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## The Power of Example.

CONVENTION ADDRESS.

“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” -1 Tim. 4:12.

WE remember that Timothy was an elder in the Church, and St. Paul wished to impress on him the importance of Christian living, as the Apostle himself exhorted again in 1 Con 11:1, “Be ye followers of me, even as I am also of Christ.” We see by these words that there is an opportunity of each one claiming the name of Jesus, being a living example of what a Christian should be, and thus demonstrating not only to the brethren but to all men the power of the spirit of God in their lives. Thus, all in turn may be led to praise and glorify God in the day of their visitation, when I He shall pour out His spirit on all flesh.

This exhortation to Timothy is surely helpful to us at the present time, when we need every grace to stand, and by every means possible we wish to be. helpful to each other. So the Apostle has said, “Be an example in word.” There are Scriptures which prove that our general conversation indicates in many ways the condition of the heart. The .Apostle James stated, “If any man among you seemeth to be religious and bridled his tongue, that. man’s religion is vain—worthless.” a man thinketh in his heart so is he”; and “Out of the fulness of the heart the mouth speaketh.” Therefore, the unbridled tongue, speaking selfishly, enviously, bitterly, boastfully or slanderously, proves that the heart from whose fulness these overflow is unsanctified, unholy and grievously lacking of the spirit of Christ. The Psalmist wrote: “I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked are before me.” Experience teaches also that it is easier to control any other organ than the tongue. So skilful a servant is it that every ambition, passion and inclination of the fallen nature seeks to use it, as a. servant or channel for evil. It requires, therefore, increased vigilance, wisdom -and care on the part of the. Christian -to -govern this member of the body and bring it into subjection to the new mind in Christ, that it may not be a hindrance, but rather a helpful member to himself and others; “for life and death are in I. power of the tongue.” A few words of love, kindness helpfulness how often have changed the entire course of a human life, and even the destiny of nations. “A man bath joy by the answer of his mouth; a word in season, how good it is.”

Then again we are to be examples in conversation. This word “conversation” does not refer merely to language as it is now used, as the original meaning is conduct, and is so translated in the Diaglott. Our conduct relates chiefly to our manner, to the way we walk in the Master’s footsteps,. to the way we ‘act, in full, to our general deportment. We are to be examples in our gentleness of demeanour, considerate, kind, thoughtful of others, letting our light shine so that all may see that we have been with Jesus and learned of Him.

Our heavenly Father loved mankind, and while we were yet sinners gave the choicest treasure of His heart for man’s recovery. He still loves the World and is fitting the Church to be the blessers of mankind in future. So all begotten of God’s spirit should have the same disposition of the Lord; a transforming influence should be at work in their lives; an influence that Will manifest itself even to those who are out of the way, those who are not blessed yet with the light of God. To bear patiently the failings of those about us’ with perverse tempers; to endure neglect. when we feel we deserve attention, and ingratitude when we might reasonably expect thanks, are opportunities of showing forth the praises of Him Who has bought us and the spirit which animates our every’ action for good—”The Spirit of God,” “The ‘Holy Spirit,” “The Spirit of Christ,” “The Mind of the Lord.”

.The: Christian is also to •be an example in charity love. In Col. 3:14, the Apostle says that love is the bond of perfectness. Love is that which will unite all other graces and make them one complete whole. Every intelligent being, from the humblest to the most exalted, craves love. The clog craves his master's affection, and expresses his delight at any indication of it. A horse or cat will return your caresses; the young long to be loved, and .the angels in all the glory of their state desire it. Our Lord Jesus delights to have our love, and the heavenly Father is pleased with the love we give from true and honest hearts through Christ, our Advocate on High. It is not only those in weakness. then, that crave love, 'but those in strength and glory desire it, too. What is this desirable thing so universally craved by every intelligent being? Possibly sonic tender hand has soothed a throbbing brow, we may call to remembrance a mother's love or the tenderness of a father's care, but beyond all earthly affection we have tasted the sweetness of the Divine love which provided for the ransom of the whole human race, and will reach even. from the least to the greatest in due time—surely it surpasseth all other loves. In 1 Cor. 13th chapter, the Scriptures show that though we might have all other virtues combined, yet lacking this one, we would be as sounding brass or tinkling cymbals; unless prompted by love the putting on of the other virtues would be mere sham and hypocrisy. With love in the heart the Christian may prove loyal, though the, flesh might be weak to perform the dictates of the heart and other qualities perhaps be lacking to some extent. The child of God, who is earnestly endeavouring thus to manifest and cultivate the spirit of the Lord, will indeed become more and more like His blessed Master. What contradiction of sinners He endured against Himself. How patiently He 'bore the shortcomings of His disciples in all meekness, and how faithfully He taught them and led them to follow in His steps. There was the perfect Pattern of that sacrificing love, which was set as a living example for us and all His followers during this Gospel Age.

A further exhortation is to be examples in faith. A Christian's faith is manifested to others in his conduct, his words, his course in life. The trial of our faith is not left to chance, for it is supervised by our Lord Himself, Who is pictured by the prophet as a Refiner and Purifier of gold and silver—that He may purify the antitypical House of Levi. So the Apostle Peter, in 1 Pet. 1:7 states: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, •night be found unto praise and honour and glory at the appearing of Jesus Christ." We can see that God is not dealing with the world, but allows mankind in general "to lie in the wicked one"—1 John 5:19. Right clown through the ages God has paid no special attention to their conduct, except when it reached an extreme. Hence Satan, who was permitted to be "the prince of this world," by assuming to 'be an angel of light, is deceiving the world with strong delusions and lying wonders, which we are told would, if it were possible, deceive even the very elect. God purposely permits the Church to be subject to manifold temptations for the testing of the faith of each member, which is necessary 'because of the high station to which the Overcomers will attain. We may suppose that prior to man's existence the angels had no such trial of faith and patience, nevertheless, the time came when they were given a test of faith and which has continued during all of man's experiences. The primary cause of Satan's deflection, which resulted in his rebellion, was that he lost his faith in God, and pride came into his heart. He thought he could manage the universe better than the Almighty, and succeeded in getting control of our first parents, only to find that instead of bringing a blessing he had brought the curse of death on the human family—the penalty of sin—with all its train of misery and crime. Satan's. career no doubt became a very important test to the angels when evil went on for centuries, for some of them preferred to materialise and live in human conditions, a direct violation of Divine arrangements, resulting from their loss of faith in God's wisdom and power.

Faith is a matter of cultivation and development. The same Apostles who cried out in terror gradually grew stronger and stronger in faith until, as the records show, they could, and did, trust the Lord in 11 is absence as ill His presence. In a similar way it should be a' part of our daily lessons to cultivate trust in the Lord, to think of all the experiences in the past of those who have kept the faith, and all the promises in His Word, that thus we may become rooted and grounded and not moved away from the hope in Christ Jesus. Faith will be in proportion to our knowledge of the character of God. Since our test is for so brief a time—a few years —it must of necessity be a very severe one. God is subjecting our faith to great heat in order to separate the dross, and if we have not the faith to stand the trials then we are not of the class which God .is looking for at the present time. "Without faith it is impossible to please God," but confidence in Him will lead us to weigh His words of promise, that we may understand the reason for these testings, and appreciate them as marks of His love for us.

We are also to be examples in purity. "Blessed are the pure in heart, for they shall see God." There is a purity that goes with all that pertains to God and His Word; a loftiness of impure which is not found else-where. Everything impure is contrary to God and to His Word. Purity is one of the component elements of Christian character, for the wisdom from above is first pure, then peaceable, gentle, etc.

In all these ways each of God's people should be living epistles; wherever they go they should be examples to the world. Whether they 'believe what we preach or not, there will be respect to some extent at least, and the example will bear fruitage in clue time, if not now. So let every child of God, the young as well as the older ones, strive to be an example worthy of imitation, an example of earnest, faithful endeavour to copy the Master , a pattern of active zeal in the service of our God. We will not be able to be examples in the full sense while in the flesh, for we realise, and the

Apostle reminds us, that the new creature is still in the earthen casket, • which is so frail and prone to err. But thanks be to God, the merit of His dear Son is imputed to each one whose heart intentions are sincere and honest, and our weaknesses are hidden under His cloak of righteousness.

## “ Blessed are the Dead Who Die in the Lord.”

WITH the passing of our dear fellow-members in Christ beyond the veil, we are reminded more particularly of the Apostle's words in 2 Cor. 5, “For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens.” This gracious assurance and hope of attaining the heavenly inheritance is held out to all Christ's followers, who, throughout a life of consecration, fight the good fight, and keep the faith even unto death. Our Lord's own words are: “Be thou faithful unto death and I will give thee a crown of life,” and our belief is that this blessed condition has been gained by our Sister Warren, of Canberra, who finished her earthly pilgrimage: last December in full assurance of faith and submission to the will of God throughout a trying time of suffering in recent years, and particularly in the closing hours.

Our deep sympathy and Christian love is extended to Brother Warren and children in their great loss; and it is good to realise that they are consoled and comforted in having the assurance of the wondrous hope in Christ for their dearly loved one, and so “sorrow not as others who have no hope.” We pray that the bereaved ones may ever realise the Lord's sweet blessing bringing peace of heart and mind, as by faith they look beyond the present, to when God shall gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him.

The funeral arrangements were simple. The reading of the 23rd Psalm was followed by a -brief address prepared for the officiating minister, concluding with a prayer for God's blessing on the assembly. We have pleasure in presenting the address below, trusting that it may be a helpful witness to still more than those at the graveside, to a life laid down in faith and hope in Christ Jesus and the wondrous plan of redemption all centred in Him.

The address was as follows:—Our departed friend was a devoted wife and mother, and those intimately associated with her can bear witness to a faith which must be worthy of respect; something able to sustain in the severe ordeal of pain and suffering. A recital of various phrases such as “God knows best,” “Sometime we'll understand,” and “He giveth His beloved sleep,” uttered during the Gethsemane experiences causes one to inquire what is the basis for such unbounded faith in the Infinite.

Although not a member of any sect, her faith was based on the Scriptures, untrammelled by dogma and creed. God, infinite in wisdom, love, justice and power has a plan for the benefit of the whole human race. Not vindictive but greater love than a mother's, prompting in carrying forward a scheme to bless all the families of the earth..

Through one man's disobedience the curse followed upon the human race, hence the reign of sorrow, sickness and death. Those under the curse were sustained by a promise that all the families of the earth were to be blessed. Two thousand years ago the Lord Jesus came from heaven to earth, “Glory to the new born king,” sang the angels, but, wait, men crucified the Messiah, the forces of evil seemed to triumph; however, death. was swallowed up in victory.

Our Lord, the first fruits of them that slept, sits waiting until the time is due to set up His kingdom. The interim is devoted to the selection of a Church, the Bride of Christ; out of all denominations a class will be garnered as associates to rule and bless the people of earth.

Look round in the earth to-day; “change and decay”; man's impotency manifest everywhere; the old world is passing away. The kingdoms of earth are falling, a new world or order is gradually assuming shape; a righteous government is being set up; the King is at the door. The “Prince of Peace” will take control of earth's affairs; a stone cut out without hands shall become a mountain and fill the whole earth; Christ and His Bride, the Church, will dispense justice. No barriers of race and creed but a new world or order wherein dwelleth righteousness. No pain, sorrow or death there, but peace, joy and happiness for evermore. “Thy Kingdom Come.” Then with the Apostle exultingly say. “O death, where is thy sting. O grave thy victory.”

## Seed-Time and Harvest.

We are sowing, ever sowing,  
Something good or something ill  
In the lives of those around us—  
We are planting what we will.  
Not a word we say falls fruitless,  
Not a deed we do decays;

Every thought and word and action  
Will be found in future days.

When perhaps the hand that sowed them  
Shall itself have ceased to be;  
Still the record of their being  
Will live on eternally.  
Grant, then, Lord of all the harvest,  
That the seeds we daily sow  
May refresh the hearts of others  
Spreading blessing as they grow.

May each thought and word and action  
Be the growth of Christian love,  
To be found in coming ages In  
Thy garner-house above!

Treasured there, in  
Thine own keeping,  
Just to prove our love was true;  
For the motive gives the value  
To the meanest thing we do.

CM.

When we are most filled with heavenly love, only then are we best fitted to bear with human infirmity, to live above it, and forget its burden.—Maria Hare.

PEOPLES PAPER.

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## “IN EVERYTHING GIVE THANKS.”

ONCE again at the termination -of the Melbourne Christmas Convention season, we rejoice and render grateful thanks and heartfelt appreciation to our gracious God and Father for another -blessed season of fellowship enjoyed in association with His people from other centres. The pervading spirit of love toward the brethren, borne of that seal of sunship and earnest of the Spirit was most marked, and its blessed influence was indeed a stimulus,<sup>^</sup> urging all to an even greater degree of loyalty, love and devotion in the cause we so deeply prize. Surely the bond of Christian love is drawing all of God's faithful children closer in these latter days, and it was this beautiful evidence at our gatherings which enabled all to feel in fullest measure how blessed is that tie which binds our hearts in Christian love.

We desire to heartily thank the dear brethren who journeyed long distances in order to enjoy sweet fellow-- ship, and who displayed that loving spirit of sacrifice toward us as they sought to encourage, exhort and strengthen their fellow members in this city. The ad-dresses given and the studies which engaged our attention were such as to inspire and yet remind: us that- we have not yet finished our course.) -We were reminded of the sanctifying effect which the of God has to those who faithfully continue in that Word and as expressed in the beautiful chapter 17th of St. John's Gospel. were also directed to the importance of the power of example as recorded in 1 Tim. 4:12; and that our every manner of life Should inspire the fellow-members to greater heights respecting Christian development and service. -Our attention was also drawn to the life of Joseph and God's special dealings with this lowly character, and how our heavenly. Father's purposes and Designs, often seemingly adverse and not understood, eventually prove His love and wisdom when brought to fruition. Thus we were. encouraged to a stronger exercise of faith that can trust the Lord even when we cannot trace His designs for us at the time. We were indebted to another brother who, in pleasing references to incidents in the nature of anecdotes, sought also to encourage particularly the younger 'northers present, and how we were all reminded of the fact that although the narrow way is a path of hardship -and often rugged and thorny, yet in 'our devious and winding uphill passage, we every now and again come upon some refreshing. nook and resting place where we may rest awhile before resuming our strenuous climb along the strait and harrow path until eventually, if ,we faint not, we arrive at the celestial city, the eternal abode of the truly faithful. 'the power of prayer and the necessity to more and. more value this great favour and privilege was stressed along the line of the sample, prayer given us by our Lord. We were encouraged to continually seek the throne of grace ever available for chose who abide in Christ and have God's Word richly abiding In them, thus enabling us at all times to pray aright. The value of prayer respecting one another's interests was also expressed in line with our Lord's Prayer to the Father regarding His chosen disciples, and all who would believe into Him through their word. In this connection the words of Hymn 143. were. found to be most appropriate—"Let 'us pray for one another."

We were privileged to spend helpful times in consideration of the Bible studies •on Gal. 6:1-10; 2 Tim. 2:1-13; and Psalm 97. In the various Scriptures which we believe were heartily appreciated and. proved profitable, we noted again the loving manner in which -the Christian must at all times view the fellow members, as the strong would assist the weak, bearing one another's burdens, and thus seeking to fulfil the law of Christ. It was noted also that- at the same time.. each have individual burdens which even the brethren cannot bear for us, as they relate. to our own personal responsibility, and that-we must not be found leaning upon the brethren. We were exhorted to press along and not become weary in well doing, for in due time we would reap. our reward if we faint not. Meanwhile in our sojourn here we were enjoined to do good unto all as opportunity offers, hut particularly to the "household of faith."

Another study brought to our attention the wondrous grace of our -Lord, of which .we are-privileged to par-take, not to selfishly enjoy, but rather that it might zealously affect us as all would go forth in the service of .-Christ and be found faithfully witnessing to the cause of truth and righteousness. The need of courage in enduring the hardness of the way was stressed, and the need of lighting the good-fight of faith lawfully. according to the injunctions and precepts of God's Word was seen to be essential if we hoped to -be victors in the race. As the Apostle Pauls. says "If we be dead with Christ, we shall also live with Him - if we suffer with Him we shall also reign with Him!"

The final study for the Convention,— Psalm 97—revealed God's plan and purpose as related to the closing days of this harvest period down to the time when the Church shall be gathered, when the law of God shall go forth front

Zion and the word of the Lord front Jerusalem in fulfilment of the great "Abrahamic Promise" which provides for the-setting up of Christ's Kingdom and the uplift and blessing of the poor groaning creation. Meantime -we noted,<sup>^</sup> as an evidence of God's Kingdom coming gradually into operation and His righteous judgments -beginning to be manifested, that on this account the nations are becoming more and -more restless, fearful and dissatisfied, as they strive to adjust affairs according to their sense of justice and equity. We saw daily the darkness and gloom deepens with perplexity on every hand, while the preparatory stately workings of our God are causing men to wake up to a sense of right and wrong, yet in their ignorance of the approach of the incoming kingdom of Christ and its objects, mankind are striving to bring about their own selfish devices and ends. 'Thus the wrath of God is beginning to thunder from heaven and

causing men's hearts to fail them as they fear and quake while groping in darkness and despair. We rejoiced as we realised again that eventually mankind will come to see God's righteous judgments abroad in the earth, and then all the inhabitants will learn divine principles of justice, love and goodwill toward their fellowman, and when all the world will come to recognise the glory of, the Lord in clearer light and at last attain to that earthly perfection of human nature as was the heritage of our first parent before sin entered into the World.

Not the least pleasing feature of the Convention was the happy occasion as all assembled on the Sunday morning to witness a dear Sister symbolise her consecration 'by being immersed in the waters of baptism. We rejoiced at this outward evidence and token of a sincere, earnest, loving and devoted heart of one who has 'been for some time a noble example in our midst, and who desired, in the presence of God's people, to witness that inner consecrated condition of heart and mind of which the immersion was but a symbol. We heartily thank our Heavenly Father for this witness and the gladness and rejoicing that has been 'brought to our Sister's home in consequence.

The parting scenes came all too soon, and as the session came 'to a close with the usual love feast and the singing of appropriate farewell hymns, it was evident that the privilege and blessings experienced in happy Convention were such as to manifest hearts filled with love -to overflowing, and no doubt words failed to adequately express the inmost feelings as with the final hand shaking we reluctantly left the holy precincts, realising that the lessons gained must now be put into operation as each 'and all would go forth and witness that we have been with Jesus and learned of Him.

We heartily thank all the dear brethren who in one way or another so ably assisted and thus made the occasion such a profitable and joyous one. All realised to the full that all their blessings were at the gracious hands of God, and that the great Head of the Church, true to promise, had indeed served His brethren as they gathered round. the carcase in expectancy of hope and rejoicing.

The several messages of love, together with appropriate verses of Scripture sent from 'brethren who could not attend the meetings, as well as from the dear friends in Adelaide and Dighy, were most heartily appreciated, and. in return the Melbourne brethren desired to send along as one general greeting the words of verses 9 to 11, of Psalm 91, together with their Christian. love and gratitude.

May 'God's richest blessing attend the dear brethren everywhere, and the year we have now entered upon prove to 'be one of increased love and zeal in joyful service for Him Who has. promised us so rich an inheritance.

# CONVENTION NOTES.

The following given by one of Our friends at the fellowship meeting, “Favourite Hymns and Why,” is typical of many helpful thoughts expressed throughout the Convention gatherings.

The majority—to me—are beautiful, having helpful lessons along one line or another, reminding us of God’s great love to us, or of our duty and privileges, ‘both toward Him and one another, and often they help us, in that they reprove, making so plain to us our shortcomings in one direction or another. Two that have been a good deal in my thoughts of late are:

“Go Bury Thy Sorrow,” 63.

“I Know not What Awaits Me,” 108.

The former reminds us of our duty and privilege as Christians to forget self and the interests of others, and . with the latter as we sing, “That every joy He sends \_me, comes a glad and sweet surprise,” we are reminded of what a lot of surprises we do get, for many are the joys that come to us, although nothing was -promised other than a narrow and difficult way.

“In the world ye shall have ‘tribulation,” said our Lord— John 16:33.

There is the reminder for us also to see that we keep self in the condition that we do not accept and look upon these joys as our due, but rather let them come as the little hymn puts • it, “glad and sweet surprises.”

If we do find ourselves beset with sorrows and troubles they are more than offset by the joys of truth that the poor world knows nothing of, and then there is, too, the compensation that comes as we enter into the cares and sorrows of others, for it would seem to be impossible to be able to .comfort or ‘brighten the lives of others without benefiting self. Truly it is more blessed to give than to receive.

# Correspondence,

N.S.W., Jan. 22, 1933.

Dear Brother,—I received your kind letter yesterday, and the Testament and cards a few days before. Please send two dozen more cards, one dozen of “A Child’s Prayer,” and one dozen of “My Prayer for Thee.” These are lovely cards, and my friends seem to appreciate them very much.

The Testament is a very nice one; I got quite a surprise when I opened it, and saw how it was arranged, and with marginal notes. It is a nice type for my eyes, and will not bother further with any other just now. Yes, I like the Diaglott, but the type is so very faint for my eyes. I had not known its value till some little time ago; it is really a splendid book, nicely set up, with its printers’ marks for a guide, which I did not understand for some time. You see, brother, I had very little schooling, as I was very delicate in those days, and now I am getting on in years. It is really wonderful how the Lord guides us to understand His Word when we put our trust in Him. We know that our Father does not call many wise men to be partakers of His Kingdom, but chiefly the poor of this world, rich in faith and full of love for Him by keeping His’ commandments, which are not • grievous. The Lord’s sheep hear His voice and love to follow Him.

Thank you very much for the little paper you enclosed, “Humility in Service”; I enjoyed every bit of it, and it was nice to be able to read it over again. I noticed the wonderful eye-cure mentioned, but my doctor tells me that my eyes will never be as good again as they have been, yet he says they will get much better.

Ten shillings is enclosed for the Testament and cards, also a few stamps, and any change can go towards the Work for the Master.

I now close with warm Christian love to yourself and the brethren, and remembering you in my prayers.—Your Brother in Christ, B.J.

Tasmania, 22/1/33.

Berean Biblical Institute.

Would you please send me along the following free literature:—“Our Lord’s Return,” “Perplexed Humanity’s Only Hope,” “Do the Dead Know Anything?” “God’s Great Plan of Salvation and Restoration.” Finding the other little writings very helpful, I would very much like some more.—From yours truly, M.P.

N.S.W., 27/1/33. Berean Biblical Institute.

Dear Brethren,—I am sorry I am late with my subscription again for the “P. Paper,” and I find it so helpful, and such good reading in them. My sister and I are so thankful for the food we get from books and papers as we are isolated ones, and cannot meet very often our-selves. It is His will, and we must learn to lean wholly on our blessed Saviour. I pray God to bless you all and keep you in His care. •

Enclosed please find postal note for — 2/6 for “P.P.,” and please send me a small hymn book without music. Please use the rest for the good work.

Your sister by His grace, \_ M.A.

“The Lord be With you!”: steals the benediction’  
With solemn splendour like a falling star;^  
In morns. of joy and midnights of affliction,  
It breathes its echoed sweetness near and far.

“The Lord be with you!” when the shadows hold you;  
And prove His loving power to soothe and bless;  
When dangers darken and when fears enfold you.;  
“The Lord be with you!” in His tenderness.

## The Prayers of the New Creation.

(Continued from January issue)

“THY WILL BE DONE ON EARTH.”

This petition offered from the heart implies- that the one offering it has made a full consecration of his will, his heart, to the Lord; and that as he hopes for the Kingdom by and by to come and subdue all unrighteousness and to establish the Divine will from sea to sea, and from pole to pole; so now, the petitioner, being in accord with the Lord’s will, and thus wishing that it might be universally in control, will see to it that this will is ruling in his own heart; that in his own affairs God’s will is done to the best of his ability in his earthly condition, even as he hopes to have it perfected in the Kingdom soon to be established.

No one can intelligently and honestly offer this petition, unless he both desires and endeavours to have the Lord’s will done in himself while on earth. Thus a blessing comes to the one who offers this petition before he has asked any special blessing upon himself Or others. The mere thought of the Divine arrangement brings a blessing, a peace, a rest, a satisfaction of heart.

“GIVE US THIS DAY OUR DAILY BREAD.”

The thought in this petition seems to be that of continual dependence upon the Lord, day by day, for the things needed—accepting for each day the Lord’s providential care and direction of our affairs. Daily bread should here be understood in the broad sense of food and raiment—things necessary. The Lord’s people, who recognise Him as their Father, must trust Him as children, while seeking to use the various instrumentalities and opportunities within their reach. They are to provide the things necessary for themselves, yet to recognise the Divine provision and care which has pre-arranged matters so as to make their present conditions and blessings attainable.

Agnosticism and Higher Criticism in general may deny, if they please, Divine providence in connection with the grains and other supplies for man’s necessities; but the eye of faith sees behind these supplies the Love, the Wisdom and the Power of God, making ready for man’s necessities, and giving the things necessary in such a manner as will be for the advantage of mankind —through sweat of face, etc.

“FORGIVE US OUR SINS.”

To petition the Lord for forgiveness of sins implies that we are at heart opposed to sin, and that any sins committed have not been wilful; and that the Lord, according to His Covenant of grace with us, agrees to accept the intention of our hearts instead of the actual, full, complete, perfect obedience to the Divine requirement, in thought, in word and in act. This petition, then, signifies that we recognise that the Robe of Christ’s righteousness granted to us has become spotted or sullied; and that we desire to be cleansed, so that we may again be “without spot or wrinkle or any such thing.” This cannot refer to wilful sins, for as the Apostle explains, “If we sin wilfully, after that, we have received the knowledge of the Truth, there remaineth no more sacrifice for sins,” and hence, no more a basis for forgiveness; and the end of wilful sin is the Second Death. (HO). 10:26). It is, however, proper to re-, mark that there are what might be termed mixed sins—sins in which a measure of wilfulness may have continued with a measure of ignorance or inherited weakness.

In the case of such sins the Lord expresses His willingness to cancel the wrong upon its being promptly repented of; but He reserves to Himself the giving of stripes, or chastisements appropriate and necessary to His child as an instruction in righteousness and correction of weaknesses, etc.

Happy are they who, with growth in grace and know-ledge, find their hearts so fully in accord with the principles of the Divine arrangement that they will never transgress with any measure of wilfulness; but blessed also are those who, finding some measure of wilfulness in their deflection from, the Divine rule, are pained thereby, and who, as the Apostle says, are led to discipline or correct themselves that they may the more quickly learn the lessons, and bring their bodies more completely into subjection to the new mind—”I keep under my body. and bring it into subjection, lest that by any means, when I have preached to others. I myself should be a castaway.” “For if we would judge ourselves, we should not be judged.” 1 Cor. 9:27; 11:31.

“THOSE WHO TRESPASS AGAINST US.”

As we are imperfect and cannot keep the Divine Law,, so likewise others are imperfect. As the degrees of deflection from the Divine Law vary With the degrees of the fall, so also we must expect that the trespasses of ourselves and others, one against another, will vary, according to the natural temperament, weakness, etc. As we realise that we have received, and will still need Divine compassion and mercy in respect to our shortcomings, so the Lord teaches us that we must exercise similar benevolence toward our fellow creatures, both in the Church and outside.

Elsewhere He lays down this rule very stringently, that if we do not from our heart forgive those trespassing against us, neither will our Heavenly Father forgive us our trespasses. Thus the Lord would develop in His consecrated people the spirit of the Father, even as He instructed us, saying, “Be ye perfect, even as your Father which is in Heaven is perfect.”—Matt. 5:48.

Perfection is to be the standard. However far short of it we may come, we can have no lower standard; and in proportion as we are striving for that standard and realise our own weaknesses and imperfections, we should: have proportionate compassion upon fellow creatures and their shortcomings toward us. This is love, sympathy, compassion; and whoever does not attain this degree of love which will have compassion upon others and their weaknesses, and which would be ready, and glad to forgive them, is deficient in love; and whoever does not succeed in this matter to the extent of being-able to love his enemies, so as to even pray for them, that person fails to reach the mark of character which the Lord demands. and he may be sure that his own deviations from perfect rectitude will not be overlooked; for he is lacking in the one important quality of love, which covers a multitude of sins of every kind. • None, surely, will gain a place in the Kingdom class, in the Bride class, except those who have this forgiving quality, this quality of love.

“BRING US NOT INTO TEMPTATION.”

We are to remember the words of the Apostle (James 1:13) to the effect that God tempteth no man, and are to apply this thought to our prayer. So our prayer will not signify that we fear that God will tempt us; but that we treat Him that He may guide our steps, our cares in life, so that no temptation, no trial, shall come upon us that would be too severe for us; that He may bring us by a way in which we shall not be tempted above that we are able, and provide a way of escape when we are sore distressed. The Apostle assures us that this is the Divine will; and that such a prayer would be in accordance with it. He says that God will not suffer us to be tempted above that we are able, but will with every temptation provide also a way of escape. The temptations are of the Adversary, and of our own fallen natures—through our own flesh, and through the weaknesses of others. God is not responsible for these; but He is able to guide the way of His people that they shall not be overwhelmed in these natural difficulties, weaknesses, besetments, nor by the wiles of the Adversary.

“DELIVER US FROM THE EVIL ONE.”

There never was a time when there was greater need of this petition than at the present. The Evil One is specially seeking to trap and ensnare the Lord’s people at the present time; and the Scriptures inform us that God is permitting this; and that thus He is sending strong delusions upon the world and upon the nominal church. Our Father is permitting this because the time has come for a complete separation of the “wheat” from the “tares.” He has

promised, however, that those who are truly of the “wheat” class—the sanctified in Christ Jesus, who are seeking to walk in His steps—shall not be stumbled, shall never fall, but shall have an abundant entrance ministered unto them into the everlasting Kingdom. The question, then, is one of loyalty of heart to the Lord.

The trial of this “day shall try the work of every man (in the Church) of what sort it is:” This trial will be so severe that if it were possible the “very elect” would be deceived; but this will not be possible, for the Lord will specially care for these. Nevertheless; the Lord will be inquired of by His people in respect to these matters which He has already promised, and as they pray, “Deliver us from the Evil One,” they surely will labour in the same direction. It is our expectation that very shortly now the forces of evil will gain much greater strength than at present with all deceivableness of unrighteousness.” Meantime, our Lord is staying the adverse forces that His true people may put on the armour of God and be able to stand when the evil day shall come (Concluded)

## Ransom—Ransom Price—Sin Atonement.

BUT one Ransom-price was arranged for by our Heavenly Father and provided for in the death of His Son, our Lord Jesus Christ. That Ransom-price is for the sins of the whole world. But the world has not yet gotten its share of the benefit of that Ransom-price provided more than eighteen centuries ago; for it still “lies in the Wicked One.” (1 John 5:19.) Our Lord, knowing the Father’s will in this matter, declared, “I pray not for the world, but for them which thou hast given me.”—John 17:9.

‘The application of the merit of the Ransom for the Church was made when our Lord Jesus “ascended up on High and appeared’ in the presence of God for us” —the Church class. (Heb. 9:24.) His application of His merit for us was manifested by the Pentecostal blessing, which has since continued with all of the “us” class, begetting these to the new

nature, as joint-heirs with our Redeemer.

Our great High Priest will not make application of His Ransom-merit on behalf of the world until the end of this Age, until He shall have finished the use of it on behalf of the Church—now enabling those drawn of the Father to “present their bodies living sacrifices, holy and acceptable to God, their reasonable service.”—Rom. 12:1.

During this Age, He accepts, therefore, as part of His own sacrifice, the offering of the Church. This enables this class, as referred to by the Apostle (Col. 1:24), “to fill up that which is behind of the afflictions of Christ for 11 is Body’s sake, which is the Church.” Thus, suffering with Him in this present time, they will shortly be glorified with Him in His Kingdom as His Bride.

To recapitulate: The Ransom-price is one thing, and the Sin-atonement made with that Ransom-price is quite another. The Ransom-price for all was provided by our Lord in the work finished by Him at Calvary. The appropriation of the Ransom-price is two-fold:—

- (1) In this Age, for or on behalf of, the Church.
- (2) In the coming Age, for the sealing of the New Covenant with Israel, which will be open for acceptance by all the families of the earth—all nations.

The Atonement, so far as God is concerned, all proceeds from the Ransom-price provided at Calvary. The first application of that price was made after our Lord ascended up on High, when He appeared for us, His Church. The second application of the Ransom-price will be at the close of this Age, when, as the Great Priest, He will mediate the New Covenant with the House of Israel and the House of Judah. This Covenant is different from the Covenant under which the Church is developed, namely the Abrahamic Covenant, which has no mediator, and which is a Covenant of sacrifice, while the New Covenant is a Covenant of Restitution, to return man to his original condition ‘of perfection.

# THE PRAISE BELONGS TO HIM.

I know if I am chosen to joint-heirship with my Lord,  
To reign with Him in glory, to receive that great reward;  
If after all my weaknesses a crown for me He'll claim,  
I know that choice will surely bring great glory to God's name.

If I had been more worthy, and my stumblings had been few,  
When men gave God the glory, they'd have praised my virtue, too;  
If I'd ne'er lost a battle, or had never missed the mark,  
As they talked about His goodness, mine, also, they'd remark.

But my being so deficient, in thought and word and deed,  
Means He'll get all the glory—He deserves it all, indeed.  
When they see this weak mortal raised to such immortal heights,  
What praise will rise to Him who in such nothingness delights!

I know that when my Saviour did return to Heaven above,  
And was crowned with wondrous glory, it did prove His Father's love;  
But thinking of Christ's merit, and His sinless life of grace,  
'Twas no wonder that Jehovah chose Him for such a place:

With me it is so different; I have not one thing to plead,  
That I should be more honored than another bruised reed;  
And truly there's no reason to give me a mite of praise;  
To Him belongs all glory for the joys which crown my days.

If you knew all my failings, and my blemishes so vile,  
And saw the loving patience my Father shows the while,  
'Twould amaze you beyond measure to think He could or would  
Make me an able servant who should do His people good.

But if to Him such praise is due because of what I am—  
Because of such a weakling He has made a stronger man,  
Then what will be His glory when He's raised me higher still,  
And crowned me with His choicest on the top of Zion's Hill?

That all these years of striving find me so imperfect still,  
Does not speak much to my credit nor give a happy thrill;  
Where I appear as worthy 'tis because His grace is there,  
And in the praise and glory I deserve no part, no share.

I hate my faults and failings, and I fight them day by day, '  
But from self with all its weaknesses I cannot get away;  
Despite this fact, He uses me—beyond is still more grace—  
And hosts will tell His glory—His who found poor me a place.

BENJAMIN H. BARTON.