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PERPLEXED HUMANITY'S ONLY HOPE.

"We know that the whole creation groaneth and travaileth in pain together until now"; "for the earnest expectation of the creature waiteth for the manifestation of the sons of God" "And the Desire of all nations shall come."—Rom. S. 22. 19; Hag. 2:7.

Thus the Apostle and the Prophet refer to the woes of earth and the great remedy which God has provided, and which is soon to be applied. None experienced in life or acquainted with history will dispute the correctness of the Apostle's statement. And the declaration of the Prophet. that God will eventually establish a reign of righteousness in the earth which. what realised. will indeed be the desire of all nations. is borne out by the testimony of every prophet and apostle (Acts 3:19-21), and cannot. therefore, be disputed by any who acknowledge the inspiration of the Bible.

The cause of all creation's groaning and pain is sin for all the moral as well as the physical degradation which directly or indirectly causes the pain and groaning of humanity is part of the wages of sin. Humanity is thus tinder a blight. and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as it; aches and pains of body and mind, are the natural consequences of its blemished. fallen condition. And although men can (I) something toward general improvement, their efforts are at best but feeble and spasmodic: they are utterly incapable of releasing themselves from their difficulties. Their varying successes- but on the whole futile efforts—for the past six thousand years prove this conclusively.

A BOW OF PROMISE.

Truly, it is a groaning creation still; and yet, as the Apostle suggests, it is not hopeless; it is waiting for something: it knows not exactly what—a panacea for sickness and pain and sorrow and death. and a just and righteous government which will lift up the poorest and meanest from the mire of ignorance and squalor. to comfort and happiness and a share of life's luxuries. It is looking forward to "a good time coming." "a golden age." of which even heathen poets and philosophers have dreamed and sung in glowing terms. And some, catching a strain from the divine inspiration, though unconscious of how it will be brought about, sing of that blessed time- "When, man to man united,

And every wrong thing righted,
The whole world shall be lighted
As Eden was of old."

But what heathen poets and philosophers, and all mankind. have longed and vaguely hoped for—but have proved themselves utterly incapable of bringing about. Still all their statecraft and priestcraft and multiplied religious ceremonies and forms of godliness without the power—God, through His prophets, has clearly and definitely foretold will come. And, further, He has shown exactly how it is to be brought about—that it is to come to pass through the agency of the Lord Jesus Christ. who nearly nineteen centuries ago redeemed the world, giving His life as the ransom-price for the life of the world; and who will shortly set up His Kingdom and establish His authority over the redeemed world. He will not oppress the people to exalt Himself, as human rulers have done; but will bless "all the families of the earth" through a wise and righteous administration.—Gen. 22:18; Gal. 3:8, 16; Psa. 9. 8; Isa. 32: 1.

Our Lord Jesus, by the grace of God, having "tasted death for every man." and thus secured the right to give lasting life to all who shall prove themselves worthy of it. the object of His reign will be to so instruct, train and discipline men as to enable them to become worthy of lasting life. on the original condition of obedience. To this end He will first "rule with a rod of iron," (Psa. 2:9)—with power and force, causing in the overthrow of present imperfect. selfish, proud and unjust systems. "a time of trouble such as never was since there was a nation." (Dan. 12:1); and then He will "fill the

earth with the knowledge of the glory of the Lord, as the waters cover the sea.” Hab 2:14), He will re-train and humble the wicked and selfish, and bless and lift up the meek and those seeking righteousness (Zeph. 2:3; Matt. 5:5); finally making an end of sin and all its train of evils, by destroying (completely and forever) all who

then, with full knowledge and appreciation. still love sin and by bestowing upon all who shall then love righteousness “the gift of God.” everlasting life.— Rom. 6:23.

Poor, frail humanity has indeed made some noble efforts at self-government. but the unseen and unrecognised powers of darkness have been more than a match for its efforts, and have succeeded in keeping in power a majority who are not lovers of righteousness. Nor can we hope for better than present results so long as selfishness is the rule of action.

People naturally wonder that God has not long since exerted his great power (His Kingdom-power and authority) to suppress sin and to lift mankind out of its present state of ignorance, superstition, grovelling depravity, disease and death. But they reason that God’s future dealings should be judged by the past, and about six thousand years have passed without such an interposition. they think we cannot expect such a rule or Kingdom in the future, believing that all things must continue as they now are and have been from the foundation of the world. — 2 Pet. 3:4.

But what reply can be made to this objection? We answer: It can be shown that the Scriptures teach that God has not only promised such a Kingdom for the purpose of blessing the world, but that He also foretold the long period intervening, in which evil has been permitted. And they show good and sufficient reasons for the six thousand years’ delay. This, clearly seen, should remove every obstacle to belief in the promised Kingdom. Yet, in examining the reasons for the delay of the reign of righteousness, let us not forget that it is only as measured by the shortness of the present life that six thousand years seem long. With God, “a thousand years are but as yesterday.”—Psa. 90:4.

WHY THE LONG DELAY?

The long delay and its purposes are clearly marked in the Scriptures. Over four thousand years after the first promise of deliverance, ‘the redemption was accomplished; and nearly two thousand more fill the measure of the Gospel age, for the selection and development of the Gospel church. The whole long six thousand years were designed to give the race a necessary experience with the dreadful effects of sin, its exceeding sinfulness, and the firmness of that Justice which will by no means clear the guilty violators of God’s just and holy law. This experience will be of inestimable value to all. And that to all eternity. By contrast, it will lead to such an appreciation of righteousness, (during Christ’s reign. As to make it, when realised, what the prophet predicted —”The desire of all nations.”

The delay, from the time of the Calvary-redemption to the Messianic age. while it served this purpose to the world, served also a particular purpose— the development of the Church, a “little flock” of believers in and followers of Christ—to reign with Him as joint-heirs of the promised Kingdom of God for the blessing of all the families of the earth.—Gen. 28:14: Gal. 3:16, 29.

The selection of this company, as individuals, has been in process, during the entire Gospel age now closing. though, as a class they were foreknown from the foundation of the world. 1; Eph. 1:4). That is. God predetermined to exalt to this honour and work a certain class, each of whom should meet certain predetermined conditions: and the Gospel age of nearly two thousand years was appointed as the time for developing, testing and selecting the individuals who should compose that class. The election of these individuals is not arbitrary. but according to fitness; the qualifications being. first justification by faith in Christ: then meekness and devotedness to God’s service. at the cost of self-sacrifice, even unto death.

During the Messianic age Christ’s power will be exercised to prevent deceptions, to clear away ignorance. to strengthen the weak and to lead and restore to sight those now blinded by the god of this world. (2 Cor 4; 4). \ thousand enticements to sin which appeal specially to the depraved appetites of the fallen race now. will not be tolerated when the new. heavenly rule is established. But the Gospel church—the Kingdom is called and tested during this age, while evil is lifted to hold sway, in order that their testing may be like that of gold tried in the fire. •This company will be complete when the present age ends. and the control of earth will then be entrusted to them, under and in co-operation with the Lord Jesus, then the King of Kings. 1 Cor 6:2 Rom. 8:17.

LOOKING FOR THE KINGDOM OF GOD

No student of the Bible can have overlooked the fact that the constant theme of our Lord and His apostles was the coming Kingdom of God. The Jewish people, as a nation, had for centuries expected Messiah’s coming to be the ruler of the world: and they naturally expected that as He was to come out of their nation, they could be His soldiers. co-workers in that Kingdom. They knew themselves to be the natural seed of Abraham, and inferred that they were indispensable to God’s plan. They saw not that spiritual children of God, of the faith and loyalty of Abraham, were

meant.

But the real greatness of the promised Kingdom and its work of blessing were not appreciated by Israel: they expected a kingdom similar to the kingdoms of this world. that Messiah. as a fleshly being of the seed of Abraham. would establish His kingdom at Jerusalem. with the Casual accompaniments of earthly royalty. Their pride and ambition longed for the time when this promised king should exalt Himself above the Caesars. and exalt them above all the nations Of the earth. Hence their rejection of Him who came humbly, horn in a manger, kith no assumption of titles or earthly honour: and yet lie came proclaiming the Kingdom of Heaven at hand and Himself the promised King.

So thoroughly impressed upon the Jewish mind was the thought that Messiah's coming meant the establishment of a kingdom if righteousness. that several times the "common people." would have taken Christ by force to make Him king. But He knew that the Father's time for Ills exaltation to power had not yet come. and that first lie must die to purchase those whom He was afterward to reign over—to whom He might therefore restore the original blessing and favours lost to all through Adam's failure.—Rom. 5:12-19. He explained that first He must suffer many things and be rejected of that generation even as it had been written in the prophets, Thus it behooved Christ to. suffer and to rise from the dead": and lie said to them: O. slow of heart to believe all that the prophets have spoken; was it not needful for Messiah to suffer these things and to enter into His Kingdom glory?—Luke 24:25, 26.

THE NOBLEMAN'S RETURN

One of our Lords parables. given just before his crucifixion, was for the very purpose of teaching His apostles that the expected kingdom would be deferred until His second coming. It is introduced thus: "And He spoke this parable unto them because they were near to Jerusalem, and because they thought that the Kingdom of God would he manifested immediately."; Luke 19: 1 I I-27). That parable represents the Gospel .. as the period in which Christ. "the Nobleman." went -into a far country" (heaven) to receive for Himself a kingdom —to he invested with authority. The parable also shows that during the absence of the Nobleman, the opponents of His rule are in the majority and hold sway; they even declare that they do not desire Him to come and establish His kingdom. preferring to he let alone as they are—"They sent an embassy after Him. saying. We do not desire this mall's rule."

The parable too, the proper attitude of those who love the Nobleman. To His servants He entrusted certain talents—here represented as ten pounds, all of which could, during His absence, be utilised in His service—saying to them. "Trade herewith till I conic."

(V.). Obedient to this command, they are to use their various talents. to forward the interests of His coming Kingdom. And, finally, the parable shows that the Nobleman will surely return with full power, and that He will use it to reward, with a share in the Kingdom. those faithful to Him. and to destroy all opposed to His rule of righteousness. Thank God, there is good reason to believe that many now enemies to the King of Kings will not be such when present. misconceptions are cured by the increased knowledge of the King's character, plan and kingdom. then to he afforded to all for which the pray, "Thy Kingdom come!"

PRESENT SO-CALLED CHRISTIAN KINGDOMS

During the first century of its existence the Church held firmly to the apostolic teaching and waited for the second coming of the Lord Jesus to bring the establishment of the long-promised Kingdom of God and its rule of righteousness.

This was the period of the church's purity and fervour. before she left her first love. But as time passed and the expected Lord came not, the love of many waxed cold and their hopes turned in other directions. Then, as Chris dainty became formalistic. Grecian philosophers came into the church. and the doctrines of Christ became blended with heathen mythologies, producing the foretold great apostasy. or falling away from the true faith. (2 Thess. 2:3). Nevertheless. there was always a faithful though small minority. which clung to the truth: for the Lord has never left his truth without witnesses.

It was at this time that the degenerated Christian system conceived the view commonly held since, that the Church was to establish Christ's Kingdom upon the earth. without waiting for the young Nobleman's return. and that Christ would come after the Millennial reign of the Church had ended—to approve her work. This view introduced into, the nominal church an aggressive political policy under which the Church sought influence and affiliation with the civil power. As a result, the Papal system was developed and in time became the ruler of nations. (Rev. 17:3-5; Rev. 18:7).

Thenceforth it was boldly claimed and generally admitted (except by the Lord's faithful few, who discerned the apostasy: Aid \vaned for the establishment in righteousness of His true. promised kingdom) that the nominal church was God's Kingdom ill the world. and that tile popes successively represented Christ as King of kings, while. as His joint-heirs, cardinals and bishops filled the places promised to the overcomers. In support of these claims. the universal

authority of the popes in matters both secular and religious was claimed and admitted; and kings and emperors representing the greatest nations of Europe and the world prostrated themselves at the feet of the pope, acknowledging him as King of kings. Every title which the Scriptures apply to the true Christ, and every prophecy describing His future kingdom and its glory, have been applied by the popes to themselves and the kingdom thus introduced. which was none other than the kingdom of Antichrist, the counterfeit of the true. predicted by the prophets and the apostles. (See 2 Thess. 2:3-7; Dan. 7:25, 28; Rev. 13:4-8). The deception was so great and magnificent that all the nations of Europe were deceived: and as the Lord Himself foretold, had it been possible. the very elect (the faithful) would also have been deceived by it.

And now we find to-day many so-called Christian kingdoms in the world, as well as many churches, though our Lord only established one church, which in due time was to be completed and glorified to constitute the one promised Kingdom of God. In the light of God's Word we must deny that kings and emperors now reign by the grace of God. or that God is in any degree responsible for their misruling. Though He predetermined to permit these various experiments at self government for all appointed time—"until He come. whose right it is." Ezek. 21:27).

When Christ's Kingdom has come. it will indeed be "the desire of all nations." it will be just what all men need. At first it will rule with a rod of iron, dashing the now tottering kingdoms of this world in pieces like a potter's vessel (Psa. 2:9), breaking up civil. social and religious systems of tyranny and oppression, putting down all authority and power opposed to it, hunting the proud and high-minded, and finally teaching all the world to be still and know that the Lord's Anointed has taken the dominion. Psa. 46:10). Then the blessing of His peaceful reign will begin to be experienced. Truth and equity will be established on a sure and permanent footing: "justice will be laid to the line, and righteousness to the plummet ([sit. 28:17); and the great restitution work will progress grandly to its glorious consummation. There will be awakenings from death, and a grand reorganisation of society under the new order of the Kingdom of God. And all the world's bitter experience (luring the six thousand years past will prove invaluable lessons on the exceeding sinfulness of sin; helping them to appreciate the new rule of righteousness, and to live in everlasting conformity to the perfect will of God, and thus to accept God's gift of everlasting life, designed for all who will receive it on His conditions love and loyalty and obedience to Him. Then, "whosoever will, let him take the water of life freely."—Rev. 22:17.

Such being the grand object of our Lord's return and the establishment of His Kingdom, we believe with the Prophet. that it will be "The desire of all nations"; and with the Apostle that the earliest expectation of the creature longs, though ignorantly, for the coming revelation of the sons of God—the overcoming Church exalted with her Lord.

THE CHURCH'S HOPE.

A clearer knowledge of the world's hope should and does increase the Church's appreciation of God's loving arrangement for his creatures. And it adds new lustre to the Church's hope when we realise that the glorious object of the call and discipline of the Church in this Gospel age is for the development of characters which, being proved loyal to God and to righteousness and truth. will be associated with Christ in the great work of uplifting whosoever will of men, from ignorance and sin and degradation to God's likeness and favour and love.

The Apostle declares He that hath this hope in him purifieth himself." (1 John 3:3). It is a hope that helps onward to God and holiness. All interested in the further study of this "blessed hope" should address us for reading matter.

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

A Cross (30 on the wrapper indicates that the Subscription to " Peoples Paper" is overdue.

Theological Conference

The Theological Conference of Congregationalists. Professor Sorby is reported as having said that the conference should develop the implications of the fundamental Christian assertion of God's love, and rid itself of penal theories of the Atonement based on the belief in the Fall, "that Babylonian legend which has poisoned theology at its source." (Brit. Wkly).

The above serves once again to demonstrate how anti-Christian some of the leaders of the churches have become. The Bible and fundamentals of the New Testament doctrines of Christ and the Apostles appear to be no longer the guide in Congregational circles. How inconsistent it is that a leader in a professing Christian church should thus declare that the Atonement posed upon the belief in the Fall, which he terms a Babylonish legend, has poisoned theology at its source. One wonders what sort of a philosophy the professor has to substitute for the doctrine that "as in Adam all (lie so ill Christ shall all be made alive again." or the fifth chapter of Romans, verses 12 to the end. Our Lord's own words were, "The Son of Man came not to be ministered unto, but to serve and, to give His life a ransom for many." Paul says, - There is one 'Mediator between God and man, the man Christ Jesus who gave himself a ransom for all." The Lord says, "My flesh I give for the life of the world": while Paul says, "He tasted death for every man." Nothing is more clear in the Bible than that justice is the foundation of God's throne, that God's mercy and love cannot operate apart from justice. Justice must first be met, then love will shed forth her mercies and bounties. "Without the shedding of blood there is no remission of sins."

The strange part in respect to the higher critics is that though there are so many unscriptural and unreasonable things in the creeds that have come down from the dark ages, they are left unassailed: error seems to satisfy such minds.

It is truth that they assail, so that errors are clung to while truth is expelled. The three measures of meal are surely permeated with leaven—the whole lump becomes corrupt. No wonder that the churches have no message mid have no appeal to the unconverted. They have lost their power in losing the spirit of the truth, better note than that of Professor Sorby is struck by the president of the English Methodist Conference as follows:—

"Some are troubled because the Methodist Union is hoping to take into count John Wesley's sermons and his notes on the New Testament. . . but even the bones of a good man have some grace in them. A church may go on existing as a social institution for some time after the experience which gave it birth and power has died out... Methodists may sing the old hymns with great gusto, when they no longer share the experiences written in them. All is not well with Methodists, or, rather, all is not well with all Methodists. . . The end and purpose of a church is the development of personal religion, and if we fail in this, even if we raise £10,000 by bazaars and have delightful social evenings, and our young men's football club is at the top of the social league, we are wasting our time. Only a church ruled by Christ can ever win the world."

The Methodist Church is no exception, every good movement towards truth and sanctification has been attacked by the great Adversary, and sooner or later has gone the same way. Each time the zeal and thorough earnestness of the promoters have died with that or succeeding generation, and the organisation has settled & wit to be --Matters previously considered (if so great importance have become "common"; indifference, lukewarmness and worldliness have gradually "quenched the spirit." The organisation may still continue, and, indeed, have grown "rich and increased in goods and lack nothing ill worldly eyes, but he who walketh midst the seven candlesticks (Rev. 2: 1) and in the eyes of " The faithful and true witness " (Rev. 3:14) the condition is described as " wretched and miserable, poor, blind and naked." How necessary it is that each individual see to his or her personal spiritual condition, and prove themselves overcomers and thus gain the wonderful reward of Rev. 3:2 1—"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am sat down with My Father in His Throne."

In Other Lands.

As one journeys along visiting those connected with present truth in other parts, while there are everywhere evidences that he who tempted the Head of the Church to turn aside from the Divinely designed course. is still busy with the more vulnerable members of His body yet it is delightful to meet so many here and there who are manifestly devotedly seeking to live the life of Christ and who are so thoroughly enjoying the fulness of the truth and the wideness of God's love and mercy as therein revealed. In every place where God's people meet in sincerity and in truth enjoying the light of God's Word, the great prince of darkness seeks to stumble by one means or another. Sometimes the trial collies through doctrinal differences, and this seems to be the prevalent method of disturbing the peace and progress of those enjoying the light of truth to-day. It may be some sensational pronouncements or prophetic declarations, or some theory to attract away from the real aim of the Gospel of Christ, or it may be some one becoming heady or fault-finding, or some personal ways which call for much patience through waste of time or of the most deceptive influences of to-day causing dissension and delusion among the truth people is, it would seem. through the publication of the Concordant Version Bible. Its subtle interpretations lead into universalism and blind the mind on matters of our Lord's second presence. and seem to us to undermine faith in the tan-son), and. therefore. we feel it right to sound a note of warning to those in danger. The deceptions of sins day were to he such that if it were possible they would deceive the elect. There are so many trials and sorrows which come upon God's people that come through the lack of heavenly wisdom—the spirit of a sound mind.

What a blessing it would be if each Member of a class would examine himself or herself along the lines; or whether their words and actions are in any way offensive or a hindrance, or call for endurance on the part of others, and seek to be more gentle. more patient. more willing to have less to say. sometimes willing to have less to do. more willing to be nobody and to rejoice to prefer others, to listen to others, and to see others prominent in service. That does not mean to be piqued. and say. "oh. I won't go at all if they do not like my ways." No. surely if we bring our thoughts. words and deeds to be more like the words and mind of Jesus we shall be loved by all. Let us be humble and sincere. We profess to desire to be like Christ. and if we find ourselves being rubbed or hurt by others, let us take it all in such a way that it is going to help us to grow ill grace. Let us so manifest the life of Christ that those who have been impatient with us will note our real sincerity of purpose and loveliness of disposition. and by led to take a lesson in patience and love, thus all things will work together for good to them who love God and are called according to His purpose.

There are matters of differences in teachings and understandings of prophecies. etc.. such as the British Israel theory and other such subjects. which in themselves need make no separations if each and all would be tolerant. That is those propounding such theories should not be intolerant and endeavour to force their teachings upon others, while the class should be willing to allow any expression from a member who believes that. Scripture supports their thoughts. Expressions. on such matters which cannot be considered vital, should then be replied to and summed up by the elder. that each may form their own opinion. Thus the bonds of Christian love and unity will not need any straining. The separations on such matters are 1101. made by simple expressions of belief, hut by the personal force and in. tolerance on the part of the advocates of the teachings. —"I last thou faith have it to thyself."

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Keeping True to the Principles of Divine Law

Spiritual Israelites should never take this position—should never say, let us do evil that good may result. let us yield some principles for the sake of harmony and the good of the cause. Alas, this seems to lie the difficulty with the leaders of (Sod's people all through the ages. The fear of man, that bringeth a snare, has interfered with the fear of God, which is the beginning of wisdom. All Spiritual Israelite's should learn, should fix it in their hearts, that while moderation and a disposition to be obliging and helpful and considerate of the wishes of others are prominent elements of Christian grace and to be cultivated]. nevertheless, the principles of the divine law are never to be infringed, nor even compromised for the sake of blessing others. We are to remember that when great emergencies arise God is superior to every one of them, and they can never be understood as His voice commanding us to violate the principles of righteousness which He has set before us. We are to do our duty in Harmony with His law as kindly, as gently, as wisely, as people, and leave all the results to Him-- the Almighty. Whatever others may do, however others may think or compromise, let us take the Apostle's standpoint and say, "We can do nothing against the truth, but for the truth." (2 Cor. 13:8).

Our consciences will not permit us to compromise where principles are involved, though we should gladly be the readiest of all to compromise where principle is not involved.

No longer talk about the kind of man that a good man ought to be, but be such.

St. Paul's Valuable Counsel.

Text:— *"The servant of the Lord must not strive, but be gentle unto all, apt to teach, patient, in meekness, instructing those that oppose themselves."*—2 Tim. 2:24, 25.

THE Apostle is here addressing his much loved fellow disciple, Timothy, and after exhorting him to continue in the faith and to hold fast the form of sound words, guarding well that which was intrusted to his care, he goes on to counsel son Timothy as to what are the requisites of an overseer in the Church and the responsibilities attached thereto.

The context shows the apostle relating the sad position of some of the brethren, inasmuch as they had become led away from the pure teachings and had allowed themselves to be mixed up in erroneous doctrines through their carnality and neglect to keep the body under and Coring same into subjection. This class is referred to by the Apostle in our text as opposing themselves, and who concerning the Truth had erred.

Well should all Christians, and especially those having the oversight in an Ecclesia, mark well and appreciate the importance of the above words if they would seek to have Divine approval. First of all, strife, argument, or contention, only savour of the fleshly mind and lead to confusion and every evil work, and is the outcome of a wrong condition of heart.—"Let all strife and bitterness and anger be put away from you, with all malice, and be kind one toward another," says the Apostle. Furthermore, in endeavouring to so demonstrate this Christlikeness, all can see the necessity of gentleness in dealing with the shortcomings of others and the patience that is ever required if we would be used as a blessing to such in saving them from the error of their way.

Regarding Timothy and his responsibility as an overseer, the Apostle Paul well knew the necessity and importance of exercising patient gentle reproof along right lines. Not only should Timothy be able to teach and instruct through the medium of the infallible Word of God and to know the Scriptures which are profitable for doctrine, for reproof, for correction and instruction in righteousness, but also in order to be an able teacher of the Word there must be associated the manifestation of its spirit with faith and power. In so doing, the Apostle reminds son Timothy of the great necessity of exercising the quality of meekness in order that he might be guided in judgment at all times, and under every circumstance, in the Church.

No doubt, the Apostle Paul had learned in his experiences how necessary were the qualities of gentleness, patience and meekness, without which no servant of the Lord could possibly be used of God as a blessing, especially to those of the brethren who had gotten away from the teachings as suggested in the words of our text.

Text:— "Not slothful in business; fervent in spirit serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer."—Item. 12:11, 12.

These verses contain some very necessary exhortations embodying many important features which should characterise the daily life of the Christian.

The first few words call to mind the statement in Prov. 18:19 that, "He that is slothful in his work is brother to him that is a great waster." Here, too, it is necessary that we should exercise the spirit of a sound mind. We are to be neither

neglectful of our duties. nor should we go to the other extreme and allow our temporal affairs to take up an undue proportion of our time.

‘Then. again. another phase of the subject is brought to our attention in Heb. 11-12. We realise that since we have consecrated our all to the Lord our chief interest is in the Lord’s service. and it is for us to live up to our privileges and responsibilities in this respect.

We are to be “fervent in spirit.” As we are told in Rev. 3:15. the Lord would have us either cold or hot. but He finds no pleasure in those who are satisfied to remain in a lukewarm condition. We, too, with our Lord, should be able to say. “The zeal of Thine house hat I’ consumed me.” (John 2:171.

(fur service to the laird should he willingly and joyfully rendered. We should “rejoice evermore” on account of the knowledge that we have of God’s plan and the wonderful hope set before us. We are told in Hebrews that “no chastening for the present seemeth to be joyous,” vet when we understand our place in God’s great plan we can be “patient in tribulation,” and so lie rightly exercised by it. (1 Pet. 1:7-9; Rom. 5:1-5).

In order to be faithful and fully appreciative of the Lord’s goodness. it is necessary that we should obey the final injunction in verse 12. Be instant in prayer.” or as in I Thos. 5:17: “Pray without ceasing”; see also Eph. 6:18.

MY HEART’S DESIRE.

Give me, dear Lord, a heart that’s true and clean,
That I might never do an action mean.
Give me, O Lord, a very humble mind
That I might never speak a word unkind.

And hands that ever willing to be used
In any way my Lord and Master choose;
And feet that’s ever quick Thy messages to speed
To those who for Thy love and mercy plead.

Give me grace to tell Thy wondrous plan
That Thou hast purposed, Lord, for fallen man,
That I may faithfully to them relate How
Thou wilt save them from their lost estate;

And as they plead Thy love and mercy,
Lord, For Jesus’ sake Thou wilt to them accord
Thy perfect peace that they may do Thy will,
And all Thy works of grace in them fulfil.
—Matilda Cole, Cardiff.

TRUE LOVE.

It takes great love to stir a human heart,
To live beyond the others and apart,
A love that is not narrow, is not small.
Is not for one or two, but for them all.

Love that can wound love for its higher need.
Love that can leave love though its heart may bleed.
Love that can lose love, family and friend,
Yet stedfastly live loving to the end.

Love that asks no answer, that can live,
Moved by one burning deathless force—to give!
Love, strength and courage; courage, strength and love,
The heroes of all times are moved thereof.

Question Box.

Question—Kindly explain 1 Tim. 2:1-2. “I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceful life in all godliness and honesty.

.Answer-- The Apostle indicates in the ensuing verses the reason why we may pray for all men, which is because Christ Jesus gave Himself a ransom for all, so that it is quite clear that it is the Divine intention that when the great Mediator between God and man begins His reign of righteousness all men will be permitted an opportunity of accepting Christ and coming in line with righteousness. -For God will have all men to be saved and come to a knowledge of the Truth, for there is one mediator between God and man, the man Christ Jesus, Who gave Himself a ransom for all, to be testified in due time” (vide verses 4, 5, 6).

In praying for kings, and those in authority, and for mankind in general, it would be that matters may be directed, so that we may lead a quiet and peaceful life in all godliness. That does not mean that we are to pray that the Lord will make all these people Christian. We know that it is God who is choosing the members in Christ—the Church—and He does not need any suggestions from any one as to whom He should select. But we may commit all: men, including our own relative, to God, and just pray that in His own time He will bring all to a knowledge of the truth and grant them a share in the kingdom blessings when His kingdom Comes

Question.- If God is Omniscient, He knew that Adam and Eve would fall, then, why did He create the Serpent?

.Answer.—That God in His omniscience knew of the fall of man and of all the resultant evil is clear from the provision He made to counteract the evil and to restore man through the power of His Kingdom. God did not create the serpent for the express purpose of the temptation. Satan used that reptile, and he is the one upon whom the responsibility falls. God’s wisdom in allowing evil and in bringing the whole race into condemnation through its first parents is seen only as the plan of the ages is understood. Briefly put, God, intended to allow man to fall into sin and death that he might have an experience of evil. He provided a Redeemer, a ransom price—Jesus Christ: He will deliver mankind from the reign and condition of sin and death, and will help all up the highway back to primeval holiness (Isa. 35). The lesson: of evil will be a constant stimulus urging man on to lay hold of life as then offered to him. God’s justice is thus seen to be in perfect accord with His other attributes of Love, Wisdom and Power: all are brought into beautiful harmony.

We are not to understand that God in any way interfered with man’s free will. He could have prevented the temptation being put, but both Adam and Eve could have successfully resisted: it; therefore the blame rests upon them and not upon God. He allowed it for the wise purpose aforementioned.

Question.- -If any man be in Christ, he is a new creature. Does this term “new creature.” apply to individual members of the Church?

Answer.— Undoubtedly this is an ‘individual matter. Individually we make consecration of our human nature in likeness to our Lord’s consecration of His flesh. Individually we are begotten of the Holy Spirit. Individually we are on trial for everlasting life. Individually we must make our calling and election sure. Individually, as we have borne the image of the earthly one, we shall bear the image of the heavenly. Moreover, this New Creation includes not only our Lord, its Head, and the Church, His Bride, but also the “great company,” the Virgin Companions of the Bride equally spirit-begotten. They, too, will belong to this New Creation, because they will no longer be members of the human family. ‘This New Creation embraces all who belong to the Church of the First-borns, whose names are written in heavenly”

HE LEADETH ME.

In pastures green? Not always:sometimes
He Who knows best, in kindness leaden me
In weary ways, where heavy shadows lie.
Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night; oft would faint with terror and with fright,

Only for this—I know He holds my hand,
So, whether in the green or desert land,
I trust, although I may not understand.
And by still waters? No: not always so;
Mimes the heavy tempests round me blow,
And o'er my soul the waves and billows go
But when the storm beats loudest, and I cry Aloud for help, the Master standeth by,

And whispers to my soul, “ Lo, it is I.”
Above the tempest wild, I hear Him say,
“Beyond this darkness lies the perfect day,
In every path of thine I lead the way.”
So whether on the hilltops high and fair I dwell, or in the sunless valleys, where
The shadows lie—what matter? He is there.

And more than this, where e'er the pathway lead,
He gives to me no helpless broken reed,
But His own hand, sufficient for my need.
So, where He leads me I can safely go,
And in the blest hereafter, I shall know
Why, in His wisdom, He bath led me so. —Contributed.

Character Development.

A GREAT thing to develop in life is character. This the peculiar quality which distinguishes one man from another or something that permeates his whole being, prompting him and guiding him in all things. Character is structural, and may be likened to a house, the building of which demands many things, first design. Successful characters are never developed haphazardly. They always show a sequential purpose and hieing in the mind. 'Hie seed of character is thought. If we sow a thought we reap a word; if we sow a word we reaped action; if we sow an action we reap a habit; if we sow a habit we reap a character. Therefore, it is essential that whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are pure, whatsoever things are of good report, think of these things. One of the outstanding charming values of Christianity is that it presents to us a perfect character design. A flawless example of whom Pilate had to say, "I find no fault in Him at all." No sensible man will neglect that perfect life, that pattern character. Having decided on the design, there is the site to consider, though perhaps not to choose. Only a few can choose the site of their activities, the place where they live and work, but the beauty of character building is that it is often done best under the least helpful conditions, just as the sweetest flowers are sometimes tucked away in some hidden cranny, so sweet and lovely characters abound that are unnoticed and unknown except to that Omniscience that knows exactly where all His jewels are. The site for your character is where you are. Then there is the foundation, and that generally is made of materials that are subsequently and permanently covered up. Have you ever considered of all those hidden things in the foundations of great structures; well, it is the same in character. If you are only going to be interested in that part others can see, well you will only have a flimsy and superficial structure of character. Attend to those deep, strong secret principles that underlie all successful lives and give them substantial basis. Then you will proceed to lay the !pricks of godliness, devotion, purity, prayerfulness, kindness, patience, gentleness, tact, honesty, industry, diligence, straightforwardness, ambition, discretion, commonsense, and so on, and all these cemented together with a sunny disposition and a courageous faith will go far to produce a budding greater and of more value than any material structure, for, after all, a character is of more value than a cathedral, and even a palace may be eclipsed by a personality.—From "Sketch" Quiet Hour.

Do not act as if thou wert going to live ten thousand years. . . . While thou livest, while it is in thy power, be good.

The greatest saint is not the man who does extraordinary things, but the man who does ordinary things extraordinarily well.—St. Francis de Sales.