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## The Second Advent and Parousia of Christ.

(Convention Address).

THE Second Advent of our Lord occupies 1 place of primary importance in the teachings of the Scriptures, especially in the New Testament. How eagerly and expectantly the Apostles and others of the early Church looked forward to that important event. The glorious appearing of our Saviour and Lord was truly a blessed hope, earnestly to be desired, and patiently to be waited for.

Describing the attitude of the early Church toward the return of our Lord, another has said: "They believed with 111 their hearts in Jesus Christ; in His wondrous life of miracle and grace, and in His sacrificial death on Calvary's sad tree. They believed that He had triumphed o'er the grave, and had come forth to resurrection life. They remembered the words of the Lord Jesus, how He said unto them, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may lie also." They had heard "two men in white apparel" say, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." With simple faith they all accepted these great promises. The authority appeared to them sufficient, the meaning transparent. The Lord had gone; the Lord would come. He had disappeared from view, but only for "a little while," until "the times of restitution." When these times come He would come again, and each one seemed to say, "Whom I shall see for myself, and mine eyes shall behold, and not another." This was to them the one important Divine event to which the whole creation moves. It was the lodestar of their life, the goal and climax of their being, and round it their communion with each other, like their testimony to the world, continually revolved.

While the Second Advent of Christ may be said to be the chief theme of the New Testament, we find that the Old Testament, too, abounds in references to this most important event. Enoch, the seventh from Adam, prophesied of the coming of our Lord to execute His judgments. The Kingly-priesthood of Melchisedec pointed forward to the time when Christ would take up His power and establish His Kingdom at His Second Advent. Aaron also, the high priest of the Levitical order, when clothed in his garments of glory and 'beauty typified the 'glorified Christ, whose work of blessing and restoration awaits the Second Coming of our Lord. Moses also prophesied that God would raise up unto the people a prophet like unto himself. Referring to this prophecy, the Apostle Peter says (Acts 3:22), "Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people."

Throughout the Prophets and the Psalms we find numerous references descriptive of the work to be accomplished by our Lord at His Second Coming. In Acts 3:21 the Apostle Peter tells us that “by the mouth of all His holy prophets since the world began,” God has spoken of the “times of restitution of all things,” and we are assured that these blessed times are not due until Christ comes the second time.

When thinking of this matter of the Second Advent of Our Lord, it is well to hold in mind the fact that God’s plan is one harmonious whole, which is being wrought out through Christ, and that the Second Advent stands related to the work of the First as effect to cause. That is, that the great work of Restitution at the second advent follows the work of Redemption accomplished at the first advent as a logical sequence, according to the Divine Plan.

The Lord’s return is, therefore, the dawn of hope for the world, the time for the bestowment of the favours secured by the redemption—the Gospel Age being an intervening space, during which the Bride of Christ is being selected, to be associated with her Lord in the great work of restitution which He comes to accomplish.

When rightly understood, the Object of our Lord’s Second Advent is truly a glorious one. He comes to bring in the long-promised times of restitution, when the whole world shall be filled with the knowledge of the glory of God. The Scriptures tell us that when Christ comes the second time Satan will be bound and all evil will be restrained.

“The ransomed of the Lord (i.e., all mankind) shall return (from the sleep of death) and come to Zion with songs and everlasting joy upon their heads.” At that time God will pour out His spirit upon all flesh, and shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. The Scriptures clearly teach that when Christ comes the second time He comes to reign, and that He must reign until He has put down all enemies—all opponents, all things in the way of the great restitution which He comes to accomplish—the last to be overthrown being death—1 Cor. 15:25-26—and that He will reign for a thousand years.

What a great change will be brought about when Christ begins to reign ; everyone shall know about it, and see that it is indeed the Lord’s Kingdom which has come at last. Instead of the wicked prospering as they do to-day, then shall the righteous flourish. Instead of war, strife, commotion, unrest and strikes, there shall be “abundance of peace.” “He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people and save the children of the needy, and break in pieces the oppressor.”—Psa. 72.

We see, then, that the Second Coming of our Lord is indeed a greater matter altogether than that of the First Advent. It is not confined to the one nation of Israel; He is not even to occupy a literal throne like the kings of earth, but Christ shall be King over all the earth, “King of kings and Lord of lords,” and much more powerful than if He were once more changed to the limitations of the human body.

Seeing clearly the object of our Lord’s Return, that it is to take up His great power and reign, it becomes a matter of intense interest to His people to know how or in what manner He is to be expected. Some Christian people think that when Christ comes the second time He will come again as a man. It would seem that this conclusion is based upon a too literal interpretation of some Scriptures. In 1 Thess. 4:16 we read, “The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.” The voice and the trumpet mentioned here correspond with the same figures used in Rev. 11:15-19. “The seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged.” This expression agrees also with the statement of the prophet Daniel, “And at that

time shall Michael stand up, the great Prince 'And there shall be a time of trouble such as never was since there was a nation. . . and many of them that sleep in the dust of the earth shall awake.'— Dan. 12:1-2. It seems clear that Daniel and John both refer to the same time of which the Apostle Paul speaks in 1 Thess. 4:16. It is the time of our Lord's appearing, and the establishment of His kingdom in the midst of a great time of trouble. The "shout," the "voice of the Archangel," and "the trump of God" are all symbols. We would not expect that the Second Coming of our Lord would be announced by a literal, audible sound on the air. It seems clear that Paul is here referring to what the Revelator terms "the seventh trumpet," the "last trump," in a series of symbolic trumpets. We note also the Apostle Paul's reference to the same trump in 1 Cor. 15:51-52. "Behold I show you a mystery, we shall not all sleep, but we shall all be changed.

In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The proof that these references are to the same trumpet is found in the record of the events connected with each. Paul mentions the resurrection, and the establishment of the Lord's Kingdom, as connected with "the trump of God," and the Revelator mentions the same with even greater minuteness. The sounding of the "seventh" or "last trump" is an indication of the presence of our Lord; the events due to take place at the sounding of the "last" or "seventh trump" are visible to the eve of faith. There can be no doubt that we are living in the day of His preparation—the period which precedes the actual reign of Christ and His Church. On every hand there is evidence of the fulfilment of Daniel's prophecy (Ch. 12) in which he states that when Michael shall stand up there shall be a time of trouble such as never was since there was a nation. The name Michael signifies "who as God," or one representing God—a fit name for Him who is the express image of the Father's person. The Scriptures show that it is the setting up of Christ's Kingdom in the earth that causes the dissolution of the kingdoms of this world, of which Satan is the ruler.

Another text which is sometimes taken to show that Christ will come in human form, is found in Acts 1:11. It reads :—"This same Jesus which is taken up from you into heaven shall so come, in like manner, as ye have seen Him go into heaven." Some think the meaning of this passage is : As you see the Lord ascend into heaven, so, in like manner, you shall see Him come again. A little careful consideration of this text, however, reveals that it does not say that those who saw Him go will see him come, nor that any one else will see him come. What is stated in this Scripture is that the manner of His coming will be like the Manner of His going. And what was the manner of His going? Was it with great spectacular demonstration? Was it with trumpet sound and voices and a great shout rending the air? If so, we should expect that His coming again would be in like manner. On the other hand, was it not quietly and secretly quite unknown to the world, and known only to the little band of His footstep followers? His statement (Jno. 14:19), "Yet a little while and the world seeth Me no more," has never yet been disproved ; for none but the brethren saw even His manifestations after His resurrection, and no others witnessed His ascension. And in like manner as He went away (quietly, secretly, so far as the world was concerned, and unknown except to His followers), so in this manner He comes again. And as when He went away He lifted up His hands and blessed them, so, when He comes again it is that their joy may be full, as He said, "I will come again, and receive you unto Myself," "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—Jno. 14:3 ; 16:22.

Describing His Second Advent, our Lord said : "Behold I come as a thief" ; and when He was questioned of the Pharisees when the kingdom of God should come, He answered them and said, "The Kingdom of God cometh 'not with observation'" (marginal reading—not with outward show—Luke 17:20). The Scriptures show that the Lord will be present, unseen, doing a work of which the world for a time will be entirely unaware. His arrival must, therefore, be in a quiet manner, unobserved, and unknown to the world, just "as a thief" would come, without noise or other demonstration to attract attention.

The Scriptures assure us that the Lord would not leave His people in ignorance concerning the fact of His

presence. His instruction to His disciples when about to leave them was "Watch, therefore, for ye know not what hour your Lord cloth come." Again He said, "Let your loins be girded about, and your lights 'burning, and ye yourselves like unto men that wait for their lord. . . . that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching; verily I say unto you, that He shall gird Himself and make them to sit down to meat, and will come forth and serve them."

Surely the Lord's consecrated people in these last days have realised the fulfilment of this promise. The light, the knowledge and understanding which God's people now have concerning the Plan of the Ages, together with its times and seasons, surpasses anything which the Church has had since the times of the Apostles. According to His promise, the Lord has indeed come forth to serve His people, and what a blessing has come to us as we have feasted our minds upon the rich treasures of His grace as now revealed to us through His Word. The world of mankind around us cannot appreciate the light of truth which now shines out from the pages of God's Word. The natural man perceiveth not the things of the spirit ; they are foolishness unto him, therefore we need not wonder that the worldly minded are unable to see the signs which indicate the presence of our Lord.

(To be continued).

When wrongs are thrust upon you, and things look dark and drear,  
You ponder o'er the future with strange foreboding fear ;  
Just pierce the clouds of heaven, true faith will surely bring  
Rays of welcome sunshine from the presence of the King.  
James 1:2-4; Matt. 7:7-11.

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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.

## CONVENTION NEWS FROM SOUTH AUSTRALIA

It is a pleasure once again to report a helpful season of fellowship enjoyed by those who attended the Easter Convention at Adelaide. The Memorial of our Lord's death held on the Thursday evening, reminded us again of our dear Redeemer's sacrifice as being the only basis of hope for everlasting life, both for the Church and the world of mankind. In partaking of the bread and wine, we were reminded again of our consecration vow to be dead with Christ, and our pledge to be broken together as members of His Body. The typical Passover of the Jews being followed by the seven days' feast of unleavened bread, represents how our whole life is to be devoted to the Lord's service—the service of holiness. Christ our Passover (Lamb) being slain for us, the Apostle directs that we keep the feast, not with old leaven, but with the unleavened bread of sincerity and truth. We kept the Memorial with grateful hearts, appreciating something of the great favour God has bestowed upon us in calling us to the fellowship of His Son, Jesus Christ.

The Convention meetings commenced on the Good Friday, and on that day the attendance numbered about 33.

At Gawler, on the Easter Monday, the last day of the Convention, the attendance would be about 36. "The Second Presence of Christ" was the general theme of the Convention, and some of the addresses and studies were chosen in harmony therewith. The Bible studies were taken from 1 Peter 4th chapter, and 1 Thess. 5th chapter, and many interesting and helpful thoughts were expressed in the course of these studies, which occupied the afternoon of each of the four Convention days.

Some good thoughts were expressed by three brethren in a symposium, the topics being. "Grace," "Faith," "Works." We were also reminded of our precious privileges in Christ by a brother who spoke to us on "Christian Fellowship."

It was pointed out that our fellowship depends upon our obedience to God's Word, and how we must keep our hearts free from bitterness -by allowing the spirit of Christ to dwell in us. In order to continue fellowship we must maintain the spirit of consecration ; also keep a good, steady faith, and make progress in the way ; we must walk in the light-1 Jno. 1:7. In his address on "Christian Experience," our brother showed how God is preparing His New Creation by allowing His consecrated people to pass through certain experiences of trial and suffering designed to develop and perfect us in character-likeness to Christ. We must not faint under the trying process; we must not grow weary, for in due season we shall reap if we faint not. The example of our Lord will help us if we consider Him, and the way He met the trials of the way. The attainment of perfect love is the goal before us—the mark for the prize, and it is only by the Lord's grace that we can hope to reach it and stand fast thereat.

Further addresses were: "The Second Advent and Parousia of Christ," and "Watch and Pray" (Luke 2 1:3 4-3 6).

Our attention is called to the necessity of watchfulness in connection with Our Lord's Return. It was the failure to watch that led to the falling away from the true faith. Only those who watch will know of the Lord's presence. It was also pointed out that watchfulness is necessary to keep us in the right attitude toward our consecration, and to protect us from the influences of the world and the flesh and the devil. "Those who watch carefully have the comforting assurances of all God's precious promises.

In the closing address our brother spoke on 2 Tim. 3:14, and showed the necessity for continuing in the things we have learned and been assured of. We should be steadfast—not shaken from things that we have proved to be right. Thoroughness is essential in the matter of the cleansing of our hearts. We must be careful in respect of the small things in our daily lives. We must not compromise the truth or cover up

wrong for the sake of unity. We must have our senses exercised to discern between good and evil. Unity at the expense of Truth is not desirable; and we must be prepared to fearlessly declare the whole counsel of God, regardless of the consequences- 1 Tim. 3:1-5. We must let our light shine- 1 Tim. 6:20; Heb. 2:1-3; 2 Pet. 3:1-7-18.

The Adelaide and Gawler classes are indebted to those brethren and sisters who visited us from other States: and we feel that the success of our Convention, humanly speaking, was largely due to the line spirit of co-operation existing amongst the friends. Conscious of our many imperfections we do not look for perfection in the flesh; but we can thank God for the provision He has made for us in Christ, to cover our unwilling blemishes and make us acceptable in the Beloved. "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." —I John 1:9.

## MEMORIAL SERVICE.

The Melbourne brethren gathered in solemn, yet joyous, heartfelt love and appreciation on the occasion of the anniversary of our Lord's death as the "Passover Lamb," slain for us.

All present (21 in all), we feel sure, realised the deep significance of the emblems, symbolising as they do our Lord's "broken body" and "shed blood."

It was indeed encouraging to witness such earnestness of spirit, as in quietness and confidence all reverently and deeply appreciated this special occasion, and gladly partook of the blessed tokens which not only symbolically signified our standing of justification through the merit of our Redeemer's sinless sacrifice, but, additionally, our participation in His sufferings.

We were reminded, as prospective members of the Church of the "First-horns," that we have our standing only on account of our Saviour's loving sacrifice, and that during this acceptable time of God's favour we must realise that all have participated of the "blood of sprinkling," and that there is now no condemnation to those who have had their hearts sprinkled from a consciousness; of evil, and who are earnestly striving to maintain their standing in consequence, during this "dark night of weeping."

While viewing particularly the "passing over" or "sparing alive" of the "first-horn" class this Gospel Age, on account of their entering into a covenant by sacrifice, and having the merit of Christ's sacrificial death imputed to them, we rejoiced as we were reminded also that while a special invitation is granted to these, the merit of our Lord's "broken body" and "shed blood" will, in God's due time, be applied on behalf of all the world of mankind after the full number of the "anti-typical first-horns" have finished their course, and entered into their reward at the close of this acceptable period, designated the "Gospel Age." Then the Bride of Christ will have made herself ready, and be privileged to partake of the promised cup of joy and 'blessing in the Kingdom, in association with her dear Lord and Bridegroom.

"Weeping may endure for a night,  
But joy cometh in the morning."

And so we pray that God's righteous Kingdom 'may soon be established, in order that the world's blessings may become operative, and the Millennial Age usher in the reign of Christ with its attendant uplift, the close of which shall see' the gracious 'benefits of Jehovah's atoning work through Christ, and when our Lord shall see of the travail of His soul and be satisfied.

## The Sacrificial Loaf and Cup.

A broken loaf—a cup of crimson wine,  
On snowy table laid,  
Ah! emblems these of wondrous sacrifice—  
The costly price He paid!

That precious body, broken once for me,  
That precious blood once split  
For me, that I through Him, might be made free,  
Aye, free—from death and guilt!

And has this broken loaf, this crimson wine,  
A further meaning still?  
Ah, yes! thro' grace I am a part of Him,  
His sufferings to fulfil.

My body to be broken with my Lord,  
My blood with His be shed,  
And as I die with Him, with Him I live,  
My ever- glorious Head!

O wondrous mystery! O glorious thought!  
Thro' death with Him I rise!  
Suffering with Him, I with Him too shall reign,  
Triumphant in the skies!

Yet on this night—before this snowy board,  
Spread with this bread and wine,  
Canst thou say truly, O my soul, my soul,  
“These promises are mine”?

Is all thy will completely blent with His,  
Whate'er may be that will?  
Art willing to be crushed, that thy life's wine  
May thus flow out to fill

And bless and nourish other lives than thine,  
That they may bud and flower ?  
Art glad and thankful that thy broken life  
Shall have vicarious power ?

And canst thou to His precious will say “Yes,”  
E'en tho' with tear-dimmed eyes  
And quivering lips of pain and throbbing heart?  
And when His love denies

What thy poor heart had thought its very own,  
And brings to thee instead  
Experiences thou canst not understand—  
A pathway hard to tread

Wilt thou still say, “Amen,” and trust Him still,  
And wait in patient love,  
Till He shall say, “It is enough, My child,  
Come to Thy Home above”?

And when His truth is ridiculed and scorned,  
And His dear “Servant,” like his blessed Lord,  
Is spat upon, and crowned with thorns, dost thou  
Rejoice yet more to own His Word ?

“Yes, yes,” my glad heart answers.  
“I rejoice This privilege sweet to own!  
And I will kiss my cross, and wait Thy time,  
Dear Lord, to share Thy Throne.”

Then, oh! my soul, these emblems are for thee—  
This broken loaf, this wine  
And thou may’st claim His precious promises,  
For they are truly thine.

The hour is late—the end is drawing nigh—  
And as we gather here,  
Brethren beloved, to share this holy feast,  
We know the time is near

When all His loved ones shall be gathered  
Home, Our tears all wiped away,  
And all the shadows that oppress us here  
Shall yield to perfect day,

Then with rejoicing let us now partake,  
Our journey’s almost o’er;  
The -light is breaking o’er the Heavenly hills!  
Our King is at the door!

—A. G. James.

Correspondence,

New South Wales. Dear Brethren,

Your good letter arrived a week ago, together with your little paper, which I enjoyed very much reading of our Father, the great Over Shepherd, and our Lord Jesus, the Good Shepherd. I was only reading of the Good Shepherd (John 10) just before your paper arrived. It is nice to be able to follow the Good Shepherd as we hear His voice—the voice of Truth;—all that the Father gave Him \_commandment, so He spake. We hear our Father’s voice as He speaks to the three Apostles concerning our beloved Lord, to “hear ye Him” (Matt. 17:5), which the Apostle Peter confirms (2 Pet. 1:17), and says that they are not cunningly devised fables. The Apostle Paul certifies that the Gospel which he preached is very reliable, and not man’s doctrine; that he was taught it by the revelation of our Lord Jesus, and -we have proof of his apostleship (Acts 9).

As we follow our Lord closely, we notice His prayer to our Heavenly Father, to sanctify the Apostles and the Church through the truth (the knowledge and spirit of truth). We believe all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Since the Lord has revealed this unto me by His Holy Spirit, I find that there is another step for me to take, thus making my full consecration to Him by water baptism. Can you dear brethen have this arranged for me, as there is no one here to perform this symbol? I must thank you very much for your kind invitation for the Memorial season, and I would love to be able to assemble with you in our Lord’s name and spirit, but I had partly arranged to meet in Sydney. Wherever we assemble we are in unity of spirit serving and praising the Lord who has called us out of darkness into His marvellous light. With warm Christian love. Your brother by His grace. B.J.

South Australia, April 15, 1932. Berean Biblical Institute.

Dear Friends,—I received your papers from January 1st; they are very interesting, and a help to me, and so easy to understand. I am sending 2/6 for subscription to the “People’s Paper,” 2/9 for “Divine Plan of the Ages,” 3d. for “Do the Dead Know Anything?” and also 2/3 for “Foregleams of the Golden Age.”—I remain, yours truly, A.A.

West Australia. Berean Biblical Institute.

Dear Brethren,-I received the pamphlets and book you sent me in January (which I applied for with the “Adelaide Chronicle” advertisement), also letter. I am a long time answering you again. They give one great enlightenment, as the Bible is indeed very hard to understand properly. Would you please forward me “Fore-gleams of the Golden Age”?

2/6 enclosed by postal note.

--Yours sincerely, A.M.F.

Sydney, 22/4/32. Dear Brother,—

I write to inform you that we held our Memorial in Rawson Chambers, at our usual class rooms, on 19th inst., and had invited other friends to join in with us, but they had made other arrangements.

We had a very good number present, although several of our friends were absent and too far away to join us here, but feel confident they celebrated where the Lord would at that time find them.

The number present was twenty-six; one brother took the chair, and another brother gave the address, as the Apostle says, “to refresh our pure minds.” As usual at such gatherings, the spirit of the Lord was very near. Sometimes we sing heartily, “Oh, for a thousand tongues to sing our great Redeemer’s praise,” but on these occasions the tear duct is too full when we think of the loneliness of the Saviour when they all leave Him, and the suffering He endured.- We think of His statement, “the foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head,” all this to redeem us to God; our thoughts go to the poet’s words:

“Oh for such love let rocks and hills  
Their lasting silence break,  
And all harmonious human tongues  
Forever sing His praise.

With- much Christian love, I remain, yours in the one hope, --(Bro.) J.H.T.

P.S.--Brother — came down for the Memorial, on the 16th, and stayed with us as our guest till yesterday.

We went over yesterday afternoon to Manly to Bro. and there Brother commemorated his consecration by immersion in the Pacific. I pray and have every confidence that he will prove faithful.

# The Hidden Life with Christ.

( Continued from last issue).

AS we view again the verses in Heb. 10, 32-34, under consideration in this article in our previous issue, it will be clearly seen that the Apostle is writing to the same class spoken of by our Lord when He said, "Ye are the salt of the earth" ; "Ye are the light of the world," and in a most encouraging way he seems to say, "After you were illuminated, you saw the matter clearly, and endured a great fight of afflictions." This was well ; but he goes on to show in the context that some, after having demonstrated their zeal for a certain time, become cold become weary in well doing. There is a tendency to become discouraged, to think that there may have been unfaithfulness, and thus the peace of mind 'is lost. In some instances this feeling of discouragement leads to such fear and distress that the second death is apprehended. The Apostle seems to have in mind this condition. We are surrounded with imperfection of both judgment and conduct ; and those who have a proper estimate of themselves must know that they come far short of the Divine standard and of their own vow of consecration, This knowledge should tend to make all very humble, and very generous in considering others, but not to discourage us. St. Paul exhorts all such, saying, "Cast not away your confidence." Let all remember that the fact that they have received this Divine favour is an indication that their offering has had Divine acceptance. Faith, or confidence in God and in the "great and precious promises" is the very basis of all Christian endeavour. Without this faith one cannot fight a good fight. In proportion as the promises are before our minds, so we have strength and courage to run the narrow- way.

If a follower of the Lord has been thus discouraged, or has felt that his expectations have not been realised, he should not be weary in well doing. He should go to the Lord in prayer and renew his vow of consecration; he should rise from the ashes of discouragement and lift the cross with renewed zeal. He should endeavour to walk on a higher plane than ever. If he lose confidence, lose faith, he will easily be overcome by the Adversary. The very ones whom God will approve are those who walk by faith. The rewards are for those who hold the faith even unto death. We must beware of everything that tends to weaken or destroy our faith. "The Lord deals graciously and generously with us and will do for us what He has promised. Knowing this, we can have confidence in Him. The Lord wants us to have a faith that will continue in sorrow and in sunshine ; that will trust where it cannot see, that will continue under all the leadings of Divine providence. So, if any are apt to become weary in the way, let us think of all those who have gone before, like the Apostle himself, and take courage in the Lord's strength through all trials and sufferings.

In these verses the Apostle clearly shows two ways of enduring the afflictions of Christ ; 'first, to be made a gazing stock both by affliction and reproaches ; and secondly, by avowing our sympathy for the reproached ones and thus sharing their reproaches and afflictions. For if one member suffer, all the members of the Body of Christ suffer with it.-1 Cor. 12:26. So the Apostle says, "Call to remembrance the former days." There is of ten something to be gained in casting the mind backward. The things close at hand are too near to be seen in their proper light. By so doing you will realise that your afflictions and trials came principally after you had been illuminated with the light of the knowledge of God, and that they have increased as the light of Present Truth has increased with you. It is not difficult to discern the reason for this. The great Adversary is not interested in disturbing those who are "asleep in Zion," but he is ever on the alert to mislead and entangle those who are awake. The more active we become in the service of the Lord and the Truth, and, consequently, the more actively opposed to Satan and error, the more he will fight against us. And the more faithfully and vigorously we fight the good fight, as good soldiers of the Lord Jesus Christ, the more we shall have of the Master's approval now-, and the greater will be our reward in the Kingdom. But such reflections, such looking back, should bring us no sadness, no fear for He that is on our part is more than all that can be against us.-1 John 4:4; Rom. 8:31. His promises, as well as His providences, are walls of salvation and protection on every hand.

How beautifully the course of the Christian life is depicted in the tabernacle, and also the temple constructed so long ago by the children of Israel. It is clearly shown that ‘both these structures, built by Divine direction and supervision, and thus honoured with the visible, typical manifestations of the Divine presence and glory, were types of that grander tabernacle not made with hands, of which fleshly Israel could have no conception ; and of that Holy Temple which should by and by eclipse the grandeur of the earthly temple, adorned with oil the gold and precious stones.

We like to think of the tabernacle in the wilderness, as typifying the pilgrimage of each Christian through the wilderness of sin, during this antitypical Atonement Day ; and the temple, the permanent structure, in a fuller sense representing the glorified condition of the Temple-class beyond the veil. It has been a matter of surprise to some that the glory and beauty of the tabernacle—its golden walls, its golden and beautifully engraved furniture, and its wails of curious work—were so completely covered and hidden from the view of the people, even the sunlight from without being excluded—its only light being the lamp in the Holy, and the Shekinah glory in the Most Holy. But this is perfectly in keeping with what we have previously seen respecting the spiritual riches hidden in Christ. which were typified in the two compartments of the tabernacle proper. As God covered the type and hid its beauty under curtains and rough unsightly skins, so the glories and beauties of spiritual things are seen only by those who enter the consecrated condition. These enter a hidden but glorious state, which the world and all outside fail to appreciate. The “Holy,” the first compartment in the tabernacle, represents so clearly this condition of those begotten of God through the Word of Truth. These, as heavenly minded “new creatures,” though still “in the flesh,” have their real (inner) life and walk with God within the first wail of consecration, and beyond the intellectual sight of the world and the unconsecrated believers. These enjoy the inner light of the golden candlestick, they eat of the special spiritual food represented in the unleavened “bread of presence,” and offer incense at the golden altar, acceptable through Christ Jesus.

In the “Most Holy” we have represented the perfected condition of those new creatures who, faithful unto death, gain the great prize of our high calling through a share in the first resurrection. Then, beyond both veils—the fleshly mind and the fleshly body—they will possess glorious spiritual bodies as well as spiritual minds, even the Divine nature.

The Ark of the Covenant and its contents, the only furniture in the “Most Holy,” represents so beautifully this ultimate condition of the Church in glory. In full, it represented the eternal purpose of God—His foreordained arrangement of riches of grace for mankind in the Christ (Head and Body), the “hidden mystery.” It, therefore, represents Christ Jesus and His Bride, the “little flock,” to be partakers of the Divine nature, and to be imbued with the power and great glory—the prize of our high calling—the joy set before our Lord, and all the members of His Body.

The contents of the Ark also help us to realise what a privileged people we are. just as the budding of Aaron’s rod showed Jehovah’s acceptance of him and his sons as the typical priesthood shown in Numbers 17th chapter, so the rod represents the acceptableness of the “Royal Priesthood”—the Christ, Head and Body. The budding and bringing forth of almonds, shows also that the chosen priesthood during the Gospel Age will bring forth much fruit. The almond unlike most fruit, does not perish, it is lasting, and so it is with all God’s people, their fruits remain, and continue beyond the veil of death. The Golden Pot of Manna represented immortality, which is promised by the Lord to the faithful priests of this Age. In Rev. 2:17, the Lord’s promise of the hidden manna is to those who overcome and endure to the end. The two tables of the Law we would understand to represent the righteous Judge, whose laws of justice, love, mercy and power are all in harmony and endure for ever. Respecting the budded rod and bowl of manna, their omission from the Ark is noted at the dedication of the temple.

In 1 Kings 8:9 it is stated that there was nothing in the Ark save the two tables of stone ; and it seems that

the omission of the other articles points out that Solomon's temple, in its fuller significance, typified the glory and grandeur of the Christ, Head and Body complete, when the fruitage will be fully developed and carried over into that immortal condition which will then be actually attained by the overcomers, and would no longer need tone typified by the budded rod and bowl of manna. The tables of the Law still in the Ark show, however, that God's righteous laws abide for ever, for with Him there is no variableness, neither shadow of turning.

The child of God, then, while still in the tabernacle condition, desires that his whole being may be bid with our great High-priest continually, and by faith looks forward through the rent "vail" into the "Most Holy," catching glimpses of the glory, honour and immortality beyond the flesh ; which hope is as an anchor to the soul, sure and steadfast, entering into that which is beyond the vail.-Heb. 6:19:10:20.

O sacred union with the Perfect Mind!  
Transcendent bliss which Thou alone canst give,  
How blest are they this Pearl of price who find,  
And, dead to earth, have learned in Thee to live.

And thus, while dead to human hopes we lie,  
Lost, and forever lost, to all but Thee,  
Our happy soul, since it has learned to die,  
Has found new life in Thine infinity.

With joy we learn this lesson of the cross,  
And tread the toilsome way which Jesus trod;  
And counting present life and all things loss,  
We find in death to self, the life of God.  
( Concluded ) .

## Our Pilgrimage.

A scorching wind, a withering blast,  
A desert stern and bare,  
A journey long, with scarce a song;  
But still my Lord is there.

A sky of blue—no clouds in sight,  
A pleasant garden fair  
With birds, and flowers, and happy hours;  
My Lord is also there.

Then teach us Lord in want, in pain,  
In happiness, in rest  
To trust in Thee, whate'er our lot,  
And teach us Lord to murmur not For what Thou doest is best.  
Phil. 4:11-13.

## STUDY AIDS.

A quantity of secondhand books is now on hand for disposal, comprising several sets of the six volumes of " Studies in the Scriptures," copies of Pastor Russell's Sermons, useful Bible Dictionaries and Concordances. These books are in good condition, the " Studies in the Scriptures" being of the attractive London edition, and all may be obtained at low cost,

## QUESTION BOX.

Question.—Would it be correct to think that the Lord would give us instructions or warnings respecting the end of the age, and the marriage of the Lamb, by dreams or visions of our own or others?

Answer.—From the Scriptural record of inspired dreams of the past, it would be folly to denounce them and to declare them unworthy of any consideration. We remember such miraculous dreams that Joseph interpreted, also Jacob's, Peter's, Paul's, etc. On the other hand, we need to guard ourselves lest dreams should be given undue importance. We are to remember that there was an appropriate necessity for dreams in the olden days which does not exist at the present time, because the Gospel Church is expected to walk by faith and not by sight.

The Apostle Peter, in his Second Epistle, 1:19, after referring to the vision in the mount (Matt. 17:1-9) says, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shined) in a dark :place until the day dawns." Thus we realise that the path beyond us is shown by the Divine Word, and we are to cultivate the ears of our hearts that we may have the proper direction. In harmony with this the Scriptures say,

"He that hath a dream let him tell a dream, but he that hath My Word let him speak My Word." (Jer. 23:28.) Here the Lord indicates that a dream might be told if we have nothing better to tell —nothing more direct, nothing more authoritative; but that the Lord's Word, His revelation, His inspired testimony is to be put far above all dreams of our own and of others.

It would seem that there has always been some who are anxious to know more respecting the end of the Gospel Age than the Lord sees fit to reveal, and these would need to be especially on guard against being carried away by fanciful ideas or dreams. We need to have a strong faith in the Lord, that all things are being accomplished according to His will and for our good throughout the trying times of these last days; and to realise that "those things which are revealed belong unto us, but the secret things belong unto the Lord our God." Let us hold fast to our hope in Christ, let us be strong in faith and wait patiently upon the Lord.

Question.—There are many words in the Old and New Testament in italic letters ; win this, and why are there less of these in the Revise Version than the Authorised?

Answer.—All the words in the Bible printed in italics have been supplied by the translators, and are not found in the original. In translating it is sometimes necessary to supply additional words to convey the sense or proper meaning of the thought expressed by the original. These additions make a considerable difference : some helpful, emphasising the thought, but some the reverse, obscuring the real sense, and giving the thought in the mind of the translator, which was not always the correct one.

It has been claimed that the Authorised Version has over 20,000 mistranslations.

The Revised Version was prepared under greater religious liberty, and with the aid of 700 manuscripts compared with only eight (and none of these earlier than the tenth century) when the Authorised Version was prepared. This, no doubt, would help to explain why the Revised Version has fewer italicised words than the Authorised Version.

Question. Do you think the prepared questions on the “Scripture Studies” are good to use in the Bible Classes?

Answer.—While possibly some have found these questions helpful in preparing the lessons, we are inclined to think that the use of them at the meetings has been quite detrimental. One cannot but notice that in classes where the questions are used, there is really very little turning to the Bible, and so it would seem that the effect is to discourage individual thinking.

It should never be that we accept just what is served up to us by any writer or speaker without applying the test of God’s Word. Our minds must be exercised to discern good and evil, truth or error. If the questions referred to were followed with Scriptural references for the answers they would be good helps, but not otherwise. The Bible is our guide and a “Thus saith the Lord “ should be sought on every occasion, so that we may be able to give an answer to every man that asketh concerning the hope we entertain, as the Apostle Peter exhorts.

“There is a story of a noted actor and an aged minister who were at a social gathering. Someone suggested that the actor he asked to repeat the twenty-third Psalm, the request being voiced by the venerable man of God. Obliging the actor consented, and with mellifluous voice, thoroughly disciplined by the most perfect elocution, he rendered that heavenliest of nightingales singing from the various branches of the goodly tree named the Psalter. All the shades of tone, all the delicate accents and meaningful inflections were goldenly evident in the actor’s voice as he repeated. ‘The Lord is my shepherd.’ Then, after the actor had finished, someone asked the old minister if he would not also repeat the Psalm. Naturally timid under the spell of the actor’s elocution, the minister hesitated for a time, but finally consented. And lo ! as he finished, the faces of the company were not a glory with admiration, but hushed and rapt and washed with something richly akin to tears. Taking the preacher’s hand in his, the magnanimous actor said to him : “I know the Psalm ; you know the Shepherd.”—Ex. “Christian World.”

When you would take it easy—you slacken in the race;  
Unmindful of that wondrous goal—immortal—by His grace:—  
Then remember the good Master and all who’ve gone before,  
With zeal and loving ardour, seek life forevermore.

Heb. 12:1-3; 1 Cor. 15:57-58.

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