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EARTH'S RIGHTFUL KING.

“Behold I bring you good tidings of great joy, which shall be to all people.” Luke 2:10.

FEW babes in all Judea, or in all the world, were born in a more humble place than Jesus. Joseph and Mary had gone to their native city, Bethlehem, for tax registration, under the imperial edict.

The little city was crowded with others on similar errand. And so it came, that Jesus was born in a cattle stall, where Joseph and Mary had been compelled to lodge for the night. We cannot wonder that it is difficult for many to understand why our Heavenly Father sent forth His Son for our redemption under such ignominious conditions. Only those who have the spirit of the Divine Plan, through the begetting of the Holy Spirit, can see the wherefore.

The message of the angels was surely an inspired one, fully in harmony with God's promise to Abraham—only an enlarged statement of the same—the same “all people” to be blessed—and it was still good tidings, and it still meant great joy; but now, two thousand years later, the message pointed out the very individual through whom the good tidings would have fulfilment—the Babe of Bethlehem.

At the time, Palestine was a province of the Roman Empire, and its King, Herod, was not a Jew of the House of Jacob, but a representative of the House of Esau. Herod sought to perpetuate his dynasty, and hence the announcement that a great King of the Jews had just been born, suggested the overthrow of the Herodian dynasty, and the establishment on Israel's throne of a king in the line of David and Solomon.

Herod's disquietude is easily understood, but the fact that the people of Jerusalem in general should be disturbed by the annunciation of a king of their own awakens thought (Matt 2:3). Evidently they were in a very self-satisfied condition; under the Romans they were experiencing great prosperity. Herod, the Edomite, had built them a temple of which they were unduly proud. The people were feeling so satisfied with their attainments, that they had ceased to specially long for, and pray for, the coming of the Messiah, the long promised King of the line of David. They were disturbed lest any change should be for the worse—lest it should mean internal strife, as between Herod and another, and lest it should mean strife with the Roman Empire, which at the time was treating the Jews quite generously.

A very similar condition of things may be expected in conjunction with the second advent of Christ. The powers that be to-day are styled Christ's Kingdom, “Christendom,” but they are really “kingdoms of this world.” Any announcement to-day that Messiah's Kingdom is nigh—that He will soon take unto Himself His great power and reign (Rev. 11:17), meets with resentment. If in surprise we ask why this indifference respecting the fulfilment of the prayer, “Thy Kingdom come,” the answer is, “Let well enough alone; do not agitate that subject; it may bring in strife and contention, because many are prospering so well under the reign of the “Prince of this world,” that they could not look upon a change as likely to bring any improvement in their condition—indeed some of them have reason to fear that Messiah's Kingdom would seriously disturb their entrenched privileges and monopolistic control of the wonderful blessings of our day.

PRIESTLY INDIFFERENCE ON THE SUBJECT

Although King Herod called the priests and teachers of his day to inquire particularly respecting the prophecies of Messiah's birth, and although they answered him correctly, nevertheless, the records show no joy, no enthusiasm, on the part of the religious teachers in respect to the prophetic fulfilment which they had professed to trust in, and to long for. They were indifferent; none of them followed to Bethlehem to find the new born King of the Jews. They had become “Higher Critics,” and no longer believed the prophecies; they had less faith in them than had Herod.

And do we not find an antitype in this day? Are not the chief priests and religious leaders generally so out of harmony with the Divine promises, and so faithless as respects the glorious Messianic Kingdom, of which the Bible tells, that they are ashamed to identify themselves in any degree with those who seek the Lord and wait for His Kingdom? Even those who make no claim to being Christians are waiting for Messiah and the Golden Age, and disposed to seek evidences—but amongst the most prominent ministers of “Christendom” there is apparent unbelief, Higher Criticism, Evolution and general opposition to Messiah, and His Kingdom. These are quite indifferent; they have plans and schemes of their own by which they are hoping to accomplish the work predicted for Messiah; they are anxious to raise money and to convert the world without disturbing the present order of things. How clearly they are mistaken! How terrible will be their disappointment, when their cherished plans will all fail in a time of trouble, which, while it will greatly disappoint them, will prove to be the forerunner of the reign of righteousness for the blessing of all the families of the earth—for the ushering in of “the times of restitution.”

WAS THERE A MISTAKE?

Nearly nineteen centuries have passed since these events. Israel, instead of ‘being exalted as Messiah’s Kingdom, has been wrecked. Was it by mistake that Jesus was -announced King of the Jews at His birth, or did God change His plan because the Jews refused Jesus and crucified Him?

.Neither suggestion is correct. Jesus is yet to be the King of the Jews, and the King of the world. The “mystery” is cleared when we understand that there are two classes of Jews, two classes of Israelites—a heavenly and also an earthly class. Thus there are the two “Seeds of Abraham,” .one of which is to be as the stars of heaven, and the other as the sands of the seashore. The heavenly, the spiritual, must be developed first, and be associated with Messiah in glory, honor and immortality, far above angels.

It has required all of this Gospel Age for the selecting of this Spiritual Seed. With its completion a New Age will be inaugurated. Then the earthly blessings promised will be fulfilled to the natural seed of Abraham. “They shall build houses and inhabit them; they shall plant vineyards and eat the fruit thereof;” “the knowledge of the glory of the Lord shall fill the whole earth,” to Him “every knee will bow and every tongue confess,” for all who refuse shall be destroyed in the Second Death. (Isa. 65:21; Hab. 2:14; Rom. 14:11.) Messiah is already recognised as Lord by all spiritual Israelites. During the next Age, He will be crowned Lord of all by natural Israel, not with a literal crown—but when His righteous judgments are discerned, and the Gospel Message is understood, they will all call upon the name of the Lord and serve Him with one consent; and all other nationalities will enjoy the privilege of becoming proselyte children of Abraham in the flesh. Messiah will reign in His Mediatorial Kingdom for the very purpose of bringing these blessings to natural Israel, and through her to all nations. .

The relationship of Messiah to spiritual Israel, the elect Church, is quite different from what it will be .toward the world. He is our Lord and prospective Bridegroom; we are His. betrothed and prospective Bride and joint-heirs of His glory, and are to be associated in His glorious Messianic ‘work. ‘If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (Gal. 3:29.)

It will require the entire thousand years of the reign. of Christ and His Bride to accomplish that promise—the blessing of all the families of the earth- .with full light and knowledge and opportunity for complete return to harmony with God, and for the recovery of all that was lost in Adam, and redeemed at Calvary. We by faith hail Him as King, even before the establishment of His Kingdom, and loyally and gladly submit ourselves to Him, pledging our lives in the service of His cause of righteousness and truth. We, when praying, “Thy Kingdom Come,” are expressing our sympathy with the righteousness which Messiah’s Kingdom shall establish, and our faith in His promise that we shall sit with Him in His Throne. And, when we pray that God’s will shall be done on earth as in heaven, we are expressing our confidence that the Messianic reign will be glorious and successful to the last degree—overthrowing all evil and adverse conditions, and establishing righteousness amongst men on the same permanent foundation that prevails in heaven. Then shall the angel’s message be fulfilled, for all will understand and appreciate the good tidings of great joy, which shall then be for all people. All will then know of the saving power of the Lord. All will see His glory which will cover the earth as the waters cover the deep; and all the willing and obedient shall go up the highway of holiness to perfection of human nature, henceforth to suffer no more pain or sorrow, or sighing. or dying, for those things will have passed away, and all things will have become new. (Isa. 35:8-10; Rev. 21:4.)

WHAT WOULD JESUS DO ?

When the morning paints the skies,
And the birds their songs renew,
Let me from my slumber rise,
Saying, "What would Jesus do ?"

Countless mercies from above,
Day by day my pathway strew;
Is it much to bless they love ?
Father, "What would Jesus do ?"

When I ply my daily task,
And the round of toil pursue,
Let me often brightly ask,
"What, my soul, would Jesus do ?"

Would the foe my heart beguile,
Whispering thoughts and words untrue ?
Let me to His subtlest wile
Answer, "What would Jesus do ?"

When the clouds of sorrow hide,
Mirth and music from my view,
Let me, clinging to Thy side,
Ponder, "What would Jesus do ?"

Only let Thy love, O God,
Fill my spirit through and through;
Treading where my Saviour trod, . .
Breathing, "What would Jesus do ?"

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FROM ABROAD.

THE last few weeks have seemed so filled up with visiting friends, that it has been difficult to have my mind at rest for quiet. The experience helps one to realise how easy it is to allow things that are seen and by which we are daily surrounded to so preoccupy the mind and heart that the important matters, concerning things not seen, things eternal, do not have the necessary attention. It is in this way that spiritual life dwindles, faith becomes shaky, and hope is bedimmed. It is thus that the Laodicean conditions of the church is brought about. It is this very thing that must be

fought and overcome by those who shall inherit the promise of Rev. 3:21: "To him that overcometh, will I grant to sit with me in my throne, even as I have overcome and am sat down with my Father in His Throne."

How definite a matter is the Christian life. Unless there is the positive decision to be a follower of Christ, i.e., "For me to live is Christ," a real devotion to God, to do His way, to gladly bend to His holy will, to willingly sacrifice self in His service, to die daily to earthly human things, and to be more and more alive to heavenly things, and to grow in knowledge and in grace, the attempt to walk in the steps of Christ will be a failure.

It must be one thing or the other, "Choose ye this day whom ye will serve." It must be an intelligent choice for Christ, or else the world will soon claim the allegiance. The challenge must be met and decided upon by every professing Christian. The Lord is not wanting any half and half; lukewarmness is nauseous to Him, and such will be rejected.

We are living in the Laodicean period of the church's history. Conditions in the Christian world clearly demonstrate this fact.

How few there are who are out and out for Christ. Most Christian people like to belong to some church or institution, but also like to enjoy the many good things about them, such as social gatherings, picnics, dinner parties, games, pictures, card parties, and many innocent, yet some of them less innocent amusements. Most of the things which so attract Christian people as to hinder them in the Christian way are probably not in themselves bad; if they were sinful things, those continuing in them would soon cease to be Christians at all. However, though the things which attract are not wicked things, they may be sufficient to surfeit the heart and mind—to divide the heart's affections and result in failure—the prize of the High calling of God in Christ Jesus will; never be won by half-hearted runners.

Never has there been more need for exhortation towards separateness from the world. Peter and Paul, as well as our Lord, have all foretold the present day conditions. It is because of the necessity on account of so much worldliness, indifference and skepticism, the Lord has fulfilled His promise, and having come and girded Himself, He has prepared the feast for His watching people, "Meat in due season," for their support and encouragement in an evil day, and for their separation from the systems of error and confusion.

What a joy was experienced in the receiving of this great spiritual feast. The experience was foretold by Daniel, who speaks of the blessedness of those who wait for the end of the 1335 days. (1874.)

The great enemy is to-day seeking to quench the truth, to take away our joy, our light, by bringing in destructive errors. Let us take the more earnest heed to the things which we have heard, lest at any time we should let them slip. "Hold fast that which thou hast that no man take thy crown."

In visiting various classes everywhere, one cannot but notice that there is a similar influence working. Evidently one great mind is engineering it, and we are reminded of Peter's words, "We are not ignorant of his devices."

How strange it seems that the adversary should find such ready tools among the elders, yet so it seems. All sorts of new theories and teachings are being propounded quite contrary to the "present truth," the things which we have received and know of whom have received them.

It is astonishing how confused many have become; even denying the presence of the Lord, and that we, are living in the "Harvest," which is the end of the age, etc." We may well marvel as did the Apostle respecting the Galatians, to whom he wrote, "Ye did run well, what did hinder," I marvel that ye are so soon turned away to another gospel, which is not another. As the Galatians turned again to the "beggarly elements" of Judaism, so it seems many are being misled by the "Concordant Version" publications, back to thoughts of the dimmer past, when the church was emerging from Papal darkness, • and to other unscriptural things, such as "Universal Reconciliation," etc.

We would exhort our readers to re-study the things which brought us the knowledge of God's great plan, and such light upon the conditions and happenings, both in the church and in the world of this our day. •

Let us, therefore, as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God will reveal even this unto you. Nevertheless, whereto ye have attained—let us walk by the same rule—let us mind the same thing. Let us continue to hold to those things which brought us peace and holy joy, and so helped us to progress in the Christian life.

Since last notes I have once' again travelled some thousands of miles around this 'beautiful world of ours. The last few days in England were spent with relatives and friends, with the exception of one meeting in Liverpool. The interested here had tried amalgamation along - the lines of toleration of divergent views. It was a case of good intent, of exercising love and toleration, but an instance of where love needs the direction of wisdom. Love exercising itself apart from heavenly wisdom very often leads to error and confusion. Love is the greatest of the three graces, "Now abideth Faith, Hope, Charity, and the greatest of these is Charity," but as the scripture declares, "Wisdom is the - principal. thing, therefore, get wisdom, and with all thy getting, get understanding." Those who held to the truths which we term "present truth," and who • believe that these truths compose the feast provided by our present Lord as promised in Luke 12:37, very soon found that those who had to a considerable extent discarded these things, and taken up other views, some of which seemed dangerously near denying the necessity for the Cross of Christ as the ransom for all, were persistent in pressing their views of universalism, etc. Also there was .not the necessary freedom to express the truths so long enjoyed, and to refer to the studies that had made the Bible so plain, and revealed the Divine plan of the ages (Ephes. 3:9, 10, Diaglott) ,seemed to be resented. Responsibility towards the truth, divinely provided for the accomplishing of the harvest work, made it necessary that there should be a separation. How can two walk together except they be agreed. "Is he friends acted wisely in taking this step. There was no evidence observable of any unkindness, for there is no possible occasion for a Christian to be unkind, it was simply realised that the step of amalgamation had been a mistake. When a wrong turning has been made, the wisest thing is to retrace the steps taken and make certain of the right road. The prophet says, "When they say a confederacy—Say not a confederacy." We are living in a day when big unions are the aims not only in business but in religion. Truth is often sacrificed in an endeavour to agree. Far better have numerous churches or classes, each appreciating and standing for truths and principles which they relieve in, than for the sake of unity to allow truths with which we have been entrusted to be smothered up and lost..

All do. not seem to realise the responsibility which rests upon those who have received the message of present truth. The question for each to decide is, whether or not the message is of the Lord and what is its purpose. If the truths concerning our Lord's second 'presence, the harvest work and the ending of the present age (Matt. 24:3) ,. are divinely given in order to accomplish the work of "gathering the elect," then surely it would be presumptuous for anyone to say that these things were non-essentials. - Saying good-bye to friends, the "Duchess of Bedford" drew away from the Liverpool Landing stage on Friday, 3 p.m., September 6th. By midnight a call was made at Belfast, and early morning found us anchored in the Firth of Clyde. After taking aboard the Scotch passengers and mails, we sailed at 3 p.m. Saturday. Soon the outlines of the Scottish coast faded from view, and then the last point of Ireland disappeared and we were launched forth towards a new shore. This seems something like the Christian who, turning from the good things of earth, launches forth on the voyage of life with eyes towards the heavenly goal, not knowing just what storms, fogs, rocks or dangers there may be on the way. However, we had confidence in our captain, and we were in a good boat, and so our hope of reaching the other shore was a good hope and strong. Similarly those who have been baptised into Christ, have entered the good ship, of which the Ark of Noah was a figure (1 Pet. 3:20, 22) . They know in whom they have believed, they have confidence in the great Captain, and are assured that "No storm can swallow the ship where lies the Master of ocean, and earth and skies."

How beautifully has Sophia Piggott expressed the thought of our launching forth into the Divine will in Christian hope.

"Take thine own way with me, dear Lord,
Thou canst not otherwise than bless ;
I launch me forth upon a sea
Of boundless love and tenderness.

"I could not choose a larger bliss
Than to be wholly thine; and mine
A will whose highest joy in this
To ceaselessly unclasp in thine.

"I will not fear Thee, O my God !
The days to come can only bring
Their perfect sequences of love,
Thy larger deeper comforting."

By the Wednesday evening we sighted land on the other shore, and entered the Straits of - Belle Isle. Thursday we traversed the Gulf of St.. Lawrence, skirting the shores of Labrador, and so into the noble river of St. Lawrence and landed at Quebec on the Friday, at 1 p.m.

The ANNUAL CONVENTION of the BEREAN BIBLE STUDENTS will take place at the NEW ADDRESS, FINK'S BUILDING (Room 7), No. 6a ELIZABETH STREET, Corner of Flinders Street, Melbourne.

The days arranged for are WEDNESDAY and Thursday, DECEMBER 25th and 26th (Christmas Day and Boxing Day), and the following SUNDAY, DECEMBER 29th. On Saturday, December 28th, there will be an open air gathering in the country, which should prove very enjoyable, and a hearty invitation is extended to all friends able to be with us at the above meetings.

The Sessions will be afternoon and evening, commencing at 3.15 p.m. and 6.30 p.m. daily, when interesting and helpful studies, addresses, etc., will be provided; and tea will be served each day at 5 p.m.

Accommodation, if necessary, can be arranged for, and fuller particulars obtained from the Secretary, BEREAN BIBLICAL INSTITUTE, National Bank Chambers, 226-228 Glenferrie Road, Hawthorn, E.2.

A CHRISTMAS PRAYER FOR YOU.

I will pray this prayer to-day for you
May the love of God abide with you
Wherever you go, 'wherever you' stay
May the peace of God bless you to-day,

And throughout the year that lies ahead
May beautiful flowers of joy be spread
Through your Christmas-tide and New Year too
May the love of God abide with you.

WHOLESOME COUNSEL

Prov. 16:22, 23.

“There is a way that seemeth right unto a man; but the end thereof are the ways of death.” Prov. 16:25.

IT is a solemn warning against self-deception—against pursuing a course of conduct which is radically wrong, ‘being opposed to the spirit and intent of the divine law, and yet which may be made to seem right by a line of false reasoning, suggested by the will of the flesh, and apparently founded upon the word of God, yet denying its fundamental principles of righteousness. The delusions of Satan also greatly help along such deceptions, and thus the blinded one is urged along in a course which seems to him to be right, but the end of which is death.

Christians should above all things guard themselves against the folly of this way. To do this, let us ever remember that, even though through Christ we have a reckoned standing of justification before God, the human heart which we still have is “deceitful above all things, and desperately wicked” (Jer. 17:9), and that it requires constant watching and purging to enable us to put in practice the Apostle Paul’s rule, “In simplicity and godly sincerity, have your conversation in the world.” (2 Cor. 1:12). To do this requires humility, sobriety, godliness. If the heart be puffed, up with pride, or ambitious for vain glory, or if it be selfish, or in any measure intoxicated with the spirit of the world, then beware, for there is great danger of getting into that way that seemeth right to a man, because blinded by his own perverse will or fleshly mind.

The best safeguard which a Christian can have against the snares of Satan, is that understanding which is here (vs. 22), described as “a well-spring of life unto him that hath it.” Such understanding is not merely that of the head, but of the heart specially; for, “With the heart man believeth unto righteousness,” and “out of the heart are the issues of life.” if the heart be wrong, the head will seek to justify it, and in so doing will pervert judgment and truth. Therefore, take heed, and “keep thy heart with all diligence.”

Not only will the “wise and understanding heart” keep the feet in the paths of righteousness, but also “the heart of the wise teacheth his mouth, and addeth learning to his lips” (verse 23), so that he shall speak forth “words of truth and soberness,” words of wisdom, of kindness and of love. How important that the fountain should be sweet, that thus the stream that issues from it may be healthful and refreshing to all within the range of its current ! Truly, “pleasant words (of wisdom, of counsel and of loving kindness), are as a honeycomb, sweet to the soul, and health to the bones (in that they refresh and comfort and stimulate courage; and thus fortify the soul and strengthen it to noble deeds).” Verse 24.

How different is the picture of the ungodly man! (verses 27-29). - •’ An ungodly man diggeth up evil (apparently finding a morbid satisfaction in searching for it), and in his lips there is a burning fire. A forward man soweth strife, and a whisper separateth chief friends. A violent man enticeth his neighbor, and leadeth him into the way that is not good. He shutteth his eyes to devise forward things: moving his lips, he bringeth evil to pass.” Thus, as Isaiah says, “The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” (Isa. 57:20, 21.)

But blessed is the man that hath learned the right ways of the Lord, and walketh therein with a perfect heart. Such a one, unlike the wicked, who go about digging up evil, delights himself in doing good, and in speaking forth the words of truth and soberness. He is slow to anger, and studies’ carefully how to rule his own spirit, which is surely a great work and worthy of the ambition and effort of every Christian. (verse-32.) ‘How blessed (verse 31) are the closing years of a long life, devoted to this most worthy end of ruling one’s own spirit in harmony, with the principles- and precepts of the Word of God, when, as MT. Whittier has beautifully expressed it:

“All the jarring notes of life
Seem blending in a psalm,
And all the angles of the strife
Are rounding into calm ;”

and when the hallowed influences of ripened Christian graces are manifest to every beholder, “the hoary head is a crown of glory if it be found in the way of righteousness.” But if not, it is but a monument of folly and its ripened evil fruitage is most undesirable.

The statement of verse 33, is to the effect that God’s overruling power takes cognizance of even those things which men may regard as mere chance, and that nothing can come to pass without His knowledge and permission, and that eventually all things will be overruled to the accomplishment of His purposes.

That which enables us to know and understand aright the things of God, must be a living principle of holiness within us. The sun of truth never shines into any unpurged souls... He that will find truth must seek it with a free judgment and a sanctified

mind.—John Smith (1616-1652).

He that well and rightly considereth his own works, will find little cause to judge hardly of another. Thomas a' Kempis.

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Question Box.

Does the Day of Wrath form Part of the Millennial Age?

THIS is a good question, for on account of a lack of a clear understanding of this point, much confusion still exists in the minds of many concerning the establishment of God's Kingdom on earth.

God could have made the matter so plain that there would have been no question, but there is evidently wise and good reasons for having the Bible so written, that these developments of the great Plan of God, just gradually become plain as the time approaches, or the progressive developments take place.

People in the past have seemed to have such a small view of these matters—they have expected that, when the Gospel Age ended, Christ would descend in a sort of vengeance to condemn the wicked, and to receive the righteous into heaven, and burn the earth to cinders, all in twenty-four hours. With such a view there is no place or time for Christ's thousand year reign of righteousness on the earth. The prayer of our Lord, "Thy Kingdom come, Thy will be done on earth as in heaven?" would have no answer, nor fulfilment.

DAY OF WRATH, AND DAY OF JUDGMENT NOT SYNONYMOUS..

If the day of judgment was a day of wrath, it would be no better than the present "Evil World." The day Of judgment is, however, termed a "World to come wherein dwelleth righteousness."

If it were not so, how could the Psalmist and prophets so greatly rejoice in the prospects of that happy day when the "righteous shall flourish as the palm." "When justice will be laid to the line, and righteousness to the plummet, when righteousness and truth shall spring out of the ground, and joy and peace. reign from sea to sea, and from the rivers unto the ends of the earth." (Psalm 72.)

Note how the Psalmist (96:9-13) rejoices in the prospects of the Lord coming to "Judge the Earth," no right minded man could rejoice in a day of wrath, nor in the thought of the Lord coming to consign the millions of earth to eternal misery.

No, the day of wrath has been the- long reign of sin and death—the permission of evil upon a sinful race, the six days of labour well illustrate the 6000 years of man's slavery to sin and death, six days of the sweat of face, each 1000 years, but the 7th 1000 year day is well pictured in the Jewish Sabbath. That will be the day when the curse is lifted, when God is reconciled, and the wrath which has been evident in the present softy condition of mankind (Romans 1.:18), will be past, the world of mankind will at once be in the hands of the great Mediator, who will reconcile the world to God, and lift them: up to holiness and perfection of human. nature.

Job (14:13-15) prayed, "Hide me in the grave until Thy wrath be passed,, then Thou shalt, call and.. I will answer thee." He looked, forward to the resurrection when the curse of sin and death would have passed Away.

Our Lord's words convey the same thought, when He said' '(John 3:36), "He that believeth on the Son, bath everlasting life, but he that believeth not, the wrath of God abideth on him." The Christian is now lifted out of the wrath, because the precious blood has been applied.

"He breaks the power of cancelled sin,
He sets the prisoner free;
His -blood can make the foulest clean,
His blood avails for me."

So we are translated out of the Kingdom of Darkness, into the Kingdom of God's dear Son.

"There is therefore now no condemnation to them that are in Christ Jesus."

All were born under sentence of death, but in due time Christ died for -the ungodly, that He might purchase the race from that sentence. He gave Himself a ransom for all. That as all in Adam die, so all in Christ shall 'be made alive again.

While the church—believers in Christ during this Gospel Age—are thus justified, because Christ has presented His sacrificed human life and "appeared in the presence of God for us," the "whole world still lieth in the wicked one."

The world still waits until the church is complete, and then the benefit of the ransom sacrifice of Christ will be applied to lift the -sentence for them, so that the day of wrath will be ended, and the day of peace and blessing will have begun.

THE .WRATH TO COME.

John the Baptist warned the people to flee from the wrath to come, and (1 Thes. 1:10) states that Jesus delivered the believing Jews from that • wrath which came upon the Jewish nation to the uttermost. Josephus verifies this, saying that Christians acting upon the warning of Jesus, that when they should see Jerusalem encompassed about with armies, then flee to the mountains, took advantage of the withdrawal of Titus's army about a year or two before the final siege, and so escaped.

"There was a wrath which came upon mankind in Noah's day, when Noah and his family were saved.

There was also the wrath which came upon Sodom, from which Lot and his daughters were delivered.

There is also the "Great Day of God Almighty." The day of wrath with which this present evil world will end. And probably it is this special day of punishment which the questioner has in mind, as to whether it will occur prior to the Kingdom of Christ being set up, or whether it will form part of the Millennial Age.

The Scripture reads concerning Christ, "Sit thou on My right hand, until I make thine enemies thy footstool."

"He bath put all things under His feet (1 Cor. 15:27). "Then shall He speak unto them in His wrath and vex them in His sore displeasure, yet have I set my -King upon My holy hill 'of Zion." (Psalm 2.)

1/1/e have a picture in Genesis which illustrates the matter. The heathen kings came up against Sodom and took Lot prisoner, 'and much booty. There had been a big fight. Then Abraham went after them and smote them, and recovered Lot and all the goods. Then when all the fighting was over, the majestic figure of Melchisedec, the priest of the Most High God, and King. of Salem (King of Righteousness and Prince of Peace), met him and blessed him.

So it is that the Great Day of the Wrath of God upon the nations will have punished the inhabitants of the earth, humbled the proud and haughty, and brought men to a condition of mind to desire the only remedy for human' woes, the Kingdom of Messiah, the King of Righteousness, Prince of Peace, who will then speak and command the raging billions of human passion, "peace be still," and will be ready to bless all who, like faithful Abraham, loved righteousness and justice, and are willing and obedient.

If we keep in mind that Christ's purpose in coming to reign for 1000 years is to bless and heal, end lift up, and that it is for this purpose that the church is being selected (Gal. 3:16, 29), and that 1000 year day is the seventh or man's rest day after the six 1000 year days of labour and evil, and groaning and trouble, and remembering how the typical Sabbath began with absolute cessation of work, it would seem clear that the day of wrath is over when the Millennial reign begins. Weeping may endure for the night (6000 years), but joy cometh in the morning (of the 7th 1000 year day). The day of rest and gladness.

The occasion of that gladness, is that the day of wrath is past, and that God is reconciled to the world through the death of His, Son, and Christ is to reconcile the world unto God, by a course of judging, disciplining, teaching and helping all to lay aside all their weaknesses, sins and failings, and to grow strong mentally, morally, physically. No, the Day of wrath has no part in the Millennial reign of Christ. When Christ's reign begins, the day of wrath will be over. There will, however, undoubtedly be the effects of the day of wrath still in evidence, but the whole world, though still weak through the fall, will be lifted out of the hands of justice, "bought with a price."

They. will be in the hands of Jesus, "The Mediator between God and man, who gave Himself a ransom for all."

The prophet says of that Glorious Day, The morning cometh, and a night also."

This "Night" also evidently refers to the great time of trouble with which this age closes. (Daniel 12:2.)

The burning up of bundles of tares !belongs to the end of the Age, not the beginning of the new Age.

"Michael shall stand up," and other Scriptures, such as Psalm 149, and the Revelation, seem to indicate a preparation work by the Lord at His second presence, prior to the beginning of His reign, and this agrees with conditions about us, and with the thought that we have not yet reached the end of the 6000 years of earth's night of sin.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart. (Proverbs 3:3.)

Forgiveness of Injuries.

FORGIVENESS often seems to be more divine and is such an unmistakable proof of love. It than any other virtue, because it costs so much cuts directly athwart that self-interest, which is the gravest temptation, the deadliest danger, of our lives. He who can and does forgive in anything like God's own spirit and manner, has taken a long step toward ideal righteousness.

"We are to forgive those who have injured us, both for our own sakes, and for - theirs, For our own, because we need to learn to repress that indignant self-justification, which is far too eager to exalt our own rights and belittle those of others; because we cannot consistently ask of them the forgiveness which we too often need, unless we are willing to grant it in turn; and because we never can be sure that in their circumstances we might not have given offense, equal to, perhaps even greater, than theirs.

"For their sakes, also, because they may have battled long and nobly with the temptation to wrong us before yielding.. and deserve credit for it; because they need to be encouraged to begin again and do better; because they are our brothers and sisters before God; and because, if we continue implacable, they will have good reason to doubt whether our spirit is truly that of our Heavenly Father, and such a doubt' is an injury to them, which we can prevent.

"Moreover, forgiveness ought to be hearty and convincing, not merely that of the tongue, but evidently the glad renewal of .. confidence. And,. if we are to imitate the divine example set us, it ought to be renewed in all its sincerity as often as needed, provided it be sought with equal honesty. Seventy times seven! That means indefinitely—if the offender be in earnest.

"This suggests a limitation, which is right and inevitable. He who seeks and, receives forgiveness must prove his sincerity by the effort to avoid renewed offense. A merely formal request for forgiveness does not necessarily involve genuine penitence, and nobody has the right to impose upon one whom he has injured by pretending to be sorry, when he is not sorry. Such a hypocritical wrongdoer must, for his own sake, and for the general good, be refused forgiveness until he seeks it in the proper spirit. • Travesties of penitence need rebuke, not pardon. Christian dignity, and the very dignity of God Himself, must not be thus mocked. But with. this exception, it is both a sweet privilege and a solemn duty to forgive indefinitely, even as we hope to be forgiven."

" Splinter and thorn and brier yet may be sore and keen,
Rocks may be rougher and higher, hollows more chill between.
There may be torrents to cross, bridgeless and fierce with foam;
Rest, in the wild wood were loss There will be rest at home.
Battling with dark distress, faltering but yielding never,
Still shall my faint feet press onward and homeward ever,"

The Love that is Perfect.

(Selected).

WHEN we can say that we are not jealous or pained, or made uneasy at the success, superior excellence, or reputation of another; that we rejoice to hear another praised, even though it be along a line that rivals us—our love is perfected, in this particular; for “Love envies not.”

When we can say that we have no desire for display Or vainglory—no desire that others shall think we have superior talents, abilities; when we always feel an unwillingness to put ourselves forward, as well as a lack of confidence in ourselves—then, in these particulars our love is perfect; for “Love vaunteth (boasteth) not itself.”

When we can say that it does not make us feel that “we are somebody,” when we are praised; when we have a modest opinion of our abilities, successes, or achievements—we are in these particulars made perfect in love; for “Love is not puffed up.”

When- we have the inward desire and intent to be kind, polite, and courteous to all; when we would not willingly hurt another’s feelings—we are in this particular perfected in love; for “Love doth not behave itself unseemly.”

When in deciding matters as to what we shall do or say, we are influenced, not so much by how it may affect our own selfish interests, but rather by how it will please the Master, how it will help others—in this particular we can say that the love of God is perfected in us; for “Love seeketh not her own.”

When things do not go to please us; when through others we have been put to trouble, and we are not provoked to anger or impatience—in this particular our love is made perfect; for “Love is not provoked.”

When another injures us in any way, and we can forget it, in the sense of not holding any malignant recollections, but can drop the matter, forget the fault, and act in as far as it will be best for the cause of the Master, as though it had not been—then is our love in this particular perfected; for “Love thinketh no (taketh no account of) evil.”

When we have no feeling of satisfaction or rejoicing on the occasion of another who may have injured us suffering a like injury; when we have no inclination to say, “He is getting as good as he sent; now he knows how I felt when he injured me”—our love is made perfect in this; for “Love rejoiceth not in iniquity.”

When one trial after another comes, and we do not complain, or murmur, but bear it patiently—we then can say, our love is made perfect; for “Love endureth all things.”

When we can bear being ill-treated, misrepresented over and, over again, and can sing and bear it—our love is made perfect; for “Love suffereth long and is kind.”

When we can always put the best construction upon another’s conduct, and say we cannot see the heart, we do not know the motive—then we can say our love is made perfect; for “Love believeth all things.”

When we can say, after we are compelled to believe that another has gone wrong, “it is so, but I hope it will be better with him later”—then our love is perfect in this particular; for “Love hopeth all things.”

A GOOD POINT.

Giving an address, an electrical engineer dwelt at some length on the difference between a cell and a dynamo, explaining that the cellular battery generated electricity, whilst the dynamo only produced it when it was first driven by some other force. He went on to point out that there was a similar difference in people. Some generated their own enthusiasm, and others only emitted it under a sufficiently strong external stimulus.

What we want in Church work is not so much people who get very excited and warmed up by the contagious enthusiasm of a great gathering and fevered oratory, but people who can generate enthusiasm from inner resources of their own. We hear a great deal about people who are dynamic forces, but a number of small cells is much better for church purposes. The people who represent them are those whose efforts tell most.—Cutting.

IN EVERYTHING GIVE THANKS.

Dear Lord, with sorrow, I confession make
That while with joy I suffer for Thy sake,
Yet in the cares with which my days abound,
Where I should smile, I fear I often frown.

In days gone by I've murmured o'er and o'er,
And unkind words have left me feeling sore;
Those whom I come in contact with each day,
Disturb me oft by things they do and say.

And thoughtless actions have left such a sting
I could not find it in my heart to sing. Lord,
I'll be honest with myself and Thee,
I have not been as sweet as I should be,
And I have said, "Too hard the wind cloth blow,
Too hot the day, too much rain or snow,"
And tho' at times I've checked the hasty word,
Still, in my heart rebellious murmurs stirred.

And I have thought that I could grow in grace
Much better, were I in another's place.
Lord, to this whole long list I guilty plead;
And I am grieved o'er it, I am indeed;
And I am come to make a vow to Thee,
That in the coming year, whate'er shall be
My portion, trials, cares, vexations, pain,
Dear Lord, I will not murmur nor complain.

And I will say when I arise each morn,
This day my Lord wants me to overcome,
"In everything give thanks," this is His Word;
And I will school my heart to sweet accord.

I'll thank Him for the sun, and for the rain;
I'll thank Him for the sorrow and the pain;
And in the things which try my patience so
I'll thank Him that I have a chance to show.

How sweet and kind and loving I can be,
How much His Holy Spirit dwells in me.
Dear Lord, I'll trust Thee tho' I do not know
Why I should walk the path I'm called to go.
I'll give Thee thanks whatever be the way
Which Thou shalt lead me in from day to day;
Relying on Thy grace to see me through,
Lord, this is what I've promised Thee to do.

Rebecca Fair Doney.