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## WORKING OUT OUR SALVATION.

“Work out your own salvation with fear and trembling. For it is God that worketh in you both to will, and to do of His good pleasure.” Phil. 2:12, 13.

### CONVENTION ADDRESS.

THE words of St. Paul to the Philippian church. “Work out your own salvation with fear and trembling,” are applicable to the church class of to-day.

The word “work” has the thought of something that is difficult, that will require time and great patience to carry it out, for elsewhere the Apostle says, “Fight the good fight of faith, lay hold on eternal life,” hence the need of effort to strive for the prize. Our salvation cannot be worked out regardless of our own endeavours.

The question arises. does this exhortation of the Apostle to work out our own salvation conflict with his other statement, “That our Salvation is by grace, is not of works, lest any man should boast” (Eph. 2:9). No! our salvation from death is entirely by faith. As human beings we have no opportunity of doing any work that would justify us before God. “Not by works of righteousness which we have done but by His mercy He saved us by the washing of regeneration and renewing of the Holy Spirit (Titus 3:5).

The Scriptures show we cannot work out our justification, but being justified by the blood of Christ, and being called with the Heavenly calling. we can do our share in this great work of preparation for our future station and glory. We do this by giving heed to the instruction of the Lord, by following the example He has set us.

We can never attain perfection in the flesh, but from the beginning our heart, our intention, must be wholly loyal, and day by day this heart intention must become more and more crystallised, fixed in the way of righteousness. We must continue the work of bringing our body in subjection, and enlisting in the service of the Lord.

It is encouraging to know that this warfare is not one which we must ‘wage alone. All the powers of Heaven are enlisted on Our behalf. Our ‘Lord has led us thus far in the willing and doing of His good pleasure, and He will continue thus to lead and help us, and work in us by His Word of Truth, if we continue to give: heed to His counsel. The Gospel is the power of God unto salvation unto every one who accepts it, and no greater stimulus can he found than the exceeding great and precious promises given unto us, that by these we might become partakers of the divine nature. Our salvation is a salvation from death to life, from sin to righteousness. Moreover, it is a transformation from human nature to divine.

His death was- for the cancellation of our sins, but it could not effect our justification while He was still in the bonds of death, not until He had risen, and more, not until He had ascended up on high, and presented His merit on our behalf—on behalf of the Church.

Still more than this our justification is not accomplished until in each individual the necessary steps of faith and full consecration have been taken. The\_ merit of Christ has not yet been presented for the world, because their time has not yet come. It is for those only who wish to turn away from sin, to be justified from sin and to serve God, to whom the life is offered. Only these can now become sons of God. Repentance, justification. and consecration, must all take place before we can be accepted of Christ and presented by him to the Father. When our Redeemer imputes to us His merit, thus covering our blemishes, this brings us to the place of vital justification. We have done nothing to accomplish this. We have merely presented ourselves that we might become servants of righteousness.

We have merely placed ourselves in the position of readiness to receive the blessing. When our Saviour's merit was thus imputed all our past was forgiven, our blemishes covered. The Father accepted the offering and our high Priest sacrificed us, as justified human beings. At that moment we were begotten of the Father, by His holy spirit, "to an inheritance incorruptible and undefiled, that fadeth not away reserved in Heaven\_ for us" ( 1 Pet. 1:4). We became new creatures who were then to grow and develop day by day, until in the time we would be born as spirit beings on the divine plane, if "faithful unto death."

#### THE MARVELLOUS GRACE OF GOD.

This is a-wonderful work, a marvellous transformation; selected from a race of bond slaves in sin, beings of a fleshly nature. depraved, death stricken, sin cursed, we are lifted Out Of-the miry clay, we are washed, cleansed from our pollution, and our soiled rags of unrighteousness—a'new nature has been begun in us. Then our earthward tendencies are gradually turned heavenward. We are transformed day by day, rising up, until our resurrection completed. the work of transformation fully accomplished, we are exalted to heights unimaginable, passing the nature and rank of angels, of cherubim, of seraphim. and every name that is named, and seated upon Messiah's throne. beside the infinite Son of God, we are made partakers of His glorious nature—the nature of Jehovah himself,--the Divine nature.

Can mortal man conceive so marvellous a glory? The very thoughts of such a calling should cause us to bow our hearts in the dust before our God, realising our great unworthiness of such stupendous grace. What can we render unto the Lord, that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favor? Surely the most faithful service we can give is but a very feeble return to him who so loved us, so blessed, so honored us. We are joint- heirs with the Lord of Glory to this wonderful inheritance, if only we are faithful unto death, and keep our garments white. To us old things have passed away, and all things have become new. As old creatures we had no standing with God, we were feeding on the beggarly elements of this world. We were dead in trespasses and in sins. It is only as new creatures that we have any standing, that we can please God, that We can work for Him. It is this new creature that the Apostle is addressing in our text.

#### OUR GREAT RESPONSIBILITY.

As we have made a consecration of ourselves to God our sins are all under the blood, and the new life has begun in us. We are under a solemn contract to see that the work of transformation steadily progresses. When the Father accepted our offerings and our vows to Him and granted us His holy spirit, He did not give us the full consummation of our hopes, but merely an earnest of our inheritance. Our agreement was to be dead to the world. dead to earthly things and alive toward God. It is therefore for each of us to demonstrate in- our words, in our actions, in our thoughts, that everything in this contract is bona-fide on our part—that we meant every word of it. When we become children of God our one ambition should be to prove our loyalty to Him. Even our Lord had to prove His loyalty during the 3/ years, when every act of life was the fulfilling of His covenant of sacrifice. For this cause He came into the world, and He faithfully fulfilled His covenant. His glorious reward was the divine nature, and the authority to execute all the Father's great program. And so it is to be with His followers, only we need the covering of the Lord's robe of righteousness, for though we can will perfectly because the Will of God has become our will, our mind. yet we cannot, of ourselves, do. any work pleasing to the Father. How is it that we can will perfectly and not- do perfectly. Is not the powers that work in us to do, the same powers that work in us to will. The Apostle elsewhere answers: With the mind I myself serve the Law of God, but with. the flesh the law of sin. ( Rom. 7:25). The flesh has inherited various weaknesses and fallen tendencies, therefore we are unable to do perfect -works, and the flesh continually needs the Robe^ of -Christ's Righteousness. Thus we stand before the Father complete in the Beloved. And His word to us is "My grace is sufficient for thee; for My strength is made perfect in weakness." (2 Cor. 12:9). All the children of God who are true to their covenant are working out their salvation from day to day. It is a work of sacrifice, a daily work of crucifixion of the flesh. From the beginning of our consecrated life we are reckoned as being fully crucified with -Christ, 'hut the actual crucifixion is a slow, painful, lingering process, and ends only with the completion of .our sacrifice in death. "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice." is the exhortation of Jehovah (Psa. 50:5). To what extent are we seeking to assist in the work of gathering the saints of God unto Him? Are we faithful to the extent of our ability and opportunities? Are We sure that we are careful to note the opportunities, great and small, that are within our reach? If we are careless and miss our opportunities. the Lord will use another to do the work which might have been ours, and we shall lose the blessing and reward of service.

But this is not a matter in which we are to judge one another. To his own Master, each one stands or falls. To whom much is given, much shall be required, all that is asked of us, is, to note our opportunities, and -to render the service we are able to give. The Lord alone is to decide whether or not we are each living up to the terms of our covenant. It were far better that we never covenant to sacrifice our earthly life and its interests than that we take this vow upon us and then fail to pay that which we have vowed (Eccl. 5:4-6). This is a most solemn matter, and the Lord will certainly require of us the fulfilment of our vows. It is God who worketh in you, declares the Apostle Paul. We did not begin this work ourselves. It would never have occurred to us, uninvited, to endeavor to obtain a share in the glory, honor and

immortality of the Lord Jesus. It would have been the height of presumption for us, so to do without an express invitation. It is God who planned the whole matter. All is the work of God, and in the Scriptures is called the "Drawing and Calling." "No man cometh unto Me except the Father which sent Me draw Him," said the Master. Elsewhere the Apostle says of this class. "Ye are God's workmanship." Our Lord Jesus says of these, "I am the vine, ye are the branches." It is for God to prune the branches of the vine, to give them all the experiences necessary so that they might bear good fruit. We all need pruning to develop the best of which we are capable as new creatures, and to prove us and test us. So God's work in us goes on. In proportion as we love God, we get the good out of our experiences. For we know that all things work together for good to them 'that love God, to the called according to His purpose. If we know this we shall receive in the spirit of submission, and trust all that comes to us. The Lord continues to feed us upon His word. Our progress is a matter of gradual progress and development—a growing in grace, a growing in knowledge, a growing into God's character likeness.

Thus He, works in His children to will and do His good pleasure. -Whoever becomes a child of God, realises later on more clearly, than when he made his consecration, what is the will of God. He comes to see things from an altogether different angle than 'whet he first entered upon the narrow way.

As the Lord works in us through His various providences we 'are to accept these as nourishments for the new creature, appropriating them to ourselves, that we may grow thereby, grow in strength and character, and thus be prepared for the kingdom, for the glory, honor and immortality awaiting us if faithful.

These blessings and honor will not be given us unless we become such characters as the Lord will approve. The Apostle exhorts us to remember that which is to be reckoned on is, how much as a new creature have we battled against the weaknesses of the flesh, in overcoming unfavorable surroundings or joyfully endured afflictions for the sake of the Lord and His truth, if we have gladly suffered shame, ignominy, persecution and trial, we shall thus have had experiences most like our beloved, Head and Exemplar, and we may be sure that in proportion to our patience, faithfulness and joy, in these experiences will be our future reward.

Let us remember that our severe troubles and sufferings, or our chiselings and polishings, are but for a moment, as compared with the disciplines of those who will be dealt with in the incoming Age, and especially in comparison with the ages of glory, blessing and unmingled joy of our eternal future, if we are faithful. When it is remembered also that in proportion to our trials and difficulties we are granted more grace, then we can see that those of the Church, the Father's precious Jewels, are highly favored above all men. Thus we may well take joyfully the spoiling of our goods, worldly reputation, knowing the glorious outcome, when our God shall have fully made up His jewels, His loved, and His own.

As followers in the footsteps of our Lord Jesus, we are not to murmur by the way, finding fault with its difficulties and its narrowness, nor are we to dispute how or where we are to be led, nor to seek to have any other way than that which divine providence marks out for us, realising and trusting that the Lord knows exactly what experiences are necessary to our development in the character likeness of Christ. We should realise also that if obedience were possible, while our mouths were full of complaints and dissatisfaction with the Lord, and with Our lot, which He has permitted, it would indicate that we are out of sympathy with the spirit of His arrangement. Such obedience, if it were possible—and it is not—would not meet the divine approval, nor gain us the prize. Hence as the Apostle says, "we should do all things without murmurings and disputings, that we maybe sons of God, without rebuke in the midst Of a crooked and perverse generation, among whom ye shine as lights in the world, holding forth the Word of life."

Then again the Apostle tells us to work out our own salvation with fear and trembling. We are not to understand that the Lord wished His children literally to tremble with fear. In Proverbs 9:10, we have "the fear (reverence) of the Lord is the beginning of wisdom." Our first thoughts of the Almighty were no doubt an apprehension of His greatness, and our own insignificance. but as we come to know of His plan and arrangement, this fear gives place to reverence and love, for He is very gracious toward all who are inclined to be in harmony with His arrangements.

We find He has made glorious plans which are working out day by day, and that we have a share in them. Hence this kind of fear casts out dread. The Bible intimates there is a class of Christian who have not made progress along the Christian Way, but are bound up ill false doctrines. Of these the Scriptures say ("Their fear toward me is taught by the precepts of men." Isa. 29:13). Greater knowledge of God and of His character will dispel this kind of fear. The fear of our text seems to be of non-attainment of the glorious promises, of failure to become partakers of the divine nature. The Apostle therefore counsels the Church class, "Let us therefore fear lest a promise being left-us of entering into His rest any of us should seem to come short of it" (Heb. 4:1). just so when we read this Scripture, we are not to think we should tremble before God, but believe the Apostle's thought to be that in the great -work that we have undertaken of walking in the footsteps of Jesus, so much depends upon our faithfulness. our diligence. For we have not undertaken a light thing. It is a very, heavy responsibility. Our eternal interests are in the balance—the issue of real life or death. Those who win the prize will be heirs of God to the highest honors beyond human powers to imagine. The same sort of fear is indicated in our Lord's case where we read that "He offered up strong crying and tears," and as the Apostle says, "He

was heard in (respect to the thing) that He feared “ (Heb. 5:7), He feared lest in some particulars He had failed to carry out the will of God, lest He might have failed to do the Father’s will so perfectly as to attain to glory, honor, and immortality, lest His death might be the second death. But He was heard in respect to that which He

feared, and an angel was sent to Him with an assurance of acceptability. As He never feared the Father in the sense of experiencing dread or terror, so should it be with all those who love Him.

As we realise these facts it is no wonder that we tremble and fear, and feel our need of walking, as the apostle says, circumspectly, and of weighing out thoughts, so as to be in conformity to the will of God in Christ. This is indeed a condition which might be called “fear and trembling.” It is a condition of great earnestness. There is no room for foolishness, of lightness, or frivolity. God is testing every power we possess to see whether we know what we have said in our consecration -vow, to prove whether we were sincere, and meant it all. If we were not in earnest about the matter, then we shall show it. God has done His part in making all the conditions and accepting us. Now all is depending on ourselves. Surely we should fear and tremble as we remember this. We know it is God that is working in us. God himself has begun a work in us. We who were of the Adamic family are being transformed, and developed along the lines which the Father has marked out for us, that He may make of us a new creation. We believe that if we do not make our calling and election and win in this fight, within a very brief time now the opportunity will be gone forever. No amount of wailing and gnashing of teeth will then avail. When the door is shut it will never open again. Like Esau, those who fail will find “no place for repentance,” though they “seek it carefully with tears.”

The glorious birthright will have slipped from their grasp forever. It is well that we have our “pure minds stirred up by way of remembrance.” That we may keep our eyes upon the heavenly city and the prize set before us.

## “THAT YE MIGHT BE FILLED WITH ALL THE FULNESS OF GOD.”—Ephesians iii.:19.

My Father, can it be,  
That Thou hast willed  
Such an inheritance for me?  
That I with all Thy fulness should be filled

That Thine Own Life with all its glorious light,  
And love, and purity, and wondrous might,  
And depth of grace,  
In me should find a dwelling-place?

Is this the hidden thing  
The mystery which long hath slept,  
In Thine eternal counsels kept  
That from the source, the everlasting spring,

Thyself, should flow, Through Thine Own Son,  
To me, the Life which makes the Head and Body One?  
Yea, Thou hast said it, and I know It is Thy will  
Thy temple thus to fill—To give no less

Than all! I may possess The fulness! I may be  
Complete in Him by Whom I live  
Who comes again to give  
Himself—the Life that fills my soul with Thee!

E.H.D.

Either this universe is a mere confused mass, and an intricate context of things, which shall in time be scattered and dispersed again; or it is a union consisting of order, and administered by Providence. . . . But if the latter be so, thou art not religious in vain; then will I be quiet and patient, and put my trust in Him who is the Governor of all.—M.A.

## PEOPLES PAPER.

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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 for every expression used, either in the correspondence or in the sermons reported,

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

## THE NEW JERUSALEM. SYDNEY RABBI'S IMPRESSIONS.

A vivid picture of the Jewish colonisation of Palestine was painted by Rev. A. D. Wolinski, a former rabbi of the Jewish Synagogue, Sydney, who returned from Jerusalem recently. Mr. Wolinski, who is 82 years of age, has spent 43 years in Australia and 27 years as a minister of the Jewish Church. The primary object of his visit was to take up permanent residence with his son there, but after three months' sojourn in Palestine the loneliness of his position forced him to return to Australia.

Discussing the progressive steps that have been taken by the Jewish race to restore Palestine to its former splendour, he said that at Tel-a-viv, the modern city founded by his race near Jaffa, the civic and domestic architecture compared favourably with any modern city in the world. The city had been laid out by Jewish architects, and all the work had been done by Jewish workmen. Owing to the shortage of wood there was little of it used in the construction of buildings, which were built of cement manufactured in the outskirts of the city. The up-to-date brilliantly-illuminated shops had their signs and advertisements written in English, Arabic and Hebraic. English was now universally taught throughout the country instead of French, and was a compulsory subject in the curriculum of the schools, and the splendid Jewish University at Jerusalem. Although many of the largest cities, including Tel-a-viv, had modern electric lighting plants, a project to harness the waters of the Jordan and light the whole of Palestine by means of an ambitious hydro-electric scheme would soon be completed. The water would be utilised for irrigating the desert lands and agricultural country. In marked contrast to modern Palestine, said Mr. Wolinski, were the older cities, such as Jerusalem. Care had been taken to leave old Biblical landmarks and places of historical interest intact in order to attract tourists. While he was there 1200 American Jews had made a special trip to Palestine in order to participate in the Passover celebrations.—"Age."

# TRACT FUND

Once more the Tract Fund Account for the Berean Biblical Institute for the year which closes with April is herewith presented.

We are pleased to note that the number of free tracts that have been distributed compares favourably with the previous year's work; yet there is surely scope for increased work in this direction. Some subscribers to the "People's Paper" have a regular supply each month for distribution. The Lord knoweth the hearts of those who are hungering for the Truth, so we find that just one here and one there receive the message, and rejoice in His wonderful provision.

Surely all who have an understanding of the Truth should more and more appreciate the privilege of service for their Lord.

We realise that the contributions toward the work represent self-denial, and our desire is to be faithful stewards in every phase of the expenditure, and we request the prayers of our readers for Divine guidance in our service.

## TRACT FUND ACCOUNT.

To balance carried forward ..	£66	6	9
„ Donations received	288	17	7
	£355	4	4
By Pilgrim Work, etc. ..	£75	12	0
Postage.. • .       •	8	19	4
„ Free Tracts and        deficiency			
“People's Paper” ..	71	16	11
, ' General Expense     ... •	38	1	6
41 Personal and House	114	5	0
Balance.. •	46	9	7
	£355	4	4

## From South Africa.

WHILE as far as city buildings and streets of shops, wharves and docks, etc., are concerned. Durban is much like other cities, yet in other respects conditions are very, very different from those in Australia. The strange sights one sees in native dress, varied in the extreme, from the horns and feathered head-gear of the ricksha boys to the neat linen uniform of the house boys, and the "any old thing" of the ordinary Zulu, it may be trousers, for instance, with more patch than original garments, give the city quite a different aspect to the "White" Australian cities.

A sad feature is the racial feeling that exists, for which the white people are to blame, principally the Dutch or Boers. On the part of the British people there is a general desire to do justly and kindly by the natives. There is a distinct line between black and white, and so-called Christian Churches are for "whites" only; never mind how true a Christian a black may be he must go to the 'black' church. How inconsistent is this, "Inasmuch as ye did it unto one of the least of these, My brethren." The supposed Church of Him who was the friend of publicans and sinners, closing its doors to members of His body. I heard a story of one who felt very keenly being refused admittance to a church, and for some days he seemed to complain very much. but all at once he became quite reconciled. When asked the reason, he said he had had a dream about it, and the Master had told him that he was not in that church, so he no longer wished to go. It was pleasing to note in the "British Weekly" for January 10th, that the Rev. C. F. Andrews had taken the matter up. He says:-

“ 'White Racialism' has infected even the 'Christian Church. That is the crowning calamity. When I was in South Africa in 1913-1914 Mahatma Gandhi was refused admission to a Christian church, even at the Christmas season of peace and good will, when he went in love and brotherhood in order to hear me preach. An Indian Christian would have received exactly the same treatment, and so would a Chinese Christian, or an African Christian. We have thus got a professing religion to-day which calls itself Christian, but does not acknowledge the ultimate Christian principle of racial equality. It cannot truly say, 'We are all "one humanity" in Christ Jesus.' It cannot repeat this because it does not believe it, and also does not practise it over large areas.

“When I came back from South Africa on a very short visit to England, early in 1914, my heart was full of pain at this racialism within the Christian 'Church which I had just witnessed in Natal. But the whole atmosphere of England was buzzing with the merely secondary issue of the Kikuyu Controversy, while this racial wrong, which was actually destroying Christ's religion at its very root, had been left in the lurch. It was not possible to get the slightest hearing for

this matter, which was so radical in its destructive power.

“The world war followed, and since then the same racial tragedy has every day grown worse and worse. For since the war, and in keeping with the brutality of the war spirit, we have suffered terribly in India at Amritsar. In Kenya we have seen a racial franchise and a racial conscription imposed; we have had forced labour urged upon us even by administrators. We have had also a Colour Bar Act in South Africa, which is an outrage to mankind. Is it to be wondered at, then, that the Simon Commission, on which only white men have been allowed to sit, is nicknamed in India a ‘White Race Commission.’

“Meanwhile, racial churches, growing up like noxious weeds, have spread this virulent epidemic far and wide. There are actually to-day “Christian” Churches where devoted apostles of Christ’s love, like the late Dr. Aggrey, would not even be admitted. He did not happen to belong to the dominant white race. He was not a ‘white man,’ therefore he could not attend the white man’s church.

“Is Christ divided?

“I have not paused to argue out the full case for racial equality, but have taken it as one of the final facts of the Christian religion just as it is also a final fact in other world religions of mankind. The infinite shame is this, that while, for instance, the faith of Islam and the Buddhist faith—to their honour, be it said—practise as well as preach race equality, yet over large areas of the world those who profess the ‘Christian faith do not practise but merely preach. What shame, to a sincere Christian, can be greater than that?”

The argument by those who so look down upon the negro is that if they show kindness the negro will presume and take advantage. Surely kindness and justice towards the oppressed is still possible along with true dignity and reserve. The coloured man, if educated and trained, is surely in God’s sight equal to the white. Indeed, the Zulu race, in their own state, have many noble qualities, and their moral code seems to be equal to the civilised nations, while we can find numbers of white men so debased and so ignorant and disgusting that they would lie unfit to be in the company of the better class of negroes. In view of the fact that the demand on the Tract Fund has this year been greater than the amount contributed, it may seem strange to suggest that there may be those among our readers who would like to contribute towards a work among the Zulus. However, the circumstances will interest all, and it will rest with any to do what their hearts prompt and ability will allow.

One very intelligent and noble Zulu brother has for eight years (if not more) been doing his best to teach his fellows the present truth. He has been persecuted on this account by professing Christians who are ignorant, evidently, both of God’s great plan and of the liberty in Christ, to proclaim the good tidings aside from, any ordination by human systems, He has held on nobly, addressing his fellows each Sunday. He brought one of his fellows here last evening. and it was delightful to see their big eyes roll, and the happy facial expressions as they turned to the Bible references. That was the way we could speak to them, for they turned to their Zulu Bible, and it was quite evident that they understood the steps of justification by faith and consecration and the heavenly hope. The friend had not seen the matter so clearly before, and he, exclaimed (in Zulu), “The white man has the Bible, and such helps to see these things. Oh, why do they not all press into the kingdom?” He seemed to see how great privileges the white man had over their race, and how little these privileges were appreciated.

The construction of the book, “Foregleams of the Golden Age,” is providentially such as to be useful to them. ‘I he questions after each study summarise the thoughts of the chapter by referring to Bible texts. These references can be turned up in the Zulu Bible, and so the substance of the book can be reached.

It now seems possible to get some translations of such pamphlets as “Where are the Dead?” “The Lord’s Return,” etc., and if funds are available these can be printed, and our Zulu brethren will have something to work with.

We simply present the facts in which we are sure all will be interested. and leave the matter. While we may long to assist those in other lands, we must not neglect work at our own doors, and if unable to do what we would long to do, we can anyway join in prayer for the Lord’s guidance in His work, and that His truth may go forth and accomplish His will. Soon we trust the Kingdom will come, and His will be done, on earth as in heaven. and what a work there is to bring the truth to every creature, and lift up those of our race who through so many generations have been without advantages, and, on the contrary, so much oppressed, not only by sin and ignorance, but also by cruel fellow men,

The Rev. J. P. Lund, of Greville, spoke on the theme “Young South Africa and Christ.” He said we were growing a generation that does not know what the churches are talking about. The majority of young people were wandering in the desert of unbelief. The need for to-day was a great quest to rediscover God. Religion to be of value must be of service, a breath of new life blowing through the churches.--”Natal Mercury.”

How universal is the condition, how poverty-stricken are the various churches of Christendom. Rich indeed in property, in the riches of this world, "wanting nothing," but "wretched and miserable and poor and blind and naked" (Rev. 3:17) respecting the true riches of Christ, faith, hope, love, knowledge of God, and of the Divine purpose, blind respecting the present truth regarding Christ's presence and the coming day of restitution and blessing, and naked, for the Robe of Salvation has been generally cast aside, the Cross of Christ is generally discarded in favour of higher critical ideas and the evolution theory.

The present deplorable ungodliness among young people is but the natural consequence of the departing from the faith and the undermining of faith in the Bible as being divinely inspired. Christendom has practically lost Christ, and has forsaken God, and turned to fables instead of the Word of Truth. Would to God that all could, like Mr. Lund, realise the need of once more "feeling after God if haply they might find Him." It is good to know that some day God will be rediscovered, for the day is coming when "all shall know the Lord, from the least to the greatest," and when He is rediscovered, it will be realised how greatly He has been misrepresented by the theories and dogmas and traditions of men. It has indeed been because the doctrines have so much misrepresented God's character and purpose that so many have turned away from religion altogether. One cannot blame the generation for "not knowing what the churches are talking about." for it seems the churches do not know themselves. Let the Christian leaders study their Bibles more and rediscover Christ. and understand God's purpose. and then there will be some power in their message, to attract thinking men and women. In getting among the homes of the people here one finds similar conditions to those in Australia as regards Christianity. There are still some mourning for the sad lack of spirituality, and hungering for some light from God's book, some spiritual food to support them in their Christian life. The majority are careless, give no thought to things that concern God and the Bible, and some are hardened and will have nothing to do with anything connected with religion at all. Roman Catholics are in this country held more tightly under the heavy hand of superstition and oppression of the priests. There is the usual confused mass of Christian Science, Theosophy,

Tongue speaking, Mormanism, Seventh Day Adventism, etc., etc., and beside the Mohamedans and various religions of heathendom. Durban needs Christ as much as anywhere else. South Africa is no doubt a beautiful country, rich in all that man needs from a creature viewpoint, but there is every indication that -conditions exist which will eventuate in due time in bringing its share of the distress in -the great time of trouble toward which the world is approaching. Evidences seem to indicate that South Africa would have been much more ready for Christ had never a white trodden its soil. The Zulus in their natural state were a nobler, better people than now, that they have been corrupted morally and physically by the white intruder, who has not only taken their land from them and driven them into the poorest of the country, swampy land, but also forces from every native man a. Yearly -tax. May Christ's Kingdom soon .come and break in pieces the oppressor, and put judgment to the line and righteousness to the plummet-

"He comes' to break oppression,  
To set the captive free,  
To take away transgression.  
And rule in equity."

## Question Box.

Question.—As the majority of mankind now goes down into death, as strangers, aliens from God, whose children will they be when raised from the dead, the children of Adam or the children of Christ?

Answer.—The first Adam by sin forfeited his life and the lives of all his posterity; he brought death upon all. That would have ended all had it not been that our Lord Jesus Christ paid the price of sin, to satisfy justice and release Adam and his family from the death sentence, so that we read “As all die in Adam, so all in Christ shall he made alive again.” So the apostle refers to Christ as the second Adam. He is then the life-giver to all mankind, and so he is termed in Isaiah 9:6, “The everlasting Father.” The Lord purchased the world for mankind for the purpose of giving them life again. There would have been no awakening from the tomb excepting for His sacrifice as the ransom for all, so that He is—the Life-giver of all who are awakened—the everlasting Father—He gives everlasting life to all the willing and obedient, while Adam only gave a dying existence of a few years. Psalm 45 speaks of Messiah and His Church, the King and Queen, in gold of Ophir, and says, “Instead of thy fathers (such as Abraham, Isaac, Jacob, Moses, etc.) shall be thy children, whom thou shalt make princes in all the earth.” And Isaiah exclaims, “who shall declare his generation.” So then the whole of mankind will come forth as children of Christ, and receive the full opportunity—of life and the blessings of the New Covenant. John 5:21-29. Not until the end of Christ’s reign will the whole world appear before the Great White Throne, when the trial of all, corresponding to the trial of our first parents in Eden, will take place. Then those who are righteous, obedient in heart and mind as well as in outward observances, will receive the judgment of Eternal Life, and those who are disobedient will go into second death.

Question.— Kindly explain what is signified by the word Lord, which occurs twice in Isaiah iii.:1, once in capital letters and once in small.

Answer.—It is not generally known to Bible readers for what reason the translators make a distinction in printing the word Lord in the Old Testament. We therefore explain that when it appears in small letters—thus, Lord—it is a translation of the word adon, or adonai, meaning respectively ruler, master, Lord, or even sir, as in our language. It is a title of honour and respect, and is applied to God, our Lord Jesus, to angels, kings, husbands, etc. When the word is printed in capital letters thus, LORD—it is always a translation of the Hebrew word Yehweh—the self-existing one—or of Vali a contraction for Jehovah, and always refers directly to our Great God’. \_Himself. To use the word Lord with LORD would be adding, as it were, to His majestic title, and calling Him the Lord Jehovah, as is evidently the case in the ‘Scripture you quote. There are other places where this occurs, and it will be found instructive to look them up and compare.

Question.—Are we to believe from Mark xvi.:16-18 that all who are not baptised will be damned? Also is it true all those who have been baptised can do those things mentioned ?

Answer.—In the Revised Version of the Bible there is a footnote to Mark xvi. as follows:—”The two oldest Greek-manuscripts and some other authorities omit from verse 9 to the end.” This seems to us to be the only reasonable explanation of the statements made in these verses. As to the word “damned,” it is found in the authorised Version fifteen times; but never in the Revised Version. The Greek word means condemned, and is so translated in the Revised Version. The whole race was condemned in father Adam. The whole race will be delivered from that condemnation in the “due time” referred to in I. Tim. ii.:6, by Jesus Christ, who gave Himself a ransom for all. The full deliverance from sin and death to the perfection. of human life\_ will then be attained by all who will prove willing and obedient under the righteous administration of our Lord in His Messianic kingdom.

Question.—Why did God give us a Bible so difficult to understand? Why wasn’t it written in such a way that it could be as easily understood as the daily paper? •

Answer.—The Bible is generally conceded to be one of-the most difficult books in all the earth to understand. The brightest minds of the world for centuries have differed as to its teachings. Whole libraries of books have been written by authors whose views have conflicted woefully with one another. The entire ‘Christian world to-day is divided up into more than 600 factions, whose ideas as to the teachings of the Bible are at variance with each other. Yes; the Bible is hard to understand, and few there are who do understand it. It is plainly evident that its great Author did not wish it to be understood by all, and the Bible itself testifies in harmony with this thought. The disciples came to the Master on one occasion and asked Him practically the same question that we are now considering. They said, “Why speakest Thou unto them (the people) in parables (dark sayings) ?” In other words, Why, Lord, do you not teach the people in plain and simple language, so that all can understand? “He answered and said unto them, Because it is given unto you ( My followers) to know the mysteries of the Kingdom of Heaven, but to them it is not given” (Matt. 13:10, 11 ). The “mysteries of the Kingdom,” the knowledge of the Divine plan of the Ages revealed in the Scriptures, is only for those who come into harmony with the Divine will of the Almighty God, the Sovereign Lord of all creation. The Bible is a sealed book to all others, no matter how intellectual they may be (see I. Cor.7-14).

# Correspondence

The following letter has been received from a brother in Queensland, and the thoughts suggested will no doubt be interesting to many and worthy of consideration:—

Dear Bro.,

Greetings in the precious name of our dear Saviour. It was some thoughts on the 17th chapter of Revelations that we were discussing, and I will try and state them as clearly as possible.

The beast with seven heads and ten horns seems always to refer to the Roman Empire. In the 12th chapter, a red dragon pictures the Roman Empire as a pagan system. In the 13th chapter the first beast is shown in a changed form as under Constantine. apostate Christianity became its religion; hence its mottled colour. In the 17th chapter, the woman is seen upon a Scarlet Beast. still having seven heads and ten horns; another change has taken place. Under the Emperor Charlemagne, the Roman Empire was restored, from the helpless condition to which it had been reduced by the Goths. It would have gone into total destruction had it not been for the support given it by the 'Papacy. The woman representing the apostate church of Rome is seen seated upon the beast. Charlemagne was the first king to be crowned by the Pope. He was then said to be Emperor of the Holy Roman Empire, restored in all its glory. This was in A.D.

800. You will notice in the 11th chapter, verse 7, that the beast would ascend from the abyss and make war upon the witnesses, and overcome them and kill them; and this is what took place after the Roman Empire was restored. It was this restored Empire, called in the 13th chapter "the Image of the Beast," that did all the dreadful persecuting of God's people at the bidding of the Papacy during the period called by historians "the Dark Ages," but by Papacy considered its Millennium, or thousand years' reign, i.e., from A.D. 800 to A.D. 1800, when the time limit divinely decreed and declared by Daniel was reached. for there the 1260 years ended (Daniel 12:7).

You will notice .that this explains the angel's meaning in verse 8 ( Rev. 17). The Beast that was (Roman Empire) and is not, went into the abyss condition, about A.D. 476, at the hands of the Goths, and yet is revived again by Papacy— the second beast of Rev. 13—and not as some have thought, Great Britain.

The five kings in verse 10 were five forms of government of the Roman Empire. These had already passed when John was given the Revelation. "And one is," Which was the Imperial form under which John was suffering. This was the sixth. The seventh lasted only about 200 years. The eighth form is the Papacy, stated in verse 11 as coming out of the seven (compare Daniel 7:7-8).

All historians know that the Roman Empire was divided into ten kingdoms—the ten horns of verse 12. These were to receive power with the beast for one hour, being 1000 years, from A.D. 800 to A.D. 1800, the Papal Millennium.

All European nations, though speaking different languages, became Roman Catholic countries. These made war with the Lamb when they persecuted the saints, like Saul of Tarsus, Acts 9:5. Now all this is past, but is not the Pope again to exercise authority over God's saints? Never to my understanding. All are rallying their last dying strength. "Let the weak say, I am strong." The armistice was only a lull in chaos. The next upheaval will bring complete destruction. Praying the Lord's blessing upon your work of faith, labour of love and patience in hope.—Yours in His service,

J.H.B,

# BRINGING HOME THE FLOCK.

Through pastures fair,  
And sea-girt paths all wild with rock and foam,  
O'er velvet sward, and desert stern and bare,  
The flock comes home.  
A weary way

Now smooth, then rugged with a thousand snares;  
Now dim with rain, then sweet with blossoms gay,  
And summer airs.  
Yet safe at last,

Within the fold they gather, and are still  
Sheltered from driving shower and stormy blast,  
They fear no ill.  
Through life's dark ways,

Through flowery paths where evil angels roam,  
Through restless nights, and long, heart-wresting days,  
Christ's flock comes home.  
Safe to the fold,

The blessed fold where fears are never known,  
Love-guarded, fenced about with walls of gold,  
He leads His own.  
O Shepherd King,

With loving hands, whose lightest touch is blest!  
Thine is the Kingdom, thine the power to bring  
Thy flock to rest!

Thankfulness is the mark of a generous spirit; it betokens a sensitive nature, one that lies open to the whisper of love; a soul melodious, in whom the touch of love finds a glad response of life. Guy Pearse.

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