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Why Sorrow, Sin, Death and Evil are Permitted.

No difficulty, perhaps, more frequently presents itself to the inquiring mind than the question. Why did God permit the present reign of evil?. .Why did He permit Satan to present the temptation to our first parents, after having created them perfect .and upright? Or why did He allow the forbidden tree to have a place among the frond ? Despite all attempts to turn it aside, the question will obtrude itself—Could not God have prevented all possibility of man’s fall? ‘

The difficulty undoubtedly arises from a failure to comprehend the plan of God. God could have prevented the entrance of sin, hut the fact that lie did not should be sufficient proof to us that its present permission is designed ultimately to work out some greater good. God’s plans, seen in their completeness, will prove the wisdom of the course pursued. Some inquire, Could not God, with whom all things are possible, have interfered in season to prevent the full accomplishment of Satan’s design? Doubtless, He could; hut such interference would have prevented the accomplishment of His own purposes. His purpose was to make manifest the perfection, majesty and righteous authority of His law, and to prove both to men and to angels the evil consequences resulting from its violation.

Besides, in their very nature, some things are impossible even with God, as the Scriptures state. It is “impossible for God to lie” (Heb. 6:18). “He cannot deny Himself” (2 Tim. 2:13). He cannot do wrong, and therefore He could not choose any but the wisest and best plan for introducing His creatures into life, even though our short-sighted vision might for a time fail to discern the hidden springs of infinite wisdom.

The Scriptures declare that all things were created for the Lord’s pleasure (Rom. 4:11)—without doubt, for the pleasure of dispensing His blessings, and of exercising the attributes of His glorious being. And though, in the working out of His benevolent design permits evil and evil doers for a time to play an active part, yet it is not for evil’s sake, nor because He is in league with sin; for He declares that He is “not a God that bath pleasure in wickedness.” (Psa. is 4). Though opposed to evil in every sense, God permits (i.e., does not hinder) it for a time, because His wisdom sees a way in which it may be made a lasting and valuable lesson to His creatures.

God could have made mankind devoid of ability to discern between right and wrong, or able only to discern a do right ; but to have made him so would have been to make merely a living machine, and

certainly not a mental image of his Creator. Or He might have made man perfect and a free agent, as He did, and have guarded him from Satan's temptation. In that case, man's experience being limited to good, he would have been continually liable to suggestions of evil from without, or to ambitions from within, which would have made the everlasting future uncertain, and an outbreak of disobedience and disorder might always have been a possibility, besides which, good would never have been so highly appreciated except by its contrast with evil.

God first made His creatures acquainted with good, surrounding them with it in Eden; and afterward, as a penalty for disobedience, He gave them a severe knowledge of evil. Expelled from Eden and deprived of fellowship with Himself, God let them experience sickness, pain and death, that they might thus forever know evil and the inexpediency and exceeding sinfulness of sin.

By a comparison of results they came to an appreciation and proper estimate of both; "And the Lord said, Behold, the man is become as one of us. to know good and evil." (Gen. 3:22). In this their posterity share, except that they first obtain their knowledge of evil, and cannot fully realise what good is until they experience it in the Times of Restitution, as a result of their redemption by Him who will then be their judge and King.

The moral sense, or judgment of right and wrong, and the liberty to use it, which Adam possessed, were important features of his likeness to God. The law of right and wrong was written in his natural constitution. It was part of his nature, just as it is a part of the divine nature. . But let us not forget that this image or likeness of God, this originally law-inscribed nature of man, has lost much of its clear outline through the erasing, degrading influence of sin ; hence it is not now what it was in the first man. Ability to love implies ability to hate; hence we may reason that the Creator could not make man in His own likeness, with power to love and to do right, without the corresponding ability to hate and to do wrong. This liberty of choice, termed free moral agency, or free will, is a part of man's original endowment ; and this, together with the full measure of his mental and moral faculties, constituted him an image of his Creator. To-day, after six thousand years of degradation, so much of the original likeness has been erased by sin that we are not free, being bound, to a greater or less extent, by sin and its entailments, so that sin is now more easy and therefore more agreeable to the fallen race than is righteousness.

That God could have given Adam such a vivid impression of the many evil results of sin as would have deterred him from it we need not question, but we believe that God foresaw that an actual experience of the evil would be the surest and most lasting lesson to serve man eternally; and for that reason God did not prevent but permitted man to take his choice, and to feel the consequences of evil. Had opportunity to sin never been permitted, man could not have resisted it, consequently there would have been neither virtue nor merit in his right doing. God seeketh such to worship Him as worship in spirit and in truth. He desires intelligent and willing obedience, rather than ignorant, mechanical service. He already had in operation inanimate mechanical agencies accomplishing His will, but His design was to make a nobler thing, an intelligent creature in His own likeness, a lord for earth, whose loyalty and righteousness would be based upon appreciation of right and wrong, of good and evil.

The principles of right and wrong, as principles, have always existed, and must always exist; and all perfect, intelligent creatures in God's likeness must be free to choose either, though the right principle only will forever continue to be active. The Scriptures inform us that when the activity of the evil principle has been permitted long enough to accomplish God's purpose, it will forever cease to be active, and that all who continue to submit to its control shall forever cease to exist. (1 Cor. 15:25, 26; Heb. 2:14). Right-doing and right-doers, only, shall continue forever.

But the question recurs in another form: Could not man' have been made acquainted with evil in some other way than by experience? There are four ways of knowing things, namely, by intuition, by

observation, by experience, and by information received through sources accepted as positively truthful. An intuitive knowledge would be a direct apprehension, without the process of reasoning, or the necessity_ for proof. Such knowledge belongs only to the divine Jehovah, the eternal fountain of all wisdom and truth, who, of necessity and in the very nature of things, is superior to all His creatures. Therefore, man's knowledge of good and evil could not be intuitive. Man's knowledge might have come by observation, but in that event there must needs have been some exhibition of evil and its results for man to observe. This would imply the permission of evil somewhere, among some beings, and why not as well among men, and upon the earth, as among others elsewhere?

Why should not man be the illustration, and get his knowledge by practical experience? It is so: man is gaining a practical experience, and is furnishing an illustration to others as well, being "made a spectacle to angels."

The severity of the penalty was not a display of hatred and malice on God's part, but the necessary and inevitable, final result of evil, which God thus allowed man to see and feel. God can sustain life as long as He sees fit, even against the destructive power of actual evil; but it would be as impossible for God to sustain such a life everlasting, as it is for God to lie. That is, it is morally impossible. Such a life could only become more and more a source of unhappiness to itself and others; therefore, God is too good to sustain an existence so useless and injurious to itself and others, and, His sustaining power being withdrawn, destruction, the natural result of evil, would ensue. Life is a favour, a gift of God, and it will be continued everlastingly only to the obedient.

:No injustice has been clone to Adam's posterity in not affording them each an individual trial. Jehovah was in no sense bound to bring us into existence; and, having brought us into being, no law -of equity or justice binds Him to perpetuate our being ever-lastingly, nor even to grant us a trial under promise of everlasting life if obedient. Mark this point well : The present life, which from the cradle to the tomb is but a process of dying, is, notwithstanding all its evils and disappointments, a boon, a favour, even if there were no hereafter.

Many have imbibed the erroneous idea that God placed our race on trial for life with the alternative of eternal torture, whereas nothing of the kind is even hinted at in the penalty. The favour or blessing of God to His obedient children is life—,;continuous life—free from pain, sickness and every other element of decay and death. Adam was given this blessing in the full measure, but warned that he would be deprived of this "gift" if he failed to render obedience to God—"in the day that thou eatest thereof, dying, thou shalt die." He knew nothing of a life in torment as the penalty of sin. Life everlasting is nowhere promised to any it the obedient. Life is God's gift, and death, the opposite of life, is the penalty He prescribes.

Eternal torture is nowhere suggested in the Old Testament Scriptures, and only a few statements in the New Testament can be so misconstrued as to appear to teach it:. and these are found either among the symbolisms of Revelation, or -among the parables and dark sayings of our Lord. which were not understood by the people who heard them (Luke 8:10), and which seem to lie but little better comprehended to-day. "The wages of sin is death." (Ruin. 6:23). "The soul that sinned), it shall die."— Ezek. 18:4.

Many have supposed God unjust in allowing Adam's condemnation to be shared by his posterity, instead of granting each one a trial and chance for everlasting life similar to that which Adam enjoyed. But what will such say if it now be shown that the world's opportunity and trial for life will be much more favorable than was Adam's; and that, too, because God adopted this plan of permitting Adam's race to share his penalty in a natural way? We believe this to be the case, and will endeavour to make it plain.

God assures us that as condemnation passed upon all in Adam, so He has arranged for a new head, father, or life-giver for the race into whom all may be transferred by faith; and that as all in Adam shared the curse of death, so all in Christ will share the blessing of life, being justified by faith in His blood. (Rom. 5:12, 18, 19). Thus seen, the death of Jesus, the undefiled, the sinless one, was a complete settlement toward God of the sin of Adam. As one man had sinned, and all in him had shared his curse, his penalty, so Jesus, having paid the penalty of that one sinner, bought not only Adam but all of his posterity—all men—who by heredity shared his weaknesses and sins and the penalty of these—death. •Our Lord, “the man -Christ Jesus,” Himself unblemished, approved, and with a perfect seed or race in Him, unborn, likewise untainted with sin, gave His all of human life and title as the full ransom-price for Adam and the race or seed in him when sentenced. Having thus fully purchased the lives of Adam and his race, Christ offers to adopt as His seed. His children, all of Adam’s race who will accept the terms of His New Covenant and thus by faith come into His family—the family of God—and receive everlasting life. Thus the Redeemer will “see His seed [as many of Adam’s seed as will accept adoption, upon His conditions] and prolong His days [resurrection to a higher than human plane, being granted Him by the Father as a reward for His obedience],” and all in the most unlikely way; by the sacrifice of life and posterity. And thus it is written: “As all in Adam die. even so all in Christ shall be made alive.”—Corrected translation, 1 Cor. 15:22.

The injury we received through Adam’s fall (we suffered no injustice) is, by God’s favour, to be more than offset with favour through Christ; and all will sooner or later (in God’s “due time”) have a full opportunity to be restored to the same standing that Adam enjoyed before he sinned. Those who do not receive a full knowledge and, by faith, an enjoyment of this favour of God in the present time (and such are the great majority, including children and heathen) will assuredly have these privileges in the next age, or “world to come,” the dispensation or age to follow the present. To this end, “all that are in their graves . . . shall come forth.” As each one (whether in this age or the next) becomes fully aware of the ransom-price given by our Lord Jesus, and of His subsequent privileges, he is considered as on trial, as Adam was; and obedience brings lasting life, and disobedience lasting death—the “second death.” Perfect obedience, however, without perfect ability to render it, is not required of any. The members of the Church during the Gospel age, have had the righteousness of Christ imputed to them by faith, to make up their unavoidable deficiencies through the weaknesses of the flesh; and this same grace will operate toward “whosoever will” of the world during the Messianic age. Not until physical perfection is reached will absolute moral perfection be expected. This new trial, the result of the ransom and the New Covenant, will differ from the trial in Eden, in that in it the acts of each one will affect only his own future.

But would not this be giving some of the race a second chance to gain everlasting life? We answer—The first chance for everlasting life was lost for himself and all of his race, “yet in his loins,” by father Adam’s disobedience. Under that original trial, “condemnation passed upon all men”; and God’s plan was that through Christ’s redemption- sacrifice Adam, and all who lost life in his failure, should, after having tasted of the exceeding sinfulness of sin and felt the weight of sin’s penalty, be given the opportunity to turn unto God through faith in the Redeemer. If anyone choose to call this a “second chance,” let him do so; it must certainly be Adam’s second chance, and in a sense at least it is the same for all of the redeemed race, but it will be the first individual opportunity of his descendants, who, when born, were already under condemnation to death. Call it what we please, the facts are the same; viz., All were sentenced to death ‘because of Adam’s disobedience, and all will enjoy (in this life or the next) a full opportunity to gain everlasting life. This, as the angels declared, is “Good tidings of great joy which shall be unto all people.”

And, as the Apostle declared, this grace of God—that our Lord Jesus “gave Himself a ransom for all”—must be “testified” to all “in due time.” (Rom. 5:17-19; I Tim. 2:4-6). Men, not God, have limited to the Gospel age this chance or opportunity of attaining life. God, on the contrary, tells us that the Gospel age is

merely for the selection of the Church, the royal priesthood through whom, during a succeeding age, all others shall be brought to an accurate knowledge of the Truth and granted full opportunity to secure everlasting life under the New Covenant.

But what advantage is there in the method pursued ? Why not give all men an individual chance •for life now, at once, without the long process of Adam’s trial and condemnation, the share by his offspring in his condemnation, the redemption of all by Christ’s sacrifice and the new offer to all of everlasting life? If evil must be permitted because of man’s free moral agency. why is its extermination accomplished by such a peculiar and circuitous method? Why allow so much misery to intervene, and to come upon many who will ultimately receive the gift of life as obedient children of God?

All! that is the point on which interest in this subject centres. Had God ordered differently, the propagation of our species, so that children would not partake of the results of parental sins—weakness, mental, moral and physical—and had the Creators arranged that all should have a favourable Edenic condition for their testing, and that transgressors only should be condemned and “cut off,” how man might we presume-would, under all those favourable conditions, be found worthy, and how many unworthy of life?

If the one instance of Adam be taken as a criterion and he certainly was in respect a sample of perfect manhood), the conclusion would be that none would have been found perfectly obedient and worthy; because none ‘ would possess that clear knowledge of and experience with God, which would develop in them full confidence in His laws, beyond their personal judgment.

We are assured that it is Christ’s knowledge of the Father that enabled Him to trust and obey implicitly. (Isa. 53:11). But let us suppose that one-fourth would gain life ; or even more, suppose that one-half were found worthy, and that the other half would suffer the wages of sin—death. Then what? Let us suppose the other half, the obedient, had neither experienced nor witnessed sin: might they not forever feel a curiosity towards things forbidden, only restrained through fear of

God and of the penalty? Their service could not be so hearty as though they knew good and evil; and hence had a full appreciation of the benevolent designs of the Creator in making the laws which govern His own course as well as the course of His creatures.

Then too, consider the half that would thus go into death as the result of their own wilful sin. They would be lastingly cut .of from life, and their only hope would be that God would in love remember them as His creatures, the work of His hands, and provide another trial for them. But why do so? The only reason would be a hope that if they were re-awakened and tried again, some of them, by reason of their larger experience, might then choose obedience and live.

But even if such a plan were as good in its results as the one God has adopted, there would be serious objections to it.

How much more like the wisdom of God to confine sin to certain limits, as His plan does. How much better even our finite minds can discern it to be, to have hut one perfect and impartial law, which declares the wages of wilful sin to be death—destruction—cutting off from life. God thus limits the evil which He permits, by providing that the Messianic reign of Christ shall accomplish the full extinction of evil and also of wilful evil-doers, and usher in an eternity of righteousness based upon full knowledge and perfect free-will obedience by perfect beings.

Those who can appreciate this feature of God’s plan, which, in condemning all in one representative. opened the way for the ransom and restitution of all by one Redeemer, will find in it the solution of many

perplexities. They will see that the condemnation of all in one was the reverse of an injury ; it was a great favour to all when taken in connection with God's plan .for providing justification for all through another one's sacrifice. Evil will be forever extinguished when God's purpose in permitting it shall have been accomplished, and when the benefits of the ransom are as extensive as has been the penalty of sin. It is impossible, however, to appreciate rightly this feature of the plan of God, without a full recognition of the sinfulness of sin, the nature of its penalty-death, the importance and value of the ransom which our Lord Jesus gave, .and the positive and complete restoration of the individual to favourable. conditions, conditions under which he will have full and ample trial, before being adjudged worthy of the reward (lasting life), or of the penalty (lasting death).

In view of the great plan of redemption, and the consequent "restitution of all things," through Christ, we can see that blessings result .through the permission of evil which, probably. could not otherwise have been so fully realised.

Not only are men •benefitted to all eternity by the experience gained, and angels by their observation of man's experiences, but all are further advantaged by a fuller acquaintance with God's character as manifested in His plan. When His plan is fully accomplished, all will be able to read clearly His wisdom, justice. love and power. They will see the justice which could not violate the divine decree, nor save the justly condemned race without a full cancellation of their penalty by a willing Redeemer. They will see the love which provided this noble sacrifice and which highly exalted the Redeemer to God's own right hand, giving Him power and authority thereby to restore to life those whom lie had purchased with His precious blood. They will also see the power and wisdom which were able to work out a glorious destiny for His creatures, and so to overrule every opposing influence as to make them either the willing or the unwilling agents for the advancement and final accomplishment of His grand designs. Hid evil not been Permitted and thus overruled by divine providence, we cannot see how these results could have 'been attained. The permission of evil for a time among men thus displays a far-seeing wisdom, which grasped all the attendant circumstances, devised the remedy, and marked the final outcome through His power and grace.

Lord, Increase Our Faith !

Luke 17:5-19.

OUR Lord's teachings were contrary to the spirit of this world, and so adverse to its policy that His disciples felt that to adopt His methods and principles and discard their own really involved a revolution of their former ideas. And in yielding themselves as true disciples, they felt the need of a stronger, firmer faith than they had yet been called upon to exercise. They were quite persuaded from the purity and nobility of His character and from His miracles and His teachings, that He was indeed a teacher sent from God; yet, remembering the requirement of discipleship, "Whoso forsaketh not all that he hath (all his own ideas and will and possessions and earthly prospects), he cannot be My disciple," they felt that to continue in this attitude of acceptable discipleship would require a growing faith which would rise to every emergency of His requirements. Hence their request, "Lord, increase our faith."

And they were quite right in their reasoning; for the Lord also clearly shows that the true disciples make progress in the school of Christ toward the full overcoming of the spirit of the world. And this progress can be achieved by faith only—by such full, implicit confidence in His teachings and training as will keep them continually as earnest, diligent pupils under His guidance and instruction. "This is the victory that overcometh the world even our faith."

(1 John 5:4.) This, by the way, is very suggestive of what it signifies to be an "overcomer," to whom pertains all the exceeding great and precious promises of the Gospel of Christ. It is simply this: That day by day we attentively heed and patiently carry out the instructions of our infallible Teacher and Guide in full, unquestioning faith in His wisdom and love; no matter how heavy will be the daily cross or how severe the discipline. It is indeed a tedious, life-long process, but the end will be glorious, and even the daily discipline, patiently and meekly borne, will bring the present rewards of conscious progress in the great work of overcoming and of a nearer approach to the goal of a ripened Christian character. All of this is implied in the beautiful words, so expressive of the faith and fervent devotion of true discipleship

"Nearer, my God, to Thee, nearer to Thee,
E'en though it be a cross that raiseth me."

We observe that the Lord made no direct answer to this request of His disciples, but that He dwelt upon the power and desirability of faith. He showed that even a weak, but genuine, faith could so lay hold upon the power of God as to instantly root up and replant a tree, and on another occasion He said it could remove mountains into the midst of the sea. Is the suggestion preposterous? No, not to faith; for, bear in mind, faith is not imagination, nor self-will, nor ignorance, but it is a reasonable thing, founded upon good and sustainable evidence ; so that our Lord's teaching here implied what on another occasion

While the Lord made no direct answer to this request for an increase of faith, His whole subsequent course with the disciples was a fulfilment of it. And so it will be with us if, in a similarly true spirit of discipleship, we pray, "Lord, increase our faith." The increase of faith will come, not by a miraculous infusion, but in the natural process of the Lord's leading and training. In the school of experience, in following His leadings, and in the 'blessed results of each step of the way, faith develops and grows.

Verses 7-10 show that it is in the Lord's service we are to look for the rewards of faith, the special manifestations of Divine favour, in the removal of obstacles and difficulties, found to be in the way of our progress in His service by cultivating Christian character in ourselves and others, and in ministering generally to the furtherance of the Divine plans. We may not expect these rewards of Divine favour, except as we prosecute the service. And when they are received we are not to regard them as evidences that we have done any more than it was our duty to do. As servants of God we owe Him the full measure

of our ability; hence we may not feel that we have merited or earned the great blessings of heavenly inheritance and joint-heirship with Christ. we have merely done our duty ;. but God, with exceeding riches of grace, has prepared, for those who lovingly serve Him, rewards far beyond what they. could have asked or hoped for. We can do no meritorious works; even at our best our service is marred by many imperfections, and could never find acceptance with God except as supplemented by the perfect and finished work. of Christ.

Verses 11-16 show how the rewards of faith, which are of God's free grace, and by no means earned by our faith. should be gratefully received. The examples given illustrate the fact that the rewards of faith are not always gratefully received. Here were ten lepers cleansed, and only one returned to give thanks and worship. So also of the many who receive justification by faith, the forgiveness of sins and reconciliation with God through Christ, how few return to present themselves living sacrifices, thank-offerings, to God, their reasonable service.

Get the habit—a glorious one—of referring 'oil to Christ. How did He feel? Think? Act ? So then must I feel, and think, and act. Should I please myself? "For even Christ pleased not Himself."—F. W. Robertson.

PEOPLES PAPER.

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DR. BEVAN, on being asked why God allowed such terrible disasters as earthquakes, which suddenly destroyed good and bad, quite frankly acknowledges that he cannot solve the question. He said "If I were you I would give up the problem as in-soluble," and quotes Dean Inge as saying: "Apropos the monstrous injustice and wrong everywhere, I can not answer these questions satisfactorily." Yet the matter is quite easily understood if we will learn from God's Word. The trouble is that as far as Dr. Bevan is concerned, he appears to have lost faith in the inspiration of the Bible. In answer to a question as to the way in which the Prophets received their messages, he replied: "The ways by which God has revealed His will in past ages are the ways by which He reveals it now. "There was nothing unique in the Prophets' intercourse with God, nor was there anything preferential in God's revelation to them. There is only one way by which any man, prophet or other, receives divine messages, and that is by the medium of his ordinary senses of thought and feeling and will. It is true that the .old prophets had a degree of ecstasy in their prophetic experience, and it was probably this that made them feel that what they had to say possessed divine authority and made them speak out so definitely and boldly. 'Thus said the Lord.' Although the fact that the prophets were 'Oriental may be held to explain at least partly their ecstasy, it seems to me that such ecstasy may not be essentially different^ from the emotion men and women experience when their thought, feeling and will are raised to their highest pitch of discipline during some intense concentration upon some aspect of religion."

With such loose views regarding God's Word, it is not surprising that a man, however otherwise learned, should be unable to answer the question as to why evil is permitted. The Bible, as the Divine revelation concerning the great purpose in creation respecting humanity, is the only means of explaining this problem.

If Dr. Bevan's suggestion respecting the prophets was true, then they should be discarded altogether, for not only would there be no certainty of truth in their messages, but we should have to conclude that they were either deluded men or deceivers, for they distinctly claim Divine instructions to deliver their messages. We should also have to consider that our Lord was deceived, for He so often quoted the prophets; indeed on the one occasion we read that He showed how Moses and all the prophets had written of the things that had taken place in Jerusalem, i.e., His crucifixion, etc. The Apostles also must have been deceived, for Peter says: "Holy men of old spake as they were moved by the holy Spirit," and Paul says: "God who at sundry times and in divers manners spake unto the fathers by the prophets hath in these last days spoken unto us by His Son." If Moses' and all the prophets were either deluded or deceived. then we have no Word of God for our guidance, and we could not understand anything regarding the permission of evil nor of the origin or destiny of mankind. When, however, apart from such leaders, we enquire in earnestness and faith of God's Word, we find that it reveals a plan, a purpose which is, and has been gradually working out, and which gives us the reason for the permission of evil, without conflicting with the declared attributes of God—Wisdom, Justice, Love and Power.

Had there been no remedy already arranged mankind would never have been allowed to be represented in the one man, Adam, and condemned to death on account of his disobedience. The Divine design was to fill this earth with a race of beings in the likeness of God, i.e.. having reasoning and moral qualities like God, having a conscience regarding right and wrong, having a free will, yet, so loving righteousness and hating iniquity that that free-will should always operate along right lines. To this end a knowledge of both good and evil was necessary, and (It'd foresaw that in most cases men would fall if given a trial for life without any experience of sill and its consequences. Had everyone been brought forth in perfection and given an individual trial or opportunity, upon their failures each would have required a separate Saviour, a perfect human life to die to ransom them from the sentence of death. It was in wisdom and in love that God included all in the one man's sin that He might have mercy on all in the one man's (the 2nd Adam's) righteousness and ransom sacrifice, so that "as all in Adam die so all in Christ shall be made alive again."-1 Cor. 15:21-22 ; Rom. 5:12, 21. The harmony and beauty of the Bible is only seen in the light of this great Plan of Salvation. The first three chapters of Genesis show the fall of man into sin, and its dread

consequence the last three chapters of Revelation show the recovery and completion of the creation of the human race—the whole earth made like the garden in Eden. Then, through the whole Book runs like a golden cord the thought that “without the shedding of blood is no remission of sin,” and all the holy prophets speak of the “restitution of all things,” through the sufferings of Christ. “the Lamb of God that taketh away the sin of the world,” “Who tasted death for every man.”

Mankind, in its head and representative, wilfully dis-obeyed God and chose to take his own course at the instance of Satan. and was, therefore, driven from the presence of Jehovah. The gracious providence of God was withdrawn. Justice could have inflicted immediate death—the penalty, but Wisdom and love had found the way—a ransom would be provided—”The Lamb slain from the foundation of the world.” In view of this, man was allowed to continue and bring forth the family, all born in sin—condemned already—and away from God. They must get experience of the way of the transgressor. God has thus allowed mankind to take the consequences; even the earth was cursed, left in its unfinished, imperfect condition, so that man may have an experience of evil and disasters, a history of what it means to be left without Divine protection and providence. So then God is not responsible in these matters; these calamities occur as the natural out workings of nature, such as earthquakes, cyclones, shipwrecks, explosions. etc., and wars, murders and sorrows, even worse, are all the result of the depravity of man left to himself on the broad road to destruction.

One may ask why all this still continues, since Christ died to pay the price of sin? The Scriptures show the reason to be that the Divine arrangement was that mankind should have six thousand years of this experience during which the race should continue to increase, and that then on the seventh day—the seventh thousand years —Christ’s kingdom will be established. Satan and his wicked spirits will be restrained that they will not be able further to tempt or hinder. The truth God’s gracious purpose will be made plain to all, and the highway of holiness leading back to God and perfect manhood will be opened up. It will be an easy way, no stones of stumbling in the pathway, no lion on the road (Satan being bound), (Isaiah 35 so different from the present “narrow way.”

The reason why Christ came to earth so long .before the 6000 years of sin’s experience were over was in order to select a “ little flock “ (Luke 12:32), the Church, the Abrahamic seed (Gal. 3:16. 29), to lie joint heir with Him in His kingdom. This was explained by James in Acts 15:14-17. and now the time is very near when this elect class shall be complete and be glorified with Christ. The Bride must shortly be made ready, then the marriage of the Lamb takes place and the wider message will then go forth—Rev..22:17. “The spirit and the Bride 11) say come. And let him that heareth say come. . let him that is athirst come. And whosoever will let him take the water of life freely.”

When God’s providence is again over mankind there will be no more disasters, no more sorrows and sighing. there shall be no more cur—. “And God shall wipe away all tears from their there shall be no more death, neither sorrow nor crying. neither shall there be any more pain, for the former things are passed away.” —Rev. 21:4.

Those who have gone down through disasters of all kinds will come again, and have the opportunity of that happy time, “for all that are in their graves shall hear the voice of the Son of God and come forth.”

CORRECTIONS.

Attention has been drawn to the wrong expression used in the opening remarks under the heading, "To put you in Remembrance," which appeared in the last issue of the "People's Paper." While those fully conversant with the truth have probably discerned what was intended, we desire to make the matter clear, so that no one may be misled.

As the statement appeared it would convey the thought that the anti-ransom theory of Universalism was more fundamental than' - an appreciation of the fact that we are living "in the days of the Son of Man." The passage should have read: While the matter of being able to appreciate that we are living "in the days of the Son of Man." . . . is not so fundamental as is a clear knowledge of the ransom-sacrifice of Jesus Christ [embracing an understanding of how decidedly anti-ransom is the theory of Universalism], yet it is good to know the present truth, etc.

On page 78 of the same issue, a line of a poem reads: "Deeply rooted, Lord, in Three." The last word was a misprint for "Thee," and we trust no one has concluded that the thought of the Trinity was intended.

CHRISTMAS CONVENTION.

The Melbourne friends have pleasure in making this preliminary announcement respecting the Annual Convention, to be held over the Christmas season (D.V.) in their meeting rooms, at Molesworth Chambers, 450 Little Collins- street, Melbourne.

Our next issue will contain further information, and in the meantime the secretary will be glad to hear from brethren in other parts who may be able to attend, and to whom a hearty invitation is extended. Kindly address, c/o Berean Biblical Institute, Hawthorn, E.2.

Evolution of Man.

DARWINISM DISCREDITED.

New School of Biologists.

LONDON.

“A new school of biologists has arisen whose conclusions are easier to reconcile with the Genesis narrative than the teachings of Darwin, Huxley, Haeckel, and others,” said Dr. Arthur Short, the famous British surgeon, when lecturing on the differences between man and the ape.

“The majority of scientists,” Dr. Short continued, “probably still hang on to the grimly orthodox Darwinism, but the tendency among active minds is adverse to it.” He expressed the opinion that blood tests were unsatisfactory. There was only a slight resemblance in the blood of man and the ape. Besides, no sane physician would dare to transfuse an ape’s blood into a living man. One would expect frequent “throw-backs.” recalling simian ancestry. but congenital human defects, for example, the hare lip, the cleft palate. and the club foot were not characteristic all: nian. it was dangerous to deduce the gradual evolution of the human brain from increasing skill in the manufacture of implements. ‘because that was equivalent to arguing that the improver was always more intelligent than the originator, as if the designer of the latest locomotive had a finer brain than Stephenson’s.—

No Christian can maintain a close walk with God, none can keep alive the hallowed fire of the soul, without daily kindling it afresh at the altar.—Abbott.

Aside with Jesus, parted from the strife, The turmoil, and the care of daily life.

Aside with Jesus, His blest touch to feel—The deafened ear, the faltering tongue to heal. —C.A.B.

QUESTION BOX

Question.—Kindly explain Luke 14:26. How would you regard a person who hated his or her parents?

Answer.—We would regard a person who hated his ,or her parent (from the standpoint of the present use if the word “hate”) as one in a very wrong condition heart, and the Scriptures also state that he who hates his brother is a murderer. Our thought cannot be fixed on the mere use of a word, but by observing also the context, and comparing scripture with scripture. A comparative meaning of the original word is given in Strong’s Concordance—viz., love less. We should say that in the verse quoted the expression “hate” is given to indicate that the love for the Lord must predominate be first—and all other loves be secondary. Thus for the true followers of the Lord they must learn to love less father, mother, wife, etc., and love fully and chiefly the Lord.

Question.—Some who think that Christ will be seen by every one at His second presence, while acknowledging that the word “see” in Rev. 1:7 might, in other instances refer to mental discernment, claim that because the “eye” is mentioned here that it must mean that every human eye shall behold Christ when He returns as King of Earth. What is your thought?

Answer.—The fact that this passage has reference not to the literal eye or physical sight, but to the eye of faith, the mental perception, should be clearly seen when reference is made to Rev. 3:17-18. The Lord counsels the Laodicean Church (the Church of our own time) to “anoint thine eyes with eye salve that thou mayst see.” No one can reasonably think that the Lord here means literal ointment or physical eyes, or natural sight. So, then, the “every eye” of Rev. 1:7 must also consistently be understood to mean the faculty of mental or spiritual sight. “Every eye shall see him” means that all the world will recognise Christ as the new Prince of ,the World, just as they now see or recognise Satan as the present “prince of this world.” Numerous passages could be quoted in which “see” is used in this way. Heb. 2:9, “We see Jesus who was made a little lower than angels.” John 12:45: “He that seeth Me seeth Him that sent Me.” Yet we read, “No man hath seen God,” nor “Seen His shape.” Again Jesus said, “Abraham saw My day,” etc., etc.

The Book of Revelations is a book of symbols, and chapter 1, verse 7 is no exception, “Behold He cometh with clouds (symbols of troubles on earth), and every eye shall see Him.” Not literally riding on literal clouds, but as the clouds of trouble envelop the earth men will come to recognise that a new ruler has taken control. They will come to see that Satan has been dethroned, the unrighteous systems are being overturned, and a reign of righteousness is being inaugurated with the new King, Christ, in full control. Every eye will recognise Him, and unto Him every knee shall bow and every tongue confess.

ADA ME Jeanne De La Motile Guyon

ADA ME Jeanne De La Motile Guyon was educated in convents, saved at the foot of the Cross in 1668. sanctified in Notre Dame, witnessed for Jesus in the Court of Louis XIV., in France, Switzerland and Italy, to bishops and priests, nuns and common people: was imprisoned seven years, and died. Of her conversion day she said: "I bade farewell forever to assemblies which I had visited, to plays and diversions, dancing, unprofitable walks and parties of pleasure. The pleasures and amusements so much prized and esteemed by the world now appeared to me dull and insipid—so much so that I wondered how I ever could have enjoyed them."

After making a full consecration, she Wrote: "I hence-forth take Jesus Christ to be mine. I promise to receive him as a husband to me. And I give myself to Him, in this marriage of spirit, that I may be of the same mind with Him—meek, pure. nothing in myself, and united in God's will. And, pledged as I am to be. His, I accept, as a part of my marriage portion, the temptations and sorrows, the crosses and contempt which fell to Him." Concerning her imprisonment, she wrote as follows: "I passed my time in great peace, content to spend the remainder of my life there, if such should be the will of God. I employed part of my time in writing religious songs. I and my maid, La Gautiere, who was with me in prison, committed them to heart as fast as I made them. Together we sang praises to Thee, O, our (hod! It sometimes seemed to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing to do now but to sing. The joy of my heart gave a brightness to the objects around me. The stones of my prison looked in my eyes like rubies. I esteemed them more than all the gaudy brilliancies of a vain world. My heart was full of that joy which thou givest to them who love Thee in the midst of their greatest crosses."

Little Opportunities.

"We all might do good where we often do ill;
There is always a way, if we have but the will:
For even a word, kindly breathed or suppressed,
May guard off some pain, or give peace to some breast.
"We all might do good in a thousand small ways;
Forbearing to flatter, yet giving due praise: •
In spurning ill rumour, reproving wrong done,
And treating but kindly the heart we have won.
"We all might do good, whether lowly or great—
A deed is not judged by the purse or estate;
If only a cup of cold water is giv'n,
Like the mite of the widow, 'tis something for heav'n."

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effects of his beams in blessing upon the world around him.—Luther.

It requires character to hold back as a means to progress; to restrain one's impulses to speak, or to write, or to act hastily in an emergency. And character is developed by its exercise in personal constraint. It is often a great deal easier to speak out than to refrain from speaking, to write at once than to delay writing, to press forward than to remain inactive; and then it is that the true man's character is tested, and that it triumphs in the testing. In this light it is that the inspired declaration has its practical bearing—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—"S.S. Times."

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