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## RIGHT THINKING.

(Convention Address).

As a man thinketh in his heart, so is he.—Prov. 23:7.

A MAN is not always what he thinks himself to be, nor even what others think him to be, but it depends upon the kind of thoughts he encourages in his heart as to the kind of person he is. Thus the Scriptures bring to our attention the importance of thinking on right lines, so that we may be “transformed by the renewing of our minds.”

The Apostle, speaking of some vicious traits of character, says: “And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus.” (1 Cor. 6:11.) This cleansing comes not through simply reading or the mental assent to the truth, but through the heart thinking and application. The deep heart convictions and resolves bring about the transformation of character.

If we have some transitory emotion of anger or malice that would not be the real intention. As new creatures we are to watch our words, thoughts and actions. If a transitory wrong thought enter the mind, it should be at once ejected, so that it may not take root in the heart and choke out better sentiments. The right thinking of the heart has very much to do with the whole life. At one time we might have thought that we were doing God service when we were not. We show our loyalty by giving attention to His Word. The more we study His Word the more we receive the spirit of the truth, and the more we appreciate it. In proportion, as we understand God’s Word and regulations, and desire to be guided by them. our hearts will become purified. The more we think upon and understand the Word of the Lord, the better we understand how to guide our lives. Thus we are to keep our hearts with all diligence, and purify them by the knowledge of the truth.

To do this, we must ever be on the alert, watching with prayer and thanksgiving. Now, it means a certain amount of effort to keep watching and the same to keep thinking. There are a great many people in the world who are lazy—it is only absolute necessity which makes them work; while others are willing workers—it is a pleasure to them. It is generally considered a disgrace to be lazy. Those who are too indolent to work for their own living become a byword and reproach. But we have another very common form of laziness which is not always noticed. That is of the mind, in which some are too lazy to think, in a sense “loving to slumber.” Perhaps some of us have, in our young days, become conscious of it, when we did not feel like study. We would dawdle over our thoughts half-asleep, which is much easier than keeping our minds alert and full of energy. This sort of indolence is very dangerous, for it is apt to become a habit, and the mind grows rusty and dull, when it should instead be awake. Then following on this form of laziness comes another bad habit—that of intellectual loafing. What loafing is in the general sense we all know. It is hanging about with no definite aim or purpose—idling away the time without method and without profit.

We would understand this loafing mentally, as a condition of reverie, It is a dreamy state of the mind, day dreaming, when the thoughts go wool-gathering, only they do not gather any wool. The fancy sails away into fantastic seas and revels in unreal things, which makes the thinking faculties unfitted for sober work. When the thoughts begin to wander it is high time to put them in order. A resolute will will do it. Perhaps many times where work has been taken up painfully, or “with a bad grace,” it may become a special joy,

In the foregoing we see a class of non-thinkers; but we have still two classes of people who do think wrong thinkers and right thinkers. Both of these may be very energetic in thought. The former bend their energies on evil things or those things tending to evil. We read an account of a class in Genesis 6:5—”The Lord saw that the wickedness of man was very great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

The thoughts of the heart, that was the real condition; that's how they were. Our Lord also speaks of some in Matt. 9:

4, where He says: "Wherefore think ye evil in your hearts," because that was their heart condition; out of their hearts proceeded the evil thoughts. The Apostle Paul, in his epistle to the Romans (12:3), gives advice which is worthy of note. He says: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." The apostle was apparently speaking of a class in Acts 20:30, who evidently would be thinking too highly of themselves, as he says: "Of your own selves shall men arise, speaking perverse things to draw away disciples after them." How many from that time until now have thought more highly of themselves than they ought. Apart from these who think too highly of themselves is another class, who do not think highly enough of themselves; of course, we may realize there are not very many of this type. Whoever will carefully study the matter will no doubt agree that a moderate amount of self-esteem is a great aid to success in life. It gives a self-confidence in respect to life's affairs great and small. It impels its possessor to do and to dare to the full extent of his ability; if caution be lacking, of course it may turn out disastrously. But the lack of self-confidence, self-esteem, has held back many who otherwise might have been brilliant leaders in the path of progress.

Then, on the other hand, look at the disadvantage of over-confidence, too much self-esteem. He never learns except by bitter experiences, because he always thinks he knows. Some of the best people, the saintly, have small self-esteem, depreciate their own talents, and exaggerate their own blemishes. Their humbleness of mind is a blessing when it leads them to God, to the throne of heavenly grace for forgiveness and for grace to help in every time of need. As between too much and too little self-esteem, therefore, our choice should be the latter. The right way to think is to think soberly. Those naturally self-conceited must learn meekness, by instruction if they will; otherwise by experiences. The naturally self-depreciative must learn a lesson not of self-confidence and self-reliance, but confidence and reliance in God. The apostle, in his 'first epistle to the Corinthians (4:6), advises: "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes, that ye might learn in us not to think of men above that which is written that no one of you be puffed up for one against the other." Again, in 1 Cor. (R.V.) 8:2, he says: "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." Thus we find it in general, the man that really does know realizes that it is not of himself, but that his sufficiency is of God. The apostle Paul, in showing us a more excellent way, expresses it that love, the enduring fruit of the spirit, thinketh no evil. What a great disposition to measure up to where we would think no evil. Thus does the apostle encourage by admonition and example the pathway of right thinking, and he puts on the coping stone in Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." What a list of good things to think upon; we would think that there could not be much room for anything else if we followed this. How we need to weigh all things, thereby occupying our mind with good thoughts, that the evil could not enter; for where the mind is full of one thing, the other must depart. Such who have developed the spirit of a sound mind realize to what extent their happiness and well being is dependent upon right thinking, and to what extent whole communities and nations owe their happiness or misery to their right thinking upon the important problems of life. It is because the power of thought is so considerably recognized that it is appealed to on every hand. Take, for instance, the many books, newspapers, and pamphlets, published in all kinds of languages everywhere, all appealing to thought. Thought may be said to be the great centre hub from which issue so many things. The difficulty is that few are of a logical and discerning mind; the reasoning faculties having become so disordered through the fall. So many who think themselves to be somebody, when they really are not, take advantage of the weaker minded, and thus hinder correct thinking and reasoning. The first item the apostle advises. "Whatsoever things are true," therefore the first inquiry of a matter should be is it true; if not, that should be the end of it to the Lord's people, who stand for truth. Love for the "Truth" is a foundation principle of saintship. The apostle informs us in 2 Thess. 2:10, of such who will be rejected and stumbled, because they receive not the truth in the love of it. When we have discerned a thing to be untrue, it is dangerous to tamper with it, and very apt to be a trap for our spiritual feet. A good policy is to avoid all unrealities, and fiction: touch not, taste not, and handle not. Thus, on the other hand, it will increase our reverence for whatsoever things are true; whatsoever things are honorable. Many times it may be that a matter may be true, and yet not honorable. It is also possible that much valuable time may be wasted, pondering over dishonorable things which, instead of bringing a blessing, entails a disadvantage, leaving perhaps a dishonorable stain in our minds. The dismissal of all unworthy thoughts will leave us the opportunity and energy, if we will, to expend that much more time upon whatsoever things are honorable and worthy of our attention.

"Whatsoever things are just," Our minds are to be occupied in thinking about just and righteous principles; we are not to be continually meditating upon injustices and grievances. We should remember that hereunto we were called, to endure injustice for righteousness' sake, to do good, to be evil spoken of, and to be misunderstood, and to have all manner of evil said against us falsely for Christ's sake. Then think upon the things that are pure. Now we know that there is an overwhelming amount of impurity everywhere throughout the world. It is therefore required of the Lord's people to follow the apostle's injunction, and cast out all impurities, and see that they do not enter into our hearts, our thoughts, otherwise it will work our defilement. It stands to reason that whoever maintains purity of thought will have

comparatively little effort in controlling purity of word and action. Wherever the impurity comes from its attack must be first upon the mind, and if it is overcome there the victory is won; if not repelled there, we cannot tell to what it may lead to, as the apostle James says ( 1:15): “ Selfish desire when it has conceived in the mind bringeth forth sin, and sin when it is finished bringeth forth death.” It is therefore not surprising that the apostle mentions the necessity for our thoughts being guarded along the line of impurity. Nor is it to be overlooked that impurity in the mind may cause, if dwelt upon, a defilement which will give trouble in its complete eradication for a long time afterward. Think on lovely things. We are exhorted to be meek and peacemakers, and in order to have this disposition, we must have amiable thoughts, gentle, kind, and lovable thoughts. These in turn will develop into graces of character. We should put out of our minds subjects generating hatred, strife, anger, vexatious and contentious thoughts. Let us shun such enemies of the new spiritual mind. Let us therefore think more upon the beautiful, leaving no place for criticism, which is only a waste of good time, and cultivating an unenviable disposition in ourselves. Then think upon things of any virtue, the noble doings or noble words or sentiments of anyone. We can safely think upon that which would be elevating, and thus as a consequence we would be rising higher. If our companionship is of similar mind or more spiritual our tendency is apt to be rising to higher inclination., if more associated in general with worldly minds our tendency will be rather downwards, because the leaning will be toward the half-way. If there be any praise, think on these things. While we should not think to praise ourselves nor strive to obtain’ praise, yet we should strive to be praiseworthy. And here again in this we are apt to receive a certain amount of persecution by scandal from such minds as are not as far developed as they should be. It seems to raise an envious feeling in some to hear others praised. Of course, we all know well that self praise is no recommendation. We should think about the praise of God. If there is anything that has any value, any merit, that has anything worthy of praise, we should recognize it. We should note in those about us, and particularly in the Church, the elements of character which are worthy of praise. Let us never underestimate gentleness, faithfulness, and patience. Let us not think of the trifling failures of others or of even their greater failures. If we would fill our minds with unhappy thoughts we shall injure ourselves. Some may think that if they thus rejected all the untrue, unworthy, unjust, impure and unamiable thoughts presenting themselves, there would be hardly anything left on which to engage our minds; and, no doubt, this would be quite so with many, if all the evil and improper thoughts were rejected and banished, But by the time such had so far overcome, they would be in such an attitude that they would be ready to receive the spiritual food the Lord has provided for them. There is one thing which fully combines all of these principles, and that is the divine character and plan. Let us think upon its features and study the divine plan as written in His Word, and realize the beauty of the divine character, whose length and breadth and height and depth no man can measure. The saints alone can comprehend it by the Holy Spirit, and that in proportion as they receive the holy mind, replacing the sentiments of the natural man. Such a ruling of the mind is a conquest. The prescription given by the apostle for the mental health of the saints is the very soul discipline necessary to our development in character to the degree pleasing and acceptable to God through Jesus Christ. Well do the Scriptures generally enforce the importance of guarding the mind, the will, the heart, saying, “Keep thy heart with all diligence, for out of it are the issues of life.” “Keeping it,” to the saints now called, means life more abundant, with glory, honor and immortality. Neglecting it and refusing to exercise self control means the permission of selfish desires to be conceived in our minds and to lead away from the Lord and onward to sin. The Lord stands ready to help us work out our own salvation. Thus shall we become more and more transformed by the renewing of our minds and approach nearer and nearer to the glorious image of our Master, being changed from glory to glory inch -by inch, step by step, during this present life; and our thoughts being maintained with the Lord in this attitude and union, we may have part in the first resurrection, which will perfect us forever in the Lord’s image and likeness.

## Palestine News.

### NAHALAL’S PROGRESS.

Jerusalem, 8th November, 1928 (P.C.).— At the end of the year 5688 (October, 1927-September, 1928), Nahalal, the largest smallholders’ settlement in Palestine, celebrated the seventh anniversary of its foundation. The occasion of the celebration was taken to illustrate the progress of the settlement in diagrams which showed, inter alia, that the population of this successful “Emek” colony had increased from 184 in 1921 to 488 in 1927. 113 children were born in Nahalal since its foundation, of whom only two died. The income of the colony, excluding daily maintenance, likewise shows a distinct improvement, increasing from £879 in 1923 to £6736 in 1927. In each of the branches of its activity—cereal culture, dairy, viticulture, apiculture, vegetables—Nahalal, which is established on 8000 dunams (ca. 2000 acres) of Jewish National Fund land, with Keren Hayesod support, has advanced in the last seven years by great bounds.

Fear not the westering shadows,  
O Children of the Day,  
For brighter still and brighter  
Shall be your homeward way;  
Resplendent as the morning,  
With fuller glow and power,  
And clearer than the noonday  
Shall be your evening hour.

—FR.H.

PEOPLES PAPER.

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## THE PASSOVER MEMORIAL.

Many of those who have come to realise that the Lord's intention, in instituting the memorial of His death, was that it should be an annual observance, just as the "Passover" of Israel had yearly commemorated the sparing of Israel's first-borns in Egypt, prefer to follow the Jewish date, the 14th of Nisan, rather than the Christian arrangement in arriving at the date of Good Friday, We therefore usually note the time which corresponds to the 14th of Nisan.

This year it comes quite late, being Tuesday, 23rd April, after sunset. Some, however, find it more convenient to have the observance on- the Thursday evening before Good Friday. There is no Divine command in the matter, and therefore each little company has perfect liberty to arrange as it may see best. There is the advantage of having it on the Thursday before Good Friday, the following day being a holiday, which allows for the better meditation upon our Lord's sufferings, and the Thursday night having been the night on which our Lord kept the Passover for its last time, and instituted the Lord's Supper in its place; it is appropriate in that it was Friday on which our Lord died. He laid in the tomb part of Friday, all of Saturday, and arose on Sunday, the first day of the week.

The 'Prime Minister of England (Mr. Baldwin), when referring to the Bible Society's report, in which it appeared that for every copy of the Revised Version eighty-six copies of the Authorised Version were sold, is reported to have said that he did not think anything could take the place of the Authorised Version in the affections of the English people. "In it you have the noblest qualities of our great language wedded to great national emotional experience, and in the result you have a translation of incomparable simplicity, incomparable beauty and incomparable majesty. . . . To the man or woman that reads the Bible, a transfiguration occurs, and what is Jewish or Greek or Oriental falls away, and there emerges, and must emerge, the universal appeal to mankind of the personality of our Lord."

We thoroughly agree with these sentiments. There are those who seem to think otherwise, and who are fond of quoting "Weymouth's," the "Nineteenth Century," and other modern productions. Sometimes we have heard passages read from such translations in Bible Classes and wondered in what particular it was thought to be better than the Common Version. Oftentimes such quotation has done more to becloud the matter than to elucidate it. Sometimes it may be that a helpful thought is gleaned by reference to these works, but it seems a pity to inflict upon a class any lengthy quotations. The use of these other versions would seem to be particularly for private study. Besides the beauty and majesty of the language, along with its simplicity, there is the distinct advantage of the general use of the King James Version in that the English Concordances are built upon its words. If one becomes more familiar with any other translation, he may spend time in vain looking for a text with a certain word, whereas, if familiar with the Authorised Version, he will have no difficulty in finding the word in the concordance and thus locating the passage required.

# THE ROMAN BLASPHEMY. THE MASS OR EUCHARIST.

ON the 11th April, 1525, the three pastors of Zurich, accompanied by Myander and Oswald Myconius, appeared before the Great Council, and demanded the re-establishment of the Lord's Supper. Their language

was solemn, and all minds were absorbed in meditation, every man felt the importance of the resolution which the Council was called upon to take, The Mass that mystery which for more than three centuries had been the very soul of the religious service of the Latin Church, was to be abolished, the corporeal presence of Christ to be declared to be an illusion and the illusion itself removed from the minds of the people. Courage was needed to arrive at such a resolution, and there were men in the Council who shuddered at this daring thought. Zoachim Am Grtitt, Under Secretary of State, alarmed at the bold demand of the pastors, opposed it with all his might. "These words, 'This is My body,' unquestionably prove that the bread is the body of Christ Himself" Zwingle observed that "esti" (is) is the proper word in the Greek language to express "signifies," and he quoted several instances in which this word is employed in a figurative sense. The Great Council was convinced, and did not hesitate; the Gospel doctrines had penetrated their hearts; besides, as they were separating from the Church of Rome, there was a certain satisfaction in making the separation as complete as possible, and in digging a gulf between it and the Reformation. The Council therefore ordered the mass to be suppressed, and declared that on the next day, Holy Thursday, the Lord's Supper should be celebrated in conformity with the apostolic usages. Zwingle was seriously engrossed by his thoughts, and when he closed his eyes was seeking for arguments with which to oppose his adversaries. The subjects which had so strongly occupied his mind through the day presented themselves before him in a dream. He fancied he was disputing with Am Griitt, and that he could not reply to his principal objection, Suddenly a figure stood before him, and said, "Why do you not quote the 11th verse of the 12th chapter of Exodus: Ye shall eat it (the lamb) in haste; it is the Lord's passover?" Zwingle awoke, sprang out of bed, took up the Septuagint translation, and there found the same word "esti" (is), which all are agreed is synonymous with "signifies" in this passage.

Mr. K— dug this up from somewhere in his readings, and says, "Having witnessed in Sydney the elevation of the wafer 'God, they worship, it is well to consider Zwingle's arguments and reasons for discontinuing such idolatry. Am sending it on to you, but maybe you have it."—B.J.

The above scrap of history was received some time ago from one of our readers, but has been waiting Opportunity of space. While it might have been more opportune earlier, yet it is still appropriate. It is astonishing to see so many Anglican clergy desiring to introduce again into the "protestant" Church such pagan and papal superstition. Recently the Archbishop of Melbourne sought to fault the Education Department in respect to a statement in the School History to the effect that Queen Elizabeth "formed the Church of England" as it now exists. The statement is practically correct. The Church under Edward VI. had made good progress towards reformation, Under the reign of Mary all the progressive enactments were quelched, and many suffered martyrdom on account of refusing to submit to the papal dogmas, and particularly in refusing to believe the foolish teaching that the "bread" actually becomes the flesh of Christ. It was for this that Archbishop Cranmer, and the noble bishops, Latimer and Ridley, were burned at Smithfield. When Mary passed away, and the country was relieved of such tyranny, Elizabeth, under the wise guidance of Archbishop Parker, rearranged the Church. The laws under Mary were revoked, and entirely new bishops were appointed, and a new liturgy arranged, little differing from that of Edward VI.

No doubt those who are so favorable to papal superstitions, and would favor having the "bread" reserved for adoration, would like to forget just why such men as Cranmer, Latimer and Ridley were burned at the stake. Those who seem bent on making a portion of the Anglican Church a sort of traffic junction, "Change Here for Rome," would like to blot out of history the noble work of the reformers. In fact, they freely say that the Reformation was a mistake. One wonders how a missionary could go to heathen idol worshippers to teach that they must not worship "wood or stone," but a piece of bread. On the one hand, we may sing, "The heathen in his blindness bows down to wood and stone," and on the other hand, "The 'Christian in his blindness bows down to crusts of bread."

# Correspondence

Queensland, Dec., 1928.

Dear Brother,—The time has come to renew my subscription to the “People’s Paper.” I would not be without its periodical visit. We look forward to the time of its arrival each month, for although it is a small paper, it contains much that encourages one to persevere towards the goal, amidst trials and difficulties. One said to me yesterday, “What beautiful verses are those, In My Name,’ and how true !” What a precious fact it is that God is our Father, and that He has laid help on one that is mighty. While we keep near Him, following in His steps, we are told nothing shall harm us. Oh! may the beauty of the Lord be upon us all the time, then we shall ever realise the bliss of rest in Him. The Lord bless thee and give wisdom and strength to carry on the good work, until the call comes, “Come up higher.”

E.H.

Dec. 24th.—A Sister in N.S.W, writes:

“I enclose a birthday present for our dear Lord Jesus, King of Kings —many happy returns of the day.” This is surely a happy thought. How much waste there is at Christmas time in money spent in foolish, flimsy, useless goods, and in extravagant and far too numerous toys for children, which only do harm rather than good, while so many in this sad world have not even necessities, let alone ability to give their little ones any little gifts. How many are there who really remember that it is the Lord’s birthday that is being celebrated, and that all gifts should be such as He may accept as unto himself, “Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me.” It will be a glad Christmas when all gifts are given as unto the Lord.

The sister’s thought reminds one of St. Paul’s words (2 Cor. 8:2-7): How in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality, Because that according to their ability,

I testify and even beyond their ability, voluntarily with much entreaty asking us to accept the gift, even the joint participation of that service which is for the saints. And not as we expected, but they gave themselves first to the Lord, and to us through the will of God.

This should indeed be the principle operating in God’s people when making their Christmas gifts particularly. It is the time (though not the correct date) for celebrating our Saviour’s birth. Then as Christians we have already given ourselves to Him, we have placed ourselves and all we have, and all we hope for, on the altar as a sacrifice to God.

We then may, by perhaps sacrificing little pleasures of our own, be able to use the Lord’s money to make purchases which may be approved by the Lord and give these gifts to such as the Lord would like them to go. We may depend upon it that the Lord would not send the gifts to those with abundance while there are others in necessity. Whatever we possess belongs to the Lord; as good stewards we should seek to use it for Him, as He would please.

# OUR SANCTIFICATION.

1 Thess. 4:3.

PROBABLY most of the Lord's people have at some time had their treasures in earthen things, and worked hard with the object of increasing their worldly goods, and no doubt when we did not gain our objective in this respect it did us good and prompted us to reason out what would be the end of all the strivings for worldly possessions anyway.

We had learned in childhood, very vaguely, perhaps, that Jesus Christ had died for sinners, and feeling that we truly needed some comforting message one of the first beautiful promises that gladdened our hearts were the words of our Lord, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." This beautiful message inspired us with the thought that we would look further into the matters of our spiritual welfare.

Realising we were condemned to death, and with no acceptable sacrifice to offer to the Lord on our own behalf, it was indeed a precious truth to know that God had provided a sacrifice for us, "for while we were yet sinners Christ died for us." And if we through faith accept Christ as our Saviour, from the Adamic condemnation we would be in a justified condition to be able to begin to walk the Christian pathway. "For by grace are we saved through faith."

How often it has been expressed that if we have accepted the Lord Jesus as our Saviour and live honest lives and do the best we can in this life, we will be sure of gaining a place in the Kingdom. But the Lord did not so express it, for He said, "If any man will come after Me, let him deny himself and take up his cross and follow Me," and to the two disciples He asked, "Are ye able to be baptized with the baptism which I am baptized with?" This is something very solemn and deep meaning, and shows without question, that to be a true Christian, a follower of the Master, we must, in addition to being justified by faith in the blood of Christ, give ourselves in consecration to God, as the apostle would exhort us, to "present our bodies living sacrifices."

Having thus given ourselves to the Lord in consecration, we have reached the heart condition of submitting our whole lives to God, our time, our every effort, and all we possess, would this then assure us of a place with Christ in His Kingdom?

The Apostle Paul, in writing to the Corinthians, says, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal, and though I bestow all my goods to feed the poor, and give my body to be burned, and have not love, it profiteth me nothing. This would show that if our consecration is not right from our hearts, no matter how much work we do, seemingly for the Lord, it will avail us nothing; and the Lord's rebuke to the Ephesian Christians confirms this thought when He says. "I know thy works and thy labor and thy patience, and for My name's sake hast labored and hast not fainted, (Convention Address.) nevertheless, I have something against thee, because thou hast left thy first love." The heart intention that was guiding all the works of the Ephesians had changed, and the Lord didn't recognize the labors which were not done from hearts filled with love for Him. It was the Lord's will that they return, and do the first works, or else He would remove their candlestick—they would be no longer His people; and not only was this message for the Ephesians at that time, but also for the Lord's people right down the ages.

These important lessons to us would clearly demonstrate that to be pleasing to God, there must be a continual purifying or cleansing work going on in our hearts, and in writing to the Thessalonians, the Apostle brings out this work so beautifully when he says, "We exhort you by the Lord Jesus that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more, for ye know what commandments we gave you by the Lord Jesus, for this is the will of God, even your sanctification. Was it not our first impulse when we were brought to know the Lord that we should do His will? Was it not our Lord Jesus' continual thought to do the will of the Father? And was it not the will of God that Jesus should be so sanctified, and have such a loving heart, that He was able to bear all the contradictions of sinners meekly, and without any thoughts of retaliation. And just as the Master was proved faithful by the things which He suffered so this is the will of God concerning us. The setting of our new minds to do this will of God, must surely be the constant care of each one in Christ. As it has been expressed by one:

Coming to the Scriptures to ascertain God's will, we find that the great work which God asks of us is not work for others, but work in ourselves, subduing. conquering. ruling self.

There would seem to be many zealous people who do not realise this. They are so busy working for the Lord they say that their whole time is taken up in an excited way by endeavoring to accomplish something visible and pleasing to the worldly mind, and their own spiritual welfare is neglected, and therefore they are not doing the will of God.

If we are of the Lord's people. whom He is calling out to be joint-heirs with Christ in the Kingdom, we will not have our treasures in anything of a worldly kind, but we will seek to have the Lord's guiding spirit continually that we may

do this will of God, even our sanctification.

It was in that beautiful prayer that Jesus offered on behalf of all His disciples that He said. "Sanctify them through

Thy truth, Thy word is truth." This so clearly reveals to us that if we are to be cleansed, and the sanctifying work in our hearts is to progress, then it is going to be accomplished by the truth of the Lord's Word.

We know that the more we study God's Word the more our love for Him grows. No wonder the Apostles laid so much stress upon holding fast to the truth, as taught by the Lord Jesus, for if we lose the truth through neglect, carelessness, or by desiring to find some new and modern theory, then the sanctifying work in our hearts is checked, and we cease to do the will of God.

How helpful it is to us, if on some occasions we are in doubt as to what course the Lord would wish us to take, to study the life of our Lord on earth, and ask ourselves, what would Jesus do under similar circumstances. He is indeed the great pattern on which we can test and try our every thought and action. It has been said that our Lord's life could be likened unto a perfect cube; no matter which way we look at it, or turn it over, it always appears the same.

It was at the departure of the Master that He sought the Father's blessing on each of His followers. His wish was not that they should be taken out of the world, for if that was done, there would be no opportunity for a sanctifying work to produce the desired fruit. This reminds us that all the purifying, shaping, and moulding of the children of the Kingdom must be done in this life, within this Gospel Dispensation.

The Apostle Paul carries out these thoughts of preparation of the temple class when he says, "Know ye not that the unrighteous shall not inherit the Kingdom of God, nor thieves, nor drunkards, nor revilers, nor extortioners"; and he adds, "and such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." This is indeed an encouraging message, as we know how sinful our lives have been in the past. The Apostle puts it in such a loving way and lays the stress not on the fact that the Christians at Corinth were unrighteous in times past, but that, though they were children of wrath even as others, now he says, ye are washed, ye are sanctified. Continuing, he says, "Know ye not that your bodies (which have been washed, and cleansed, and sanctified) are the members of Christ?" This is such a precious truth that all who have set apart their whole lives to do the will of God, and been begotten of His spirit as new creatures in Christ, are members of the spiritual temple class, and by remaining faithful and true unto death will become joint-heirs with Christ in His Kingdom.

To think that God in His mercy should select any of the fallen human race for the development of new creatures, and that His Spirit indwelling in us is the influence and power to effect that development should surely inspire us to prayer and watchfulness, that we quench not the spirit, and the sanctifying work in our hearts continue, that our characters may ultimately reach the rounded and perfectly balanced condition which will be pleasing to God: For, as the Apostle says, "Ye are not your own, ye are bought with a price." We belong to Christ. This helps us to grasp just how we are not our own, for we have been bought by the precious blood of Christ.

It has been thought that when the Lord presented His sacrifice to the Father on behalf of His body-members, that it was only a portion of His sacrifice, and that He would apply the remainder on behalf of the world later on. But such a thought would not be in harmony with God's justice, for nothing short of a complete corresponding price could release any man from the Adamic condemnation. Therefore we see it was necessary for our Lord's whole sacrifice to be paid over to God's justice on behalf of the Church; and right through this Gospel Age the Lord has been imputing His righteousness to His body members, covering them with the robe of His righteousness on the condition that they in turn also undertake to voluntarily present themselves in sacrifice to God, so that when all the body members have been sealed beyond the veil the Lord's sacrifice on their behalf will have been returned to Him, and will then be applied for all mankind, as the Apostle says, "After those days (that is, the days for the taking out of the Church), the Lord will return His favor to the Jews, and all Israel shall be saved, as it is written, there shall come out of /ion the Deliverer, and shall turn away ungodliness from Jacob, for this is My covenant unto them when I take away their sins.

And when we realise, by the signs all around us, that the days for the taking out of the Lord's people from the world are almost ended, how it should inspire us to be watchful, and by patient waiting upon the Lord, seek to bring our every thought, word and action into line with the will of God.

We also realise that though the Lord Jesus took His place as the Great Head Stone in the building about nineteen hundred years ago, when He was highly exalted and given a name above every other name; and though some of the body-members were selected and prepared for the Kingdom at that time, the Scriptures inform us that they were not raised to Kingdom glory immediately, but fell asleep. But when the Apostle says, "we shall not all sleep," he surely means that there would come a time when the Lord's people, having finished their earthly course, would be raised at once to their positions in the Kingdom. It is when we see that we have reached the time of the presence of the Lord, and

the harvest work of gathering in the last members is almost completed, that we can realise what a precious message is given us by St. John, when he says in reference to this harvest time. "Blessed are the (lead who die in the Lord from henceforth." In reference to this statement, we have a helpful thought from one, written some time ago; he says, "Blessed are the dead (dead to the world—crucified with Christ—ye are dead and your life is hid with Christ in God) who die in the Lord from henceforth." Continuing, he says, but we inquire, in what respect will death be a blessing to us now that it has not always been to other members of the Body? The difference is that we shall not sleep, but we will be instantly invested with our heavenly spiritual bodies, being changed in a moment, dropping all that is human and earthly, and being clothed upon with our heavenly condition. We notice also that the blessing referred to here is only for the "dead" who die in the Lord. They are reckoned of God as being already dead, and are exhorted so also to reckon themselves, "Reckon ye yourselves dead indeed unto sin."

To be truly sanctified, then, must be our life work, for we will never have gained a condition in which we can say this work is complete, for let he that thinketh he stands take heed lest he fall, and let us fear lest, having been left a promise of entering into His rest, that we would seem to fall short of it. But while these warnings are so necessary for us, "the Lord is merciful to all seeking to do His will, and when we sin, or come short in our efforts, which we all do so often, we have an Advocate with the Father, a throne of grace that we may approach, confess our sins, and be forgiven and obtain grace to help in every time of need.

## In Memoriam.

Many of our readers have in times past been well acquainted with Miss Annie Mitchell, of Adelaide. In recording her departure from this vale of tears we can truly say "we sorrow not as do others." First, in that our dear sister has had such a long time of suffering that One can only be glad that it is over, and then, for anyone with such a hope, how glorious is the thought of laying aside the earthly tabernacle to be clothed upon with the house eternal in the heavens. Our sister expressed just such a thought while expecting to pass away at any time. She said, "How wonderful it seems that, after all these years of waiting and hoping, now I am' so near the realisation of this wonderful hope and of so soon seeing my Lord." The little hymn seemed well to express the condition:- "A little while with patience, Lord,

I fain would ask 'How Long?'  
For how can I with such a hope  
Of glory and of home,  
With such a joy awaiting me,  
Not wish the hour were come?  
How can I keep the longing back,  
And how suppress the groan?"

As our sister lay so long on her bed of suffering, it is about nine months since she was taken to the hospital, it has been a privilege for anyone to visit her. There seemed no sadness in her, but a joyful peace in anticipation of nearing the goal of eternal reward. It did one good to visit her, and to note the good witness to the value of the Christian life and to God's grace promised for every time of need to those who trust Him. So, while fully sympathising with her parents and family, we rejoice to think of our sister as one of those who have, through patience and faith, overcome and gained the promise of Rev. 3:21, "To him that overcometh will I grant to sit with Me in My throne, even as I have overcome and am set down with My Father in His Throne."

# HISTORICAL EXCERPT

( Milner. )

## GREGORY THE FIRST BISHOP OF ROME.

Writing to Dominicus, Bishop of Carthage, he shows how important he considered his office. "Weighty indeed is the office of a Pastor. He must be an example to the flock, and he must learn to keep himself humble. He must be intent on the ministry of the Word, remembering who bath said, occupy till I come. . . . I tremble at my own infirmity. How can I sustain the last judgment, seeing so very little fruit of my labours. Dearest brother, I implore your prayers for me."

Anastasius, Bishop of Antioch, seems to have been a special favourite of Gregory. He had been ejected from his See by the injustice of Justin, and had lived in exile a number of years. He was at length restored to his See, and Gregory wrote a letter to him full of pious and tender sentiment. In this letter he endeavours to solace the mind of the prelate with the same Scriptural views and promises with which his own had been refreshed under a variety of afflictions. The hope of glory, hereafter to be revealed, was the spring of joy to his own soul, and enabled him to bear calamities with patience.

John, Bishop of Constantinople, disturbed in Gregory's time the peace of the church by assuming to himself the title of universal bishop. Gregory wrought with much vehemence against his haughtiness, and on this occasion laid down some memorable rules of humility which severely condemned, not himself, but his successors to the Roman See. In what a state must the East have been to revere as a great saint, both living and dying, so proud a man as John of Constantinople. But there godliness was nearly expiring, and the Mahometan scourge was at hand. Gregory was the more vexed at this title being given to John because the synod of Chalcedon had offered the same title to the Roman bishops and they had not accepted it. He, in his letters, called himself the servant of the servants of God. That which deceived Gregory in this case was the erroneous notion of the pre-eminence of his own See, as belonging to St. Peter, yet I in no way doubt but he sincerely abhorred the pride of the eastern prelate. Had he himself, however, been more completely humble and less superstitious he would have suffered the affair to pass with greater indifference.

This great prelate, worn out at length with labours and diseases, slept in Jesus in the year 604, after he had enjoyed, shall I say, or endured, his bishopric thirteen years and six months. No man in any age ever gave himself up more sincerely to the service of God, and the benefit of his fellow creatures. Power in him was a voluntary servitude, undertaken not for himself, but for all the world.

The western church was far from being wholly corrupt in the close of the sixth century. The doctrines of grace revived by Augustine were still predominant; Divine life was much clogged indeed with the asthma of superstition, but its pulse was yet vigorous.

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