



Volume XXXVII. No. 4 MELBOURNE, APRIL, 1954 Price—Fourpence Halfpenny

Christ Was Heard In That He Feared.

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.” Heb. 5:7.

THAT which the Lord feared was not that the love or promises of God would fail. He knew that God was faithful who had promised; that God is a covenant-keeping God, and that all His conduct and dealings are founded upon the eternal principles of truth and righteousness, from which to vary in the least iota would be a moral impossibility. But the Lord also knew that the plan of human salvation was made dependent upon the obedience of the Anointed High Priest to every jot and tittle of the Law concerning Him, as shown in the typical service of the Tabernacle. Not only must the sacrifice be made but it must be offered exactly as prescribed.

If the typical high priest, Aaron, had at any time failed to conform to the directions given for the offering (see Lev. 9:16) ; if he had forgotten or ignored any part of the directions; or if he had substituted some of his own ideas, he would not have been allowed to sprinkle the blood of such imperfect sacrifice upon the mercy-seat; his offering would not have been accepted; he would have died, and so could never have come out and blessed the people.—Lev. 16:2, 3.

Thus we see that when undertaking the great work of redemption our Lord bore in Himself the issues of life and death, not only for the whole human race, but for Himself as well. Figuratively speaking, He took His life into His own hands. No wonder, then, if under the weight of His responsibility, the Lord feared! The tension of the trials to which He was subjected was too great for even the perfect human nature, unaided by Divine grace. Therefore He frequently sought the place of prayer for grace to help in every time of need.

Consider the great fight of afflictions through which He passed; the subtle and deceptive temptations in the wilderness; the contradiction of sinners against Himself; and the base ingratitude of those He came to save; consider also His poverty, His loss of friends, His labours and weariness, His homelessness, His bitter and relentless persecutions and finally. His betrayal and dying agony! Surely the tests of endurance and of obedience to the exact requirements of the Law of sacrifice, under these circumstances, were most crucial. What carefulness it wrought in the Lord; for He feared, lest the promise having been left Him of entering into the rest that remaineth and the glory to follow the Day of Atonement, He should come short of the full requirements of His Office as Priest, to render acceptable service. So also, says the Apostle (Heb. 4:1) , should we fear lest a promise being left us of entering into His rest, any of us should seem to

come short of it.

When the Lord came to the last night of His earthly life, then the question came to His mind with increased force, “Have I thus far done everything in exact accordance with the will of God? And now, in full view of the agony which it will cost, am I able to drink the bitter cup to its very dregs? Can I endure, not only the physical agony, but also the ignominy and shame and cruel mockings? And can I do it so perfectly as to be entirely acceptable to God in my own righteousness? Can I endure to see My disciples scattered and dismayed and My lifework apparently destroyed, My name and the cause of God covered with infamy, and My enemies triumphant and boastful? Can I do this so as to hear the ‘well done’?”

Such was our Lord’s last conflict, doubtless the powers of darkness were busy in that awful hour, taking advantage of the circumstances and of His weakness and weariness to discourage His hope and to fill His mind with fears that, after all, He would fail, or had failed to do the work acceptably; and that a resurrection, therefore, was uncertain. No wonder that the perfect human heart sank before such considerations and that an agony of emotion brought great drops of bloody sweat! But did He yield to the discouragement and give up the struggle when the crucial test was thus upon Him? No! He took those human fears to the Heavenly Father, “to him who was able to deliver him out of death,” in order that His human will might be reinforced by Divine grace to go forward and complete His sacrifice acceptably to God; to freely submit to be led away as a lamb to the slaughter, and, as a sheep before her shearers is dumb, so to open not His mouth in self-defence—Isa. 53:7.

His prayers to the Father were not in vain: “He was heard in that he feared.” Though His words were few (because no words could express the emotions of His soul) His chastened spirit was all the while making intercession for Him with groanings which could not be uttered. (Rom. 8:26) Then God sent an angel to comfort and minister unto Him; to assure Him still of the Divine favour, and thus to give Him fresh courage, strength of mind and steadiness of nerve to endure all that was before Him, even unto death.

With this assistance of Divine grace our dear Lord went forth from that moment with undaunted courage to finish the work which was given Him to do. Calmly He could come now and say to His beloved, but weary and bewildered disciples, “Sleep on, now, and take your rest.” The bitterness of the mental conflict was over, and the light of heaven shining into His soul had chased away the deep gloom that hung over Him like a funeral pall, making Him “exceeding sorrowful, even unto death.” Yes, “he was heard in that he feared-; and the fear was all taken away: and, strong in the strength which God supplied, He felt that He was able to offer the acceptable sacrifice, to meet every jot and tittle of the requirement of the Law in doing so: and hence, that His salvation out of death, His resurrection, was assured.

The fear on the Lord’s part was not a sinful fear. It was a fear such as we, also, are exhorted to have—we who are striving to walk in His footsteps—lest we fail to realise the precious promises vouchsafed to us upon conditions that are positive and unalterable. (Heb. 4:1.) It was a fear begotten, not of doubt of the Father’s ability and willingness to fulfil all His promises but of a knowledge of the righteous principles which must in every case govern the Father’s course of action; a fear of the inflexible Law which righteously affixed the reward of eternal life and glory to His fulfilling of His Covenant of sacrifice, or of eternal death should He fail. At the same time He began to realise that, though perfect as a human being, His heart and His flesh would fail unless reinforced by Divine grace. The Psalmist expressed this fear of the Lord and the source from which His help came, when He said, “My flesh and my heart faileth; but God is the strength of my heart, and my portion forever.” (Psa. 73:26)

It was a filial fear entirely compatible with His relationship to God as a recognised Son; for “though he were a Son, yet learned he obedience through the things which he suffered.”--Heb 5:8.

We are glad that Jesus was not cold and stoical, but that He was full of warm, loving, tender feelings and

sensibilities and that we, consequently, can realise His ability to sympathise with the most tender, the most delicate, the most refined, the most sensitive, more than could any other human being. He must have felt keenly the conditions under which He had placed Himself, in laying down His life on our behalf; for the more perfect the organism, the more sensitive and high-strung are the feelings; the greater the capacity for joy, the greater the capacity for sorrow. Being absolutely perfect, our Lord must have been immeasurably more susceptible to the influence of pain than are others.

Besides this, He knew that He had a perfect life, unforfeited, and realised that He was about to part with it. Others of the human family possess only a forfeited or condemned existence, and realise that they must part with this some time. It would, therefore, be a very different matter for our Lord to lay down His life from that of any of His followers laying down theirs. If we let one hundred per cent represent perfect life, our Lord had the full one hundred per cent to lay down, while we, being more than ninety-nine one-hundredths dead through trespasses and sins and condemnation could, at most, have had but one-hundredth part to lay down. A cold, stoical indifference to the loss of life, based upon knowledge that it could last but a short time longer at best, would, therefore, be a very different thing from the clear knowledge which our Lord had of the experience which He had with the Father “before the world was”; and the realisation that the life He was about to lay down was not forfeited through sin, but was His own voluntary sacrifice.

There can be no doubt that this thought of the extinguishing of life was an important factor in our Lord’s sorrow.

The Apostle clearly intimates it in the words (Heb. 5:7) , “Who in the days of his flesh . . . offered up prayers and supplication, with strong cryings and tears, unto him who was able to save him from (out of) death, and was heard in (respect of) that he feared”—extinction. This thought brought with it another, viz., Had He done the Father’s will perfectly? Could He claim, and would He receive the reward promised Him—a resurrection from the dead?

Had He failed in any particular to come to the exact standard of perfection His death would have meant extinction; and although all men fear extinction, none could know the full depth and force of its meaning as could He who not only had the perfection of life, but had recollection of His previous glory with His Father before the world was. For Him the very thought of extinction would bring anguish, terror of soul. This thought seems not to have come to our Lord with the same force previously. It was this, therefore, that bore down upon Him now so heavily as an exceeding sorrow unto death. He saw Himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was He entirely blameless, and would the Heavenly Judge thoroughly acquit Him whom so many were disposed to condemn?

After praying He went to His three disciples, but found them asleep. Gently He reproved them asking, “Could ye not watch with me one hour? Watch and pray, lest ye enter into temptation.” Then our Lord went away and used the, same words in prayer; and again He prayed a third time, similarly. The matter was weighing upon His heart. Could He rely upon it now, that having sought to do the Father’s will, having finished His course, He had done it acceptably? Could He have full assurance of faith that God would save Him out of death by a resurrection?

In answer to His petition a heavenly messenger was sent to comfort Him, to reassure Him, to strengthen Him. We are not informed what message the angel brought, but we can see that it was a message of peace; that he brought assurance, not only that the Lord’s course had the Father’s approval, but that He would be brought again from the dead by a resurrection. These were quite sufficient to give our Lord all the strength and courage necessary for the ordeal before Him; and from that moment onward we find Him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band, He was the most calm and self-possessed of all; when before the chief-priest, Caiaphas He was the

same; when before Pilate, the same; when crucified, the same. He had found peace in the message that He was approved of the Father, and that all the gracious promises of glory, honour and immortality were His; and now He could pass through any ordeal, He could submit Himself perfectly to His enemies.

“Daily Heavenly Manna.”—A new supply of this helpful book is in stock. In good, strong binding, with birthday recording pages, this one dollar edition is priced at 10/-, post paid.

“The Divine Plan of the Ages”.—A new supply of this wonderful study on the Bible is on hand. Blue cloth binding, handy pocket size. Price 4/6, post paid.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

(Monthly) 4/6 (85 cents) per annum, post paid.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne, Victoria, Australia

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.

How Should We Treat the Conscientious Objector?

AN answer to the above question was given by Professor Walter Murdoch in the Melbourne "Herald" of February 20th last. It is felt that the thoughts will be of good interest to all our readers. Permission has been granted to publish the remarks in full, and which are as follows:—

"Whether we think him right or wrong, we ought to treat him not merely with tolerance but with deep respect. That, at any rate, is my attitude towards him: because I respect and admire courage wherever it is revealed.

"The conscientious objector shows himself to possess a moral courage to which I fear that I myself could not rise in similar circumstances. I admire him as a man braver than I and braver than most of those who judge and condemn him.

"Think of the gallantry needed to stand up for your principles alone in the face of general obloquy. It takes courage of a rare kind to face the certainty of being hooted at for lack of courage.

"And in times of war delirium, being hooted at is not all the conscientious objector must expect. During the 1914-18 war, many of these dauntless men — I forget the number — actually died as a result of the brutal treatment they received.

"The public also has a conscience, which awakened in time to give the objectors during World War II a more humane and reasonable treatment: but the general attitude towards them remained contemptuous. They were still jeered at.

"I have sometimes thought that the sternest tribunal they faced and still must face is their own minds, before which they have still to answer for their motives and make dead certain whether they are really standing up for their convictions or for their comfort and safety.

"And when they have assured themselves of their genuineness, they have still to answer that implacable inward judge when he asks them if they are sure they are justified in letting other men go out to fight and die for the freedom they are claiming for themselves.

"But to the genuine conscientious objector—the man who is convinced that war is a shameful and immoral business, and that by refusing to play any part in it he can best serve the cause of peace and the ultimate good of humanity—I say that we should take off our hats.

"I am not here discussing whether their principle is right or wrong: I merely maintain that anyone who stands up for a principle, even a mistaken principle, and is prepared to suffer for it, deserves our deep respect. That, I think, is the sane answer to your question."

Humility an Element of True Courage.

NOTHING is more dangerous to the child of God than self-conceit; it hinders reformation of heart, as well as true usefulness to others, and especially usefulness in God's service; for the Word declares, "God resisteth the proud, but giveth grace unto the humble." (James 4:6.) The Scriptures everywhere make prominent the fact that those who would be in harmony with God must be humble. The Lord bestows blessings upon the humble, the meek, the teachable. Jesus said, "Blessed are the meek.- (Matt. 5:5.) The Apostle exhorts, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."-1 Pet. 5:6.

The Word of God points to the fact that Jesus was meek and lowly. (Matt. 11:29, 30.) This humility of mind and heart was, in many respects, 'the secret of His success. If He had not been humble, He would not have attained to the glorious station to which He was exalted.

There is a 'marked contrast between Jesus and Satan. The one thought to exalt himself, and the Other to humble Himself. (Isa, 14:13, 14; Phil. 2:8.) Satan said: "I will elevate myself above the other angels; I will be like the Most High, and exert such a power as He does. I could show the angels very great wisdom if I were in control of affairs." Inspired by this wrong spirit, Satan became ambitious to make an exhibition of what he could do.

The Scriptures give us to understand that Satan's inordinate desire to gain distinction was the secret of his fall.

Ambition is good, but only when it is based upon humility. Any spirit that does not respect God's Wisdom is indeed foolish.

Satan's spirit was one of ambition and pride. Already highly favoured of God as one of the highest rank of angels, he was not content with his great honours and blessings, but was desirous of attaining still greater influence and power than God had been pleased to grant him. This unlawful aspiration to obtain control led him not only to rebel against the Divine Government, but also to become the "murderer" (John 8:44) of our first parents, that he might gain control over them—the object of his ambition.

How short-sighted was the Adversary, that he should think to out-general Jehovah, and to exalt himself and erect a rival Kingdom! Soon Satan's folly will be manifested. When the Lord's due time shall come, the One who humbled Himself in obedience to the Father's will shall be exalted to kingly power and authority, to the position at the Father's right hand in the Kingdom of the Universe; but the one who attempted the usurpation shall be bound and utterly destroyed.

Our Lord Jesus took a different course from that of Satan. Instead of trying to exercise power He had supreme reverence for Jehovah. He said, "I delight to do thy will, O my God".- Following this course of humility in the presence of the great Eternal One, Jesus was loved of the Father as He would not have been if He had had a self-sufficient spirit. Under the Father's guidance He was humiliated. He "learned obedience by the things which He suffered" (Heb. 5:8) ; and after His death and resurrection He received the reward of the Divine nature. He became Heir of all the gracious promises of God's Word, "Heir of all things."—Heb. 1:2.

These two great examples afford us an impressive lesson. They show us that if we copy the ambitious and self-wise attitude of Satan, it will estrange us from God. We should realise the Wisdom of God and submit ourselves fully to His will. If we walk obediently in the footsteps of the Master, we shall attain

glory and honour with our Lord.

The Wisdom of God is foolishness with men. The people of this world are leaning to their own understanding.

People sometimes boast along this very line, saying, "I have some ideas of my own.- We all find that what we know is but very little and generally very incorrect. Experience is an excellent teacher.

The lessons that we have learned in the School of Christ are to a great extent those of humility, a great deal of which is required of pupils in that School. The path of life is so narrow that those who love the broad way would not think of walking in the narrow one. The Lord is allowing those who are self-conceited to turn aside. Even though they started out to walk in His way, they are permitted to go after their own foolish misunderstandings. If they continue in this course it will lead to their destruction.

As for the world, whether they live in Christian or in heathen lands, all shall come to a knowledge of the Truth. (1 Tim. 2:3, 4.) This knowledge will not be theoretical, for mankind will be brought to it through practical experience.

In fact the whole world is getting a great lesson now. When the New Dispensation is ushered in and the Truth is made plain, mankind will perceive how very foolish they have been. They will see the unwisdom of the greater part of their course. "For the wisdom of their wise men shall perish."—Isa. 29:14.

It will be a hard experience for mankind to realise what clumsy efforts they have made along different lines. If scientists and philosophers, when asked as to God, had said, "We do not know," they could have been respected for their honesty. But they have boasted about geology, evolution, etc., and have pretended to know all the secrets of the Universe. What shame will be theirs when confronted with the facts! It will be a severe chastisement for them to perceive how foolish they have been and to know that others are aware of their folly.

The truly noble soul feels humbled upon the borders of the vast unknown, thankfully accepts the Divine Revelation as to his nature, origin, destiny, etc., and patiently awaits the Lord's good time for a fuller understanding of all the mysteries of His wondrous grace.

We may well fancy that some of the great theologians who have taught with such positiveness what they do not know and what is contrary to the Bible, will feel very strange when they learn the Truth. Already this is true to some extent. They are ashamed of many of the theories of the past. Yet they still hold on to the creeds of nominal Christianity, but cover these up; accordingly, with such an attitude of heart, they make very little progress..

Leave All to God

“Spin cheerfully,
Not tearfully,
Though wearily you plod ;
Spin carefully,
Spin prayerfully.
But leave the thread to God.

“The shuttles of His purpose move
To carry out His own design;
Seek not too soon to disapprove
His work, nor yet assign

Dark motives, when, with silent dread,
You view each sombre fold;
For lo! within each darker thread,
There gleams a thread of gold.”

Selected.

“God hath not promised skies ever blue, Flower strewn pathways always for you. God hath not promised sun without rain, Joy without sorrow, peace without pain ; But He hath promised strength from above. Unfailing sympathy, undying love.”

—Selected.

Adding to Faith.

(2 Pet. 1:3-8).

(Convention Address)

THE first essential thing is, we must have faith, for you cannot add to anything that is nonexistent. In his epistles generally, Peter tells us much that assists in the establishment of a true faith, but when he comes to verse 5 in this passage he is instructing us further. He is not only solicitous that we have a proper faith, but that we demonstrate the fact in the proper manner. As James says, “we must be doers of the word, and faith without the proper works is dead--a useless thing (James 2:17). It is important to see that we must have the right kind of faith before we can add the things of which the apostle speaks.

Simply believing that there is a God and that there was a person in history, Jesus Christ, is of no avail. The devils believe after this manner and tremble (James 2:19), but it has no good effect upon their actions: it does not control them in any way. In their innermost selves nearly all men believe that there is a God, though some do not openly admit it, and most know nothing about Him. Multitudes still worship altars bearing inscriptions parallel to that of the Athenians in Paul’s day--“To the unknown God” (Acts 17:23).

God, by divine power, has given us all things necessary for the establishment of a true faith, as well as all things necessary enabling us to walk in the way of it and attain finally to the fulness of spiritual nature that He desires we should have. Let us review briefly some of the things that He has given us--

(1) He has given us Jesus as our Redeemer. He gave up His own dearly beloved Son for our sakes (while we were still sinners and totally unworthy). Without the ransom sacrifice of Christ we could have no faith in anything, except the certainty of death and extinction forever.

God further favoured us by opening the way of the high calling to us, the merit of Christ enabling us to enter into the required covenant with God—a covenant by sacrifice, presenting our bodies living sacrifices, holy and acceptable to Him; and whereby He showers His blessings upon us as His sons.

His divine power or the holy spirit has begotten us to a new nature — we became new creatures. He has opened our minds to receive and appreciate spiritual things, wonderful things that unregenerate men cannot receive (1 Cor. 2:14).

(1) He has given to us His Word which assists in the revelation of Himself—His glorious character; and shows us further how we can become like Him and be filled with spirit, a God like disposition. Further, He has promised and gives all the help and guidance we need to run the race for the prize of His high calling. Only Divine power could do all this.

A translation of the third verse of our passage is noted with great interest—”Accordingly, divine power has given us all things necessary for a godly life, through a glorious divine efficiency.” We do realise divine efficiency in all that pertains to our experiences here below, as we seek to become “partakers of the divine nature.” It is divine efficiency that orders and overrules our way so that we escape the corruption that is in the world through human frailty. It is divine efficiency that works all things together for good to_ them that love God—to Him be all the praise.

Retaining our faith in Christ as our Redeemer, we are to give all diligence to super-add the things that make us more and more pleasing to our Heavenly Father, and finally give us an abundant entrance into the kingdom.

Peter's thought seems similar to Paul's, where, in Phil. 2:12, he exhorts the Philippian Christians to "work out their salvation with fear and trembling." We know that no amount of works of themselves can accomplish salvation, and with the helps supplied we learn that this phrase means literally—"to work fully," "to accomplish" in the sense of completing.

God of His own will begat us with the Word of truth (James 1:18). Yes, we were begotten of God, and by His glorious, divine efficiency were provided with everything we needed to bring us to a condition where we could begin to help ourselves. Now, says the apostle, continue this work that God began in you, until it is complete—work out your salvation with fear and trembling; not slavish fear, but as one translates it "continual earnest anxiety," that is constantly watchful in respect of our spiritual development, fearful of allowing any slackness or spirit of indifference to creep over us. The adding to our faith that Peter exhorts, seems to be one and the same work that Paul alludes to as working out your salvation to completion; both apostles agree that it will result in an abundant entrance to the kingdom.

Let us note briefly but carefully "these things." First, we are to add to our already established faith—virtue. The translation is poor, for the word means firmness, courage. It is necessary to have a genuine faith, to know what we believe and then be courageous and firm in standing by it. We must not be like those of 'the parable who endured only until they began to experience persecution, difficulty and trial (Matt. 13:5. 20, 21). Whatever the trials and difficulties we meet in connection with our Christian faith and walk, we must learn to meet them with firmness and courage. We must be careful, however, that our firmness is for proper principles in connection with the true faith.

Add to your courage—knowledge. It is possible to be firm and courageous for "a faith", even to the extent of going to the gallows or being burned at the stake and yet accomplish little. In Paul's day there were some who had "great zeal for God, but not according to knowledge" (Rom. 10:2). These were punctilious in observance of rites, ceremonials, ritual, but were woefully lacking in knowledge of God's true character, and the reverence and worship He desires. It is incumbent upon us to diligently enquire and learn about God, His character and plans or purposes regarding ourselves and all men. This implies a thorough study of His Word which He has given us for the purpose. This study serves also as an antidote against the worldly influences which continually tend to stimulate the old nature, and helps us to appreciate more deeply spiritual things and provides the help we need to enable us to become doers of it — showing our faith by our works.

Thus, add to knowledge—temperance. Again the translation does not do full justice to the word, which means selfcontrol. Professed faith and love for God, attained with any degree of knowledge and courage, but which does not control the person, is as sounding brass or a tinkling cymbal. A genuine Christian realises that he or she is a new creature, that old things and desires have passed away, and that God does not now judge us for inherited weaknesses of the flesh, but readily accepts the will for the deed. The heart intention is the thing that matters. However, He does expect and require of us that we practise the new life in the old bodies. Self-control could be defined as the new creature practising on the old mortal body, using it as the servant of the new mind. Paul viewed it that way when he spoke of subduing his own body, bringing it into the proper subjection. (1 Cor. 9:27.) The writer of Proverbs spoke truly when he said, "He that hath no rule (control) over his own spirit (mind, disposition) is like a city without walls" (open to every form of attack). (Prov. 25:28.)

Add to self-control—patience. The A.V. rendering again fails of the best meaning; "persevering endurance" is much better. We often associate the word "patience" with a passive state or condition—waiting, or inactivity. But the word used here has almost an opposite meaning—a persevering endurance through trial, difficulty, affliction, opposition, etc. In Rom. 2:7 we have similar words translated "patient continuance"—a much better translation. In Rom. 8:25 the word is used again. This does not mean

inactivity, but a hope that stirs us to action; in line with Paul's word in 1 Cor. 15:58—steadfast, immovable, always abounding in the work of the Lord forasmuch as we know (a very decided hope) that such labour is not in vain in the Lord. Also please read Rev. 1:9 where the word occurs again. John was not there because of inactivity. In Heb. 10:36 we see that we have need of persevering endurance that after we have done the will of God, we might receive the promise. We are not to serve the Lord in fits and starts, or slacken off when facing trial or difficulty.

Add to persevering endurance—godliness. This means “a great reverence for God”. It implies “earnest desire” or great carefulness in seeking to do His will. The fact that we are to add this to persevering endurance suggests that it is not merely stoicism in facing trial and difficulty, but must have its rise in our reverence for, and appreciation of, the Lord. It is possible to exhibit a tenacity or persevering endurance, in labours professedly for the Lord, yet withal they are really for a sectarian organisation or a religious denomination—work that does not arise out of a deep reverence for the Lord and His Word, therefore not done in true godliness. If we add to our faith courage, knowledge, selfcontrol and persevering endurance, based on a deep or supreme reverence for God, we will surely be found demonstrating our faith acceptably both before God and men—we will in the very best sense of the term “be showing our faith by our works.”

And further we are to add to our piety or deep reverence for God—brotherly kindness. The R.V. better expresses it “love of the brethren”. True reverence for God implies appreciation in the fullest sense of those chosen by Him to be His sons; and so we have the matter squarely before us. Read 1 John 4:20 (first portion) . In these last days of the age we cannot overstress the importance of loving the brethren, by doing our utmost to assist and comfort them in the Lord. From the very beginning we have had this message—that we love one another (1 John 3:11) . Let us fully appreciate the fact that it is God who has chosen each individual member of the body of Christ, and bear to each the proper love. Note also the connection with the early portion of the next verse of John—”let us love one another, not as Cain”. The special characteristic of Cain was jealousy. He was jealous because his brother's offering was more acceptable to God than his own. Beware of jealousy in every form.

To love of the brethren, add charity (or love) . This refers to love in its widest scope—in its fulness; a love that extends to those who are unlovely in character, yes, even to our enemies. Not only to those whom we know regard us with enmity, but who do not interfere with us unduly ; but love also towards those who openly, maliciously, persecute and spitefully use us. The mark of perfect love—how many sermons have been preached on it, and how many of God's earnest people have hung on their words expectantly, that they might find some aid in its ever elusive acquirement? There is nothing new to tell; we can only continue looking to Jesus and His example “who while we were yet sinners died for us. ‘ The constant “considering him who suffered such contradiction of sinners against himself” is the only known way of cultivating a similar spirit—love in its fulness.

If we can add to our faith these things, if we possess and manifest these characteristics, it will show (as verse 8 says) that we have not been inactive, but that we have been diligent in their cultivation with the Lord's help, and that we are bearing fruit pleasing to Him. And let all who desire to make this growth, diligently continue despite their heartrending failures. Our Advocate stands ever by to help us, and at long last we shall find an abundant entrance into the heavenly kingdom.

Passover Memorial, 1954.

The anniversary of the institution of the Memorial of Christ's death falls this year on the evening of Good Friday; after sundown on Friday evening, the 16th of April, will therefore be the appropriate time to observe the Lord's Supper by all true followers of the Master.

Memorial Services.

The following Memorial Services have been arranged, at which all sincere believers in the ransom sacrifice of Christ will be welcome.

Melbourne.—Good Friday, 16th April, at 7 p.m., at Masonic Hall. 254 Swan Street, Richmond.

Adelaide.—Good Friday, 16th April, at 7 p.m., at Builders and Contractors Rooms, Waymouth Street, Adelaide

Sydney.—Good Friday, 16th April. at 7 p.m., at 87 The Boulevard, South Strathfield. (Visitors should leave Strathfield Station on the left side coming from the city, and 87 is on the right side of Boulevard, only 10 minutes' walk, or the 4th bus stop from the station.)

Perth.—Good Friday, 16th April, at 5.30 p.m., at The Literary Institute, 1st Floor, corner Hay and Pier Streets, Perth. **Adelaide Easter Convention.**

The brethren in Adelaide wish to announce that their usual Easter Convention is to be held again this year, commencing on Good Friday, 16th April, and continuing till Easter Monday evening (D.V.). The gatherings will be held in the Builders and Contractors Rooms, Waymouth Street, Adelaide, and a hearty invitation is extended to all friends able to attend these meetings. Further information may be obtained from the Convention Secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

“Christ's Return.”—This 38-page booklet which took the place of January, 1954, “Peoples Paper” has been warmly appreciated by readers. It is supplied at 10d. per copy, or three copies for 2/3, post paid.

Correspondence.

New Zealand.

The Berean Bible Institute, Melbourne recently received two copies of your Truth Publication the "Peoples Paper"

(the first I have ever seen), from Brother -----, and seeing much in them that may be helpful in my own studies I now desire to subscribe to your little paper myself.

To this effect I have sent to your nearest Post Office, Kew, Victoria, 1 in Australian currency for one year's subscription, which I understand to be about 4/6 per annum, the remainder of which you may use as you think fit.

I would be very obliged if you could commence posting your paper to the above address as soon as you found it convenient, for although I have known of the Blessed Hope through that wonderful old book, "The Divine Plan of the Ages" for 10 years, I have only during the past year met others of like mind, the Truth coming to me through reading old copies of Scripture Studies rather than through personal approach from others in the Narrow Way.

As you were asking for useful postage stamps, I have included some I have recently received on a letter from earthly Israel and post-marked Jerusalem.

Thanking you, and looking forward to your little publication. I am, yours in Christian bonds.

New Zealand.

Berean Bible Institute, Melbourne, Dear Friends —Would you please send me a copy of "The Divine Plan of the Ages" and any other Bible Helps which you think will help me in study: also any other literature on prayer which you can spare. I am sorry to say I am in prison, where I will be for two more years, so if you have any books which you think will improve and strengthen, I shall be very pleased to receive same. Thanking you in anticipation. Yours sincerely.

Tasmania.

Frank and Ernest, Dear Friends—We received the December issue of "Peoples Paper" and with it your booklet "Christ's Return" which took the place of January's issue of the "Peoples Paper." The wife and I think this a splendid idea as we were most interested in this very important subject, and you explain everything so clearly; we thank you very much for it.

We think our subscription for your "Peoples Paper" must be close up, so we are forwarding you a postal note for £

1, and would you kindly post to us your booklet "What is the Christian's Sabbath?", also a copy of Frank and Ernest talk for last Sunday. We listen every Sunday morning with deep interest to Frank and Ernest. We get splendid and very clear broadcasts from 3GL, and we enjoy your very sincere Dialogues and we believe they will greatly help to make Australians a better living people. We wish you a very happy and successful year. Yours sincerely.

Frank and Ernest, Dear Christian Friends—Would you kindly send me a copy of your address given this morning, concerning the age of the human race. A visitor called and I was not able to hear it completely; I

would not like to miss the interesting evidence that you gave.

Also if you have any old copies concerning -The Two Salvations” I am curious to read up on that subject. It is rather different to thoughts usually presented. Thanking you for your kindly offer to send this material. Yours sincerely.

Dear Sir—I listened with great interest to your broadcast to-day, and would like a copy of same. I am amazed in this so-called age of enlightenment that men are so easily deluded. One set of scientists claim the earth is 100,000,000 years old: others say that is not true, it is 50,000,000. Why will men be so blind: study of the Word of God is the paramount need to-day. I shall be looking forward to the copy of the address. Thanking you in anticipation; I remain, Yours in service of the Master.

Dear Sirs--I have been listening to your discussions on the Bible for a number of mornings now, and find them very interesting. I would like if possible to have a copy of any of your past Dialogues which may be available and also a copy of last Sunday's—"The Keys of Hell." I would appreciate it also if you could send me the booklets "God and Reason," and "Hope Beyond the Grave.- Thanking you; Yours faithfully.

"Our Most Holy Faith."—This is a splendid volume of most helpful articles and sermons by the author of Studies in the Scriptures, published by the brethren of "The Dawn" in U.S.A. Containing 719 pages, including Index, and well bound, with silver lettering, it is priced at 20/. post paid.

"Hymns of Dawn Music Book. '—Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, with silver lettering, this new edition is priced at 10 / - post paid.

FRANK & ERNEST TALKS Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. 8.15 a.m.

Brisbane, 4KQ, 435 M. 9 a.m.

Perth, 6KY, 227 M. 4.45 p.m.

Printed by Hickling & Powell Pty. Ltd , Lygon St.,East Brunswick for Berean Bible Institute, Ermington Place.

Kew, Melbourne, E.4