the groans of anguish failed to reach their hearts. So, regarding the horrid transaction in the light of business, they thought only of their booty, and, with frigid indifference, sat down and watched the agony of the Lord, while they cast lots upon His vesture. And some even endeavored to add to the sufferings by cruel taunts and fiendish exultation.

How strange it seems that humanity, originally in the likeness of God, can sink so low; and yet it is all too true. The depth of depravity to which an intelligent being can sink can be measured only by the height of the original perfection and glory. Satan fell from a great height to a corresponding depth, and so likewise man falls to the very depths of

iniquity, unless he repent and be converted from the error of his way, and voluntarily submit to the healing influences of divine grace. Sin, with accelerating speed, ever tends downward to more and more vile conditions, until it ends in the shipwreck of everything that is noble and pure; and “sin when it is finished bringeth forth death.”

As we look at the various manifestations of wickedness on the part of those who crucified the Lord, it is a sad comment upon human depravity to notice that the very same elements have been in the world ever since; and alas! are present still. And the special victims of their hate have been, and still are, the meek of the earth, who have taken up their cross to follow in the footprints of the crucified one—the body of Christ which fills up the measure of His sufferings. (Col. 1:24). All through the age there have been those anxious to deliver them to death, who, for envy, hypocritically assumed to be the representatives of God to condemn them, and to seek them out, and hunt them down, and kill their influence, and deliver them over to be crucified. This is the Pharisaical class—the class represented by the chief priests, the scribes and Pharisees. There has also always been the hireling class, ready to sell their services to such leaders for the paltry bribes they have to offer for the favor of their leaders, for the convenience of being on the popular side, or for a trifle of financial or social advantage. This is the Judas Class—a class which, like Judas and like the priests and scribes and Pharisees, know and secretly recognize the truth and righteousness exemplified in the body of Christ, yet who nevertheless dislike them, hate them, and are ever willing to make merchandise of them—to deliver them over to scorn and contempt, if not, as in former times, to prison and to death, for the mean advantage of popular favor.

Then there are still the cruel cold-blooded menials who, with complacency and indifference, and yet with curiosity, sit down and watch the sufferings of the body, and wonder what will happen next. They are surprised and puzzled by the fortitude which daily takes up the cross and follows after Christ, they cannot understand the motives that inspire it; they have no faith in the rewards to which the consecrated look, and they curiously watch them to see if, perchance, their God will interpose and deliver them. And when they see no miraculous interposition in their behalf, but that instead they bear the cross to the bitter end of sacrifice, they regard them, like their Head, as “smitten of God and afflicted,” and to the sufferings are added their reproaches. And so every member of the anointed body can say with the Head, “The reproaches of them that reproached Thee are fallen upon me.”

The important concern to all who are thus suffering with Christ in any measure is that they bear it with the same humility, benevolence and fortitude that characterized Him under the most crucial tests of endurance. He was not surprised by the exhibitions of human depravity: He knew that He was in an unfriendly world bound by sin and largely under the dominion of the prince of darkness, and therefore He expected reproaches, taunts and persecutions, all of which He endured patiently while His great loving heart, almost unmindful of its own sufferings, was full of pity and of loving concern for others. Have we indeed so much of the Master’s spirit that we can thus suffer with Christ, meekly bearing reproach and trusting to heaven’s vindication of us in due time? “If when we do well and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow His steps; who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously.” Therefore let us “consider Him that endured such contradiction of sinners against Himself, lest we be wearied and faint in our minds.” (1 Pet. 2:20-23; Heb. 12:3). And let us also see to it that we bear the reproaches of Christ as He bore them, —with pity and prayer for the erring and depraved, if perchance God may grant unto them repentance; and with humble fortitude esteeming it a privilege to prove our devotion to the Lord by enduring hardness in His service as good soldiers.

But what shall we say of those who hate the Lord’s body without a cause, who for envy deliver them to persecution and death, or of those who for bribes betray the innocent, or of those who, with frigid indifference, but curious interest, calmly watch the sufferings of the body, as the Roman soldiers did of the Head, saying, “Let be, let us see whether Elias will come to save Him.” “O my soul, come not thou into their secret unto their assembly, mine honor, be not thou united.” Their way is the way of death. When the noble spectacle of loyalty to God, to truth and righteousness, and of Christian fortitude in enduring hardness and persecution meekly and patiently, fails to move and win the hearts’ of men, what more remains to be done for them? The goodness of God exemplified in His children as well as in other ways should lead to repentance, but if it only hardens the heart and steels it against the further influences of divine grace, sad indeed is the condition of such a soul. It is not ours, however, to judge such; but it is our part to shun the company and counsels of all such. “Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord and in His law cloth he meditate day and night.

For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.”

# PALESTINE.

FROM ancient history we learn that, after the return of the children of Israel from the Babylonish captivity, many and sore were their afflictions. As we read Daniel's prophecy of the combats between the King of the north and the King of the south and consider that the little land of Palestine was as a passage way for these contending forces we may be able to realize a little of the continued distress upon that land.

It was not till Rome became mistress of the world that there was a cessation of these martial invasions; but many internal factions disturbed the peace of the land. Josephus tells us that, when the Romans sent to take an account of their substance for the purpose of taxation, the Jews at first rebelled but were persuaded by their high priest to submit; yet there was one named Judas who said this taxation was no better than an introduction to slavery and exhorted the nation to assert their liberty. The result was wars, murders and seditions until the very temple of God was destroyed.

Although later, Herod arose and the temple was rebuilt the Jewish people were subjects of Rome and longed for deliverance.

How eagerly they must have read the prophecies of Daniel and Isaiah. for we read that the people were in expectation and all men mused in their hearts of John, whether he were Christ or not. They were looking for the Messiah who would restore again the Kingdom to Israel.

But the hearts of the people were not ready; and God's great plan was not only for the restoration of Israel, but for the uplift of all His human family in due time; so He, who came to His own people, was not received by them, but at their instigation put to death; and they said. "His blood be on us and on our children."

Only a few years after the crucifixion of Jesus Christ, Jerusalem was destroyed and the children of Israel scattered among the nations.

While the Lord said, "I will sift the house of Israel among all nations, like as corn is sifted in a sieve," He has also said. "I will bring again the captivity of my people Israel and they shall build the waste cities and inhabit them, and they shall plant vineyards and, drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them, upon their land, and they shall no more be pulled up out of their land which I have given them,"

.We surely see the beginnings of these conditions in Palestine now, and an account of the whole-hearted manner in which the Jews are rebuilding and planting in Jerusalem was told a short time ago by Sir A. Davies to a large audience (mostly Jews) in Melbourne. He said the most modern and scientific methods of cultivation were employed, with magnificent results. as shown by the contrast between the orange groves of the Jews, and those of the Arabs. The Colleges of Agriculture, endowed by wealthy Jews, were thus doing a great work; yet he seemed to be even more impressed with the work done at the baby welfare centres. Here both Jewish and Arabs mothers received instruction and hundreds of lives were thus being saved. Education and hygiene went hand in hand, and he said, you would not find such ideal conditions in any other schools, as were to be found in Palestine. Sir A. Davies urged the Jews to cooperate more and more with their brethren to establish them in Palestine. He said. "We (Christendom) have come to the cross roads and are looking to the third Commonwealth of Israel for a solution of the problems that face us."

Isaiah 59:20-21 tells us that the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, and God's word shall not depart from them henceforth and for ever; then will Isaiah 2:2-4 be fulfilled. Messiah's Kingdom will be established, and from Jerusalem shall go forth the word of the Lord; so it is only through Christ that these problems can be solved.

During Sir A. Davies' address, he said he disembarked at Port Suez and visited the British and Foreign Bible Society to enquire how their work was progressing, and was told that, during the year, 700 Bibles had been sold to Mahommedan Colleges. He called it an astounding thing; yet surely we see the hand of God in it all.

There is only one name under heaven given among men whereby we must be saved, and as the house of Israel in bondage to Rome was in expectation of some great event, or release at Christ's first advent, so the whole world to-day, in bondage to sin, desires a release which can only be accomplished by our Lord and Saviour Jesus Christ.

THERE is a sentiment fairly general that it matters little what we believe, that there is no need for any statement of the lines of faith in connection with Christian fellowship. This is surely a great mistake and is part of the Laodicean disposition of lukewarmness. flexibility, and, like Bunyan's Mr. Pliable, ready to change around and fall in line with any and all to save trouble, peace at any price. The Christian has a definite purpose, a definite message, and is represented as a Roman soldier in full armament ready to contend for the faith, and to suffer and die in loyalty to God

and His faith. Nothing can be accomplished by shilly-shally compromising methods. We may and should gladly compromise our personal preferences, and we must respect the thoughts of those who may differ from us, but we must be careful not to endorse or lend our influence in support of error or wrong method. The Christian Religion is an uncompromising one. Man did not formulate it, and no power on earth has right to alter its doctrines. Any other religion can change its fundamentals and like Bhuddism be ready to accommodate all and sundry, but Christianity and its pinciples are firm and immovable. It must be accepted as it is or rejected, a compromising middle course means rejection. Revelation 3:16-18.

A few lines from the "The British Weekly" are to the point, "Like every society the church has its constitution. Like every society it must have rules. It must indicate in some way the extremes, within which it permits liberty. It must draw up certain statements which if it is to be effective, it assumes as held by all who are within the community. The very reason for a church's existence is that it stands for something; that it stands for certain convictions or doctrines regarding God and man, regarding faith and duty. No society can so much as begin to exist, far less sustain itself and develop amid all sorts of fluctuations, until it lays down some basis in the region of thought or experiences which is to be regarded as common and essential."

## RE EVOLUTION.

Professor Edward Grant Conklin, of Yale University, has said that in bodily evolution man has made no marked progress for at least 20,000 years. That being so, and there is absolutely no evidence to the contrary, it remains for those who accept the theory of human evolution to explain how it could be that the lower forms of life could so commendably progress from stage to stage, and then, after reaching the higher level of man as we know him, with his ability to appreciate the beautiful and what is noble, what is kind and just, he should have ceased to progress, and on the contrary he has undoubtedly been degenerating for the past 6000 years, which the scripture shows to be the whole of human history.

The Professor continued, "Undoubtedly there have been minor changes in the human body; probably an increasing resistance to certain diseases, due to the elimination of those persons who were more susceptible, as well as certain degenerative changes in sense organs, hair, teeth, and toes, but such changes are insignificant when compared with those which marked the transition of our human ancestors to man, or all those changes which brought about the differentiation of the primary races of mankind. The physical evolution of man has slowed down almost to a standstill."

The suppositionary transition of our human ancestors is of course contrary to the scriptures, which distinctly state that man was created perfect. but after sin entered death passed upon all, and quite the reverse of evolution has been taking place—degeneration has been in operation with increasing pace, and man "waxes worse and worse" in fulfilment of prophecy. 2 Tim. 3:1-7.

## ADELAIDE CONVENTION.

The Easter Convention at Adelaide has proved to be once again a time of helpful 'Christian fellowship. Those in attendance would seem to be agreed that the Lord's blessing was upon the gatherings of His is people. A rich blessing was realized in the keeping of the memorial of our Saviour's death on the Good Friday evening, when we were reminded once again that all our hopes of life and blessing centre in the precious Lamb, of God, who died on Calvary's tree. We were also reminded once more of our privilege of sharing in our Saviour's sufferings, symbolized by the cup which all His true followers are invited to partake of. "If we suffer we shall also reign with Him." 'On Easter Saturday and Sunday, some good thoughts were expressed in connection with the Bible study on I Peter I, which claimed our attention on both afternoons, and while it would be agreed to by all that much more could have been got from the chapter under consideration if time permitted, nevertheless the main theme of the Apostle would seem to have been brought before our minds, and we trust will encourage us to further zeal and diligence in God's service, and cause us as "obedient children" to hearken carefully to our Heavenly Father's Word.

A discussion on "the Wisdom from Above" and Praise and Testimony meetings also helped to occupy our time profitably; and helpful exhortations on "Working out our Salvation," "Christian Faith." "Christian Unity." "Christian Liberty" were given by various brethren. the Convention coming to a happy close with a meeting at Lawler on the Monday, when we listened to the address, "Counterfeit of Truth," in which the speaker showed the need we have for watchfulness and prayer in view of the many subtle snares, of this evil day, and stressed the necessity for the exercise of a good strong faith in the promises of God which will enable us to overcome the adverse conditions which surround us in the world.

'The meetings concluded with the singing of "Praise God from Whom all blessings flow" and "God be with you till we meet again."

# TELL JESUS.

Tell Jesus when life's burden seems too great for you to bear;  
Go, lay it at the feet of Christ, and know that He will care;  
And tell Him all the little things that come to cloud your way,  
The puzzles and perplexities that trouble you to-day.

Tell Jesus all there is to tell—about your daily needs—  
About the dim uncertainties through which your pathway leads  
About the cherished hopes that lie, crushed lifeless at your feet  
The golden dreams left unfulfilled—the labour incomplete.

If you could know how tenderly He makes our cares His own,  
You would not stand apart again and bear your pain alone:  
You would, not miss the joy and peace of walking at His side  
Of finding tempest changed for calm and sorrow sanctified.

I tell Him all the story now; ' no other friend could be,  
In morning light or evening shade, what Jesus is to me;  
His loving heart is still ,the same, to-day as yesterday,  
And in His love I find my rest and in His strength my stay.

Selected.

True wisdom consists in knowing one's duty exactly: true piety in acting what one knows. —Bishop Thomas Wilson.

# THE FUTURE HOPE.

“Where shall the ungodly and the sinner appear.” 1 Peter 4:18.

IN setting forth the future hope of the world, we are not teaching that the unregenerate shall be taken to heaven, where they would be utterly out of harmony with their surroundings and be required to be converted after getting there. We stand by the word of God that there is no present salvation for those who do not walk in the narrow way to life, which the Redeemer Himself says, few find. We stand by the scriptures which say that salvation at the present time is only for the little flock, who through much tribulation shall enter the Kingdom. We stand by the scriptures which teach that this Kingdom class now being developed is the seed of Abraham under the Lord their Head. We stand by the scriptures which show that through Christ and His body members when completed in the first resurrection, a blessing shall extend to every member of Adam's race—not that they will be blessed with an opportunity to sit with Christ in His throne and experience a change of nature from human to Divine—but an opportunity to obtain that which was lost in Adam—human perfection, and the enjoyment of everlasting life under paradisaical conditions.

Therefore, while holding that those not justified through faith in Christ are hopeless so far as the “high calling” is concerned, we dispute the view held by Brother Jonathan Edwards that the righteous will look over the battlements of heaven and see in eternal torment their friends who died out of Christ, “The Apostle's question is where they shall appear? Let it be noted that he does not say that they shall appear in a place of eternal torment, as though our Heavenly Father were devoid of every sentiment of love towards the world of mankind. It is surely unthinkable that He should have made such a merciless provision for the fallen race “born in sin and shapen in iniquity.” Our Redeemer assures us that these children of Adam, who are without God and without hope in the world, blinded by Satan, have not been dropped down into a place of torture, but have merely fallen asleep in death waiting for the time when God shall establish His Kingdom under the whole heavens, when Satan shall be bound and be no longer permitted to deceive the nations; and that then, not only the living will receive His favor, but all that are in their graves shall come forth, not from purgatory, but from their graves.

The world's salvation is to be one of restoration, and is pending upon the thousand year reign of Christ, Our Lord came to seek and to save that which was lost—an earthly home and an earthly life, He has already made the purchase, but has not yet taken delivery of the purchased possession.

The same Apostle, who uttered the words of our text, pointed out in the 3rd of Acts that the restitution of all things was spoken by the mouth of all the Holy Prophets, and shows that those alone who refuse to submit to the righteous rule of Christ are to be destroyed from among the people. The scriptures distinguish between the first and, second death, the former being called a “sleep” and the latter a “lake of fire.”

The world's resurrection day and the world's judgment day are one and the same. They are to be raised not only in body but in character and made alive, for, as the Apostle Paul declared, “As all in Adam die so all in Christ shall he made alive.” The fullness of life that was lost in Adam is to be repossessed by him, and all others who obey Christ, in due time.

How strange that we were so long deluded that we heard the voice of man instead of the voice of the Son of Man! How glad we are that He assures us that not only “the first fruits of them that slept” shall come forth in the first resurrection, but also the great mass of mankind shall come forth also, And the Lord tells us for what purpose, but His words are mystifying, because of a wrong translation in our common version. The revised version makes the matter clear, saying that they shall come forth unto a resurrection (a, raising up out of sin and death conditions) by judgments, chastisements and corrections, with rewards for every good endeavor.

Thus, during the Millennial Age, the ungodly of the present time shall have an opportunity to know the Lord and to understand the advantages of righteousness, and by obedience to that clearer knowledge attain to life on the human plane with the earth as their Paradise. Isa. 11:1-11; Isa. 35:1-10.

## SOME BETTER THINGS FOR US

Someone may say “We admit that when Christ's Millennial reign begins, and the knowledge of the Lord is filling the earth, that these conditions will make it more favorable to the ungodly than is the case with those who are striving to live Godly in Christ Jesus at the present time.

But would not this imply an injustice on God's part in that He has made the way so narrow during the Gospel Age? Would it not imply that it is partial in giving to those more zealous for righteousness severer trials?

We answer that this view is the result of an imperfect understanding of the Divine programme. It ignores the Lord's declaration that those being selected during the time the narrow way to life is open, are to have a much higher reward

than that which is provided for the world. Alan was of the earth, and in sinning he did not lose a heavenly home but an earthly one.

His redemption, therefore, would restore him to the perfection in which he was created, in harmony with God. His proposition is the return of the race to human perfection and to have His will done on earth as in heaven. To this end we read that the earth abideth forever. Eccl. 1:4.

The reward for the Church as the Bride of Christ is that they shall partake of the Divine nature and be His joint-heir on the throne in the heavenly phase of the Kingdom. When, therefore, the difference of reward is considered, and the difference of salvation borne in mind, it will be seen that those who are now drawn and called to sacrifice the human nature have the very cream of Divine riches. Nevertheless, the blessings coming to the world will leave nothing to be desired, for their greatest hopes will be realized in a World-wide Eden with every earthly blessing.

## Romans 7:7-25.

Please explain briefly the Apostle's meaning in Romans 7:7-25. The Apostle's thought is this: At the time of Abraham, God said: "Abraham, I intend to bless the world, and I will tell you, about it in advance. Through your posterity I will do it, for I have found you faithful as a servant." St. Paul was one of those included in that promise (see Heb. 7:9-10). Abraham was not under sentence of the Law; but he had the promise that a blessing would come to him and to all others.

Several hundred years after this God entered into a special covenant with the nation of Israel. They bound themselves by the Law Covenant that they would do certain things; and God promised that the reward would be eternal life. But they could not fulfil the conditions, and consequently they came under the sentence of death. Therefore, they were worse off in that respect than if they had never come under the Law Covenant, for they had already received, prospectively, the forgiveness of sins; but now, being unable to keep the Law Covenant, they came again under condemnation to death.

The remainder of the world of mankind was condemned once. God had said that He would bless all those who kept the Law; and the Jews had their opportunity, but failed because of inherent weakness. So the Law, St. Paul states, brought them death instead of blessing. How did this awaken in them what He says here? "I had not known sin but by the Law." Suppose that before the Law was given, a man did not know it was wrong to steal or kill. Not knowing it, and not having come under any law telling about it, he had not sinned against the law. Before that Law Covenant came, says the Apostle, not having the Law specified to me, I was not under it. But now I know; and sin came upon me because I could not keep what I saw and what I agreed to do.

Sin lives. What sin? Original sin, Adamic sin, which passed from Adam through heredity upon all his children. God said to Abraham, I intend to bless all the families of the earth. I intend to remove the curse. Those who failed to keep the Law had come under the curse of the Law, as well as under Adam's curse, so that in addition to the curse that came upon all of Adam's children, the Jew came under the curse of the Law. That which the Jew thought to be unto life, he found to be unto death. The Law Covenant promised that if the Jew would do these things he would live. But he could not do them, and the Covenant brought condemnation and death upon him. The Apostle does not say that the

Law Covenant was just and good, but, that the Law was just.-the Law was good. not the Covenant. God's Law is always the same, but He will make a better Covenant; for finding fault with the Law Covenant, He said. "I will make a new-Covenant." If God was not finding fault with the Old Covenant, why make a new one? Heb. 8:8-13, The unsatisfactory feature of the Covenant was that it could not give life to Israel. God knew this beforehand, but they did not. God wished them to learn this great lesson that because of their own deficiency they needed the merit of the sacrifice of the Redeemer. This lesson must also be learnt by the whole world. when in due time all the blind eyes will be opened and the deaf ears unstopped, and all understand the condition of God's arrangements and the provision He has made.

## Question Box,

Question.—Will You, please explain Ezek. 37:1-14, in which is described the resurrection of the dry bones.

Answer.—The dry bones represent the Israelitish nation. As a people they had lost heart, lost hope, and said: “Our strength is dried, and our hope is lost, we are cut off from our parts”—from all tribal and national union. They were then in captivity to Babylon, strangers in a strange land, with the future dark before them and little or no prospect of their ever being restored to Divine favour again. The hand (power) of the Lord was upon Ezekiel, causing him to see the vision—he was not transported to any literal valley of dry bones. The message which the Lord would have conveyed to the people through this vision was that God had the power and would exercise it, by which these who were dead and dried as respected their national hopes, would be gradually revived, would gradually become one homogeneous people, a nation in their own land. First the dried and hopeless ones would come together, then they would begin to unite one to another, and gradually assume a national existence, and finally would be infused with the Spirit of the Lord as the breath or energy of national life, begotten of faith in the promises, would return, and they would stand again as a nation.

Question.—Does the soul of man sleep when the body is dead?

Answer.—In the experiences of those rendered tin-conscious by accident, by drowning almost to the point of death, or by various other means, the universal testimony is that they have been in a condition void of knowledge or realisation. Their minds became a blank exactly similar to the conditions relating to sleep. Throughout the Scriptures, the condition of death is likened to that of sleep (Psa. 13:3; Dan, 12:2; Acts 7:60; I. Cor. 15:18). The old Pagan idea of a condition of consciousness after death is absolutely contrary to the teachings of the Bible, which declare in unequivocal terms that “the dead know not anything” (Eccles. 9:5-10). The condition of death would be absolute if it were not for the fact that Christ died to redeem the race (I. Cor. 15:18). As the result of Christ’s redemptive work, all are to be awakened from their graves and come forth (not from heaven, hell, or purgatory). It is the soul, the conscious, intelligent being, and not the body, that is coming forth from the tomb, the sleep of death, for it was the soul that died, fell asleep (Ezek. 18:4-20; Acts 3:23; Psa. 146:4).

Question.—What is the best answer that one can give to those who claim that the early chapters of Genesis are not to be taken literally but allegorically (i.e., that there was no Adam and Eve) ?

Answer.—The Scriptures are so plain on this matter that it seems impossible for any one to accept them as the word of God and doubt the actual existence of our first parents. The 5th chapter of Romans is sufficient reply in itself, to any who recognize Paul as an inspired Apostle of the Lord. Verse 12 reads, “As by one man sin entered into the world and death by sin, and so death passed upon all men.” Verse 14. “Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, and every verse clown to the 19th contrasts the sin of Adam and its universal effect upon the race, with the righteousness and death of Christ, by which means justice is to be satisfied, and all accepting such means of grace are to be justified. A similar statement occurs in 1 Cor. 15:21-22. “For since by man came death, by man comes also the resurrection of the dead, for as in Adam all die, so all in Christ shall be made alive again.” It is an absurdity to suppose that the whole race of mankind could be condemned to death in a suppositious man. It is absurd to think that a suppositious man could sin and that justice could condemn all men to death because it was supposed that a -suppositious man had sinned. No one can doubt the fact that all are born in sin and under condemnation to death—”by sin came death and death passed upon all men.”

There is no doubt regarding the existence of Jesus Christ, and that He died for all. It is unreasonable to suppose that Paul was placing a real Jesus in opposition to only a fancied Adam. As certainly as there ‘was the one man on whom was laid the iniquity of us all, there was also the other man, Adam, by whom all were born sinners. Only because all were included in the sin of Adam (an all be included in the redemption affected by Christ.

Paul corroborates the reality of our first parents, 1 Tim, 2:13-14. “For Adam was first formed, then Eve. Adam was not deceived, but the woman being deceived was in the transgression”; also 1 Cor. 15:45, “The first man, Adam, was made a living soul.” That is surely again quite sufficient for any Christian.

In Jude 14 we read Enoch was the 7th from Adam. In Luke 3:38, tracing the genealogy of Jesus back to Adam, we read, “the son of Seth, which was the son of Adam, which was the son of God.”

In the fifth of Genesis we have the statement that Adam lived and had a son named Seth, when 130 years of age, and also that he lived for 800 years after that, and died, being 930 years old.

Surely no Christian believer can for a moment doubt such plain inspired testimony. Those who cast doubts on such definite truths may be "Higher Critics or Evolutionists," but they can have no claim to the name of Christian in the new Testament sense, for if they were not included in the one man's sin they cannot be saved by the perfect man's sacrifice, they cannot then have exercised faith unto salvation.

Regarding other matters in the early chapters of Genesis, In what possible way could the statement of creation be an allegory? The very order of creation is recognized now by scientists, being corroborated by Geology, etc. Then also the deluge is a known fact, also attested to by Geology and ancient history.

Please explain Luke 17:22.

"The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it."

The subject was the coming Kingdom, and Jesus had just said that it would not be with outward observation (outward show). He then said to the disciples that they, too, would one day desire to see one of the days of the Son of man. No doubt He had in mind that He would be taken from them, and they would personally recall the happy days of His visible presence. But it seemed, also, that He was speaking of His second coming, and how there would be an expectation of Him coming again, in a form visible to the human eye, and He gives the warning, so that they should not be deceived by those who would say "lo here, or lo there," etc.

NOTE.

Remittances respecting subscriptions, donations to the Tract Fund, etc., by money order or postal note should be made payable at Hawthorn. All communications to be addressed to the Secretary, Berean Biblical Institute.

## HISTORICAL EXCERPT

(Milner.)

### THE ENGLISH CHURCH-CENTURY SEVEN.

OSWALD, the new King of Northumberland, had, in his younger days, lived an exile in Ireland. and had there been baptised. Desirous of evangelizing his people, he sent for a pastor out of Ireland, who, after he had made some fruitless attempts, returned into his own country, complaining of the intractable disposition of the Northumbrians. "It seems to me," said Aidan, a monk, who was present at his complaints, "that your austere manners and conduct toward them was unsuitable to their state of ignorance. They should be treated like infants with milk, till they become capable of stronger meat." The consequence was, what probably Aidan little expected; he was himself deputed by an Irish Council to enter on the mission.

The character of the missionary would have done honour to the purest times. To him Bede applies the expression, that, "he had a zeal for God, though, not fully according to knowledge." Oswald gave him an episcopal See in the isle of Lindisfarne. But there was a great difficulty which attended his ministry; Aidan spake English very imperfectly. Oswald, therefore, who thoroughly understood Irish, acted as his interpreter. The zeal of this monarch was indeed extraordinary, to induce him to take such pains. Encouraged by his protection, more Irish ministers came into the north of England, and churches were erected; the gospel was preached and Northumberland recovered, by the zeal and piety of the new missionaries, the ground which it had lost by the expulsion of Paulinus. Even to the year 716 the principles of evangelical piety flourished in the Irish school among this people; at which time they were reduced to the Roman communion,

Aidan was a shining example of godliness. He laboured to convert infidels and to strengthen the faithful; he employed himself with his associates in the Scriptures continually. He strictly avoided everything luxurious and every appearance of secular avarice or ambition; he redeemed captives with the money which was given him by the rich; he instructed them afterwards and fitted them for the ministry.

The King was not inferior to the prelate in his endeavours to promote godliness, he cheerfully encouraged every attempt to spread the knowledge and practice of godliness among men.

In the meantime Byrinus was sent from Rome into Britain, who arriving among the West Saxons and finding them all pagans laboured to instruct them. Cynigilsus, their King, the father-in-law of Oswald, received baptism from him, The two princes gave to Byrinus the city of Dorcinca (now Dorchester), where he resided as bishop and the gospel was propagated with success through this branch of the heptarchy.

In Kent Eadbald died in the year 640, and was succeeded by his son Eadbert, who reigned 24 years, was zealous in

the support of godliness, and was the first Saxon King who totally destroyed all the idols in his dominion.

Oswald, when 38 years old, was slain in battle by Penda, King of Mercia, who was a pagan. Later his son, also named Penda, wished to marry the daughter of Oswy, brother and successor to Oswald. His reception of Christianity was made the condition, and the young prince, we are told, on hearing the doctrines of the gospel preached, was induced to declare that he would become a Christian, even if Oswy's daughter were denied him. Two years before his father's death he married the Northumbrian princess and encouraged Christianity in that part of his father's domain which was committed to his government. But Penda the elder renewed hostilities against Oswy and at length was slain in battle. Oswy, now master of Mercia and Northumberland, applied himself to propagate Christianity among his new subjects. Through his influence also the gospel was restored to the kingdom of the East Saxons, and London, which had rejected the ministry of Mellitus, again embraced the religion of Christ.

In this century Kentigern founded a monastery in North Wales and appointed Asaph as bishop of Llan Elwy. That the pastors laboured with simplicity and success has been evidenced, for numbers were turned from idols to serve the living God. But the zeal and purity of the Christian spirit seldom last much longer than thirty or forty years in any place. The native depravity of man gradually quenches the Spirit of God, and the power of godliness is soon buried, or at least very faintly subsists in the rubbish of factious contentions and worldly lusts. This I find to have been the case in the latter part of the century in England. Let it suffice us to say that our ancestors saw in this century a blessed time, the fruits of which will abide for ever.

## A SOLITARY WAY.

“There is a mystery in human hearts,  
And though we be encircled by a host  
Of those who love us well, and are beloved,  
To every one of us, from time to time,  
There comes a sense of utter loneliness.  
Our dearest friend is ‘stranger’ to our joy,  
And cannot realise our bitterness.

‘There is not one who really understands,  
Not one to enter into all I feel;’  
Such is the cry of each of us in turn.  
We wander in a ‘solitary way.’  
No matter what or where our lot may be,  
Each heart, mysterious even to itself,  
Must -live its inner life of solitude.”

“And would you know the reason why this is?  
It is because the Lord desires our love.  
In every heart He wishes to be first.  
He therefore keeps the secret-key Himself,  
To open all its chambers, and to bless  
With perfect sympathy and holy peace  
Each solitary soul which comes to Him.  
So when we feel this loneliness, it is  
The voice of Jesus saying, ‘Come to Me;’  
And every time we are ‘not understood,’  
It is a call to us to come again;  
For Christ alone can satisfy the soul,  
And those who walk with Him from day to day  
Can never have a ‘solitary way.’

“And when beneath some heavy cross you faint,  
And say, ‘I cannot bear this load alone,’  
You say the truth. Christ made it purposely  
So heavy that you must return to Him.  
The bitter grief, which ‘no one understands,’  
Conveys a secret message from the King,  
Entreating you to come to Him again.  
The Man of Sorrows understands it well. in all points  
tempted.  
He can feel with you.

You cannot conic too often, or too near.  
The Son or God is infinite in grace;  
His presence satisfies the longing soul ;  
And those who walk with Him from day to day  
Can never have a ‘solitary way.’”

—selected.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

BEREAN BIBLICAL INSTITUTE,

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

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