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Working Out Our Salvation.

(Convention Address) Phil. 2:12, 13.

PAUL is here addressing the Church, not the world. The world is not now on trial for salvation. This exhortation is applicable only to those whose sins have been forgiven, and who through Christ have been brought into a special relationship with God. This class alone is able to appreciate the import of the Apostle's words.

In the chapter from which our text is taken, the Apostle Paul pays a beautiful tribute to the church at Phillippi.

He refers in tender and loving terms to their obedience always to his instruction and counsel, not only when he was present with them, but likewise in his absence. He urges them to continued faithfulness and earnestness in this good way. He desires that they make still further progress in the Master's likeness, working out in themselves through humility and obedience the character development necessary, with fear and trembling, doing their part in the attainment of the salvation to which they had been called in Christ.

While addressed to the church at Phillippi the Apostle's words come down to us to-day no less forcibly. How wonderfully the Lord blessed the Apostle's writings, and used them for the benefit of the entire Church from Paul's day right down to the present time. They apply to all the sanctified in Christ Jesus. He reminds us, as he did the Phillippian church, that we are to "work out our salvation."

The question arises — Does this exhortation to work out our own salvation conflict with Paul's other statement, that our salvation "is not of works, lest any man should boast"? We reply: No, our salvation from death is entirely by faith. As fallen, human creatures we have no opportunity of doing any works that would justify us before God. Until we have been accepted into God's family no works that we could do would be acceptable. God, who is perfect, is not pleased to receive anything imperfect, either works or anything else. But when we have received the forgiveness of our sins—not by works, but by faith — and have become sons of God, through consecration and spirit-begetting, then comes the time when we can do acceptable works; for we are then members of the Lord's family, and the holy spirit within Us through this begetting now has an opportunity to show itself to do some works. In other words, as imperfect human beings, we cannot work out our salvation; but as new creatures we can do this. Phil. 4:13.

Being justified by the blood of Christ, and being called with the heavenly calling, we can do our share in

this great work Of our own preparation for our future station and glory. We do this by giving heed to the instructions of our Lord, by allowing His Word to dwell in us richly, and following the example which He has set us. We can never attain perfection in the flesh; but from the beginning of our consecrated life, our heart, our intention, must be wholly loyal— God would not accept a half-hearted consecration—and day by day this heart intention must become more and more fixed in the way of righteousness. We are to continue the work of bringing our very thoughts as well as our words and doings into subjection. and enlisting our talents in the; service of the Lord.

It is encouraging for us to know that this warfare is not one which we must wage alone. It is God who has led us thus far, and' provided for all our needs in Christ; it is He who has implanted in our hearts the desire to do:His good pleasure, and He will continue to lead and help us and, work in us by His Word of Truth, if we continue to give heed to His counsel. The Gospel message is the “power of God unto salvation” unto every one who accepts it, and no greater stimulus can be found than the “exceeding great and precious promises” given to us, that by these we might become “partakers of the divine nature.”

Our salvation is a salvation from death to life, from sin to righteousness. Moreover it is a transformation from human nature to divine. The first step to our salvation was the work accomplished by our Lord Jesus at Calvary—“He died for our sins.” But the death of Christ alone was not sufficient to give us justification before God. No, a dead Saviour would avail us nothing. In order to help us out of our fallen state Christ must rise again from the dead, as the Apostle Paul states it—“If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.” 1 Cor. 15:17, 18. So we see that the resurrection of Christ was, a matter of vital importance. Christ must rise from the dead and ascend to the Father, there to present the merit of His sacrifice, before God could recognise us and justify us by faith. So Christ has appeared in the presence of God for us (the Church), and God has accepted our consecration, because Christ’s righteousness is imputed to us, making our sacrifice acceptable to the Father.

It is only a certain class with whom God is dealing now; He is not dealing with the whole world at present; only those who wish to turn away from all sin and to gain a character of holiness like unto Christ are now being received of God and trained, disciplined and fitted for the great work of the future — the blessing of all the families of the earth.

It is this special class, the “little flock” for which God is seeking in this age, and the invitation has gone out—“If any man would come after Me let him deny himself, take up his cross daily and follow Me.” Yes, the class now being drawn to Christ will be made up of those who are willing to suffer something for Christ’s sake--for the Truth’s sake. These are the ones of whom the Apostle speaks in Rom. 8:1, saying-- “That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit.” Christ demonstrated His perfection by keeping the law and now because we have accepted Him as our Saviour and are seeking to walk in His steps, the righteousness of the law is counted as fulfilled in us who walk not after the flesh but after the spirit.

When our Saviour’s’ merit was imputed to us, all our past was forgiven, our blemishes covered, the Father accepted the offering, and our High Priest sacrificed us as justified human beings. At that moment we were begotten of the Father by His holy spirit, “to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us.” We became embryo New Creatures, who were then to grow and develop day by day until, in due time, we would be born as spirit beings on the divine plane if faithful unto death.

The working out of our salvation is no small matter; only by the Lord’s grace to help us could we continue the work to its completion. It calls for patient, steady, earnest effort day by day — a gradual bending heavenward of that which naturally tends toward things of earth. We are to be transformed by the

renewing of our minds. We must “put off the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of our minds; and put on the new man which after God is created in righteousness and true holiness.” Eph. 4:22-24.

The Apostle’s exhortation comes to us individually—”Beloved, work out your own salvation.” No one has salvation now except in a reckoned sense. We are saved by hope the Apostle says in another place. We are not completely saved as yet. We must work out our salvation. This is something which each one in Christ must do for himself or herself by the Lord’s assisting grace. One cannot work out the salvation of another; each must work out his own salvation. The expression “work out,” has a peculiar force and meaning. It suggests something that will cost us an effort—something that requires time, patience and perseverance.

Some Christians have the erroneous idea that God does all the fashioning, and that His children are to be merely passive in His hand; but the Apostle Peter as well as Paul does not so express it (see 1 Pet. 1:13-16). Peter exhorts us not to fashion ourselves according to the former manner of our lives in our ignorance of God and His truth, but rather we are to strive to be holy in our manner of living (Revised Version). There is a work to be done in us and about us, and those who are not up and doing, but who passively sit and wait for the Lord to work miracles in their behalf, are greatly deceived and have need to give earnest heed to the Apostle’s injunction to work out their salvation with fear and trembling. In writing to the Romans (chapter 13:11, 12) Paul says “that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.” Even though we have been awakened from the sleep of sin, there seems to be a danger that we may become somewhat drowsy concerning the wonderful salvation set before us. We must not allow ourselves to become “slothful in our diligence” but maintain our fervency of spirit in our service of the Lord. (See Rom. 12:11; Revised Version).

The Heavenly Father has predetermined that His New Creation shall all be copy-likenesses of Christ. The faithful overcomers must all be proved and found loyal to God and the principles of His Word. The Lord our God proveth us to see whether we love Him with all our hearts. When we made our covenant with the Lord by sacrifice, we promised that we would live henceforth not for self, nor for the things of this world; but we would live for Christ—His will would be our chief concern; self would be denied and we would take up our cross daily and humbly follow in the steps of our Lord, who left us the example. So it is well that we examine ourselves from time to time to see to what extent we are carrying out our vow of consecration. Our Lord says take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life” (Luke 21:34). How we need to take heed to ourselves—to examine ourselves, to criticise and correct ourselves; and to watch and pray continually so that we may walk more closely in harmony with the Lord’s requirements. This proper judging or examining of ourselves will assist us in the working out of our salvation.

In Heb. 3:14 the Apostle tells us that “we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.” How important is this matter of faith. We will need to be strong in faith in order to be successful in working out our salvation for without faith it is impossible to please God. And then the Apostle Peter tells us that we will need to give all diligence to add to our faith, by which we are justified, virtue, i.e., real goodness of character; this can only come after we have made full consecration of ourselves to God; then knowledge, which apart from consecration might puff up the mind, but received into a humble heart will nourish and sustain; then moderation, control, the spirit of a sound mind is necessary to make proper use of the knowledge attained, and patience or the cheerful endurance of hardship, that we may be properly exercised by our experiences, and further developed in piety, godliness, sterling character, justness, a clear perception and determination to carry out that which is right—pleasing to God.

Brotherly-love must also grow a love that loves God, must love also him that is begotten of God. "He that saith he loves God and hateth his brother is a liar." (1 John 4:20). But while it is easy to love the brethren in Christ—to love them that love us—there is a further step into the likeness of Christ, for "while we were yet sinners Christ died for us." We must love all men; yes, even our enemies. "Love your enemies bless them that curse you; do good to them that hate you, and pray (that is, not formally, but with desire for their good) for them which despitefully use you and persecute you that ye may be the children of your Father in heaven." (Matt. 5:44,45.)

We notice that the Apostle Peter's exhortation—"Give diligence to make your calling and election sure," is similar in meaning to that of Paul who says—"Work out your own salvation with fear and trembling." The thought in both these text is that there is a work for each follower of Christ to do in the matter of attaining the prize set before us. God is faithful who has given us the exceeding great and precious promises. He has made every necessary provision for us, and will sustain us all along the way, and indeed without His help we could do nothing, but the Lord will expect us to show our appreciation of His goodness by our earnest desire to co-operate with Him in respect of the High calling to which He has called us in Christ.

Why does the Apostle say we should work out our salvation with fear and trembling? Does the Lord wish His children literally to tremble with fear before Him? We believe the Apostle's thought is that we should exercise great care in respect of everything pertaining to our heavenly calling. It is the most important thing in the world to us; and we should realise how great a privilege is ours as well as our responsibility to make the best possible use of the., many favors and blessings so freely bestowed upon us. As we consider Christ's example, also that. of Paul, what an encouragement their lives are to us along the line of earnestness of purpose in doing the will of God. Our Lord said "My meat is to do the will of Him that sent Me and to finish His work" (John 4:34). How earnestly He set Himself to know and do the Father's will. Also Paul said, "For me to live is Christ" (Phil. 1:21). He had no other aim in life but to do his Master's will. So we want to have more of the proper reverence toward God—the holy fear to do anything displeasing to Him—the earnest desire to have His approval and blessing.

The reason why we should work out our salvation with fear and trembling (with great carefulness) is, that it is God who. is working in us both to wilt and to do of his good pleasure. The thought that God, the Almighty Creator of all things has chosen us, invited us and given us of His spirit to enable us to run the heavenly race should inspire us to zeal and diligence in the Christian way. God is working in us to cause us both to will and to do of His good pleasure. The question is—How are we reacting to the influences of His spirit which are at work in us and around us? Are we so fully appreciating the great love of God toward us (manifested in. His Word, and also in the life and sacrificial death of our Saviour) that we are being constrained daily to yield our hearts and minds and all our powers in loving, willing- obedience to His will? Are we earnestly watching to keep our' hearts—our motives, as well as our thoughts—pure and in harmony with whatsoever things are just and honorable and good and true? Is the love of God more and more being shed abroad in our hearts; and is it our one aim to be changed into the likeness of the character of Christ? Can we say with the poet

"My highest place is lying low
At my Redeemer's feet,
No real joy in life I know,
But in Him service sweet"?

If so, then we may well be glad. that we are learning some good lessons in the school of Christ, and we can be assured that He who has begun the good work in us will also complete it, if we continue to follow on in obedience and trust. So may the good work go on in us; let us resolve that as each day comes around we will strive to learn the lessons God is seeking to teach us; the lesson of patient submission to His will

the lesson of kindness and consideration for those around us and with whom our lives are linked; the lesson of trust and willing co-operation with God and with each other as members of the family of God. So, then, the working out of our salvation will be a labor of love. God, through His Word and spirit will work in us while we work out by His grace. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58)

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Spiritualist Seances.

THE increasing prevalence of spiritualistic seances, and the great deceptions that are used to attract and entertain people at these circles is revealed in the following article from the Melbourne "Sun":-

"Suburban nights are being enlivened increasingly by physic circles like that described by a doctor in Prahran Court, when he declared there was certainly nothing counterfeit about a trance in which he heard a woman medium speak as half a dozen different persons.

"The art of the seance is spreading. On any night of the week, in any Melbourne suburb, earnest groups would be found, in Cottage and mansion, seeking physic development.

"In an unimpressive South Yarra cottage, I was present as a privileged, non-investigatory inquirer, at a medium's private 'circle.'

"Sixteen people sat around the walls of a small drawing-room. Women, middle-aged, spectacled, were among them; here and there a younger woman spaced the circle.

"A leading company director, whose luxury limousine almost filled the little street outside, sat beside a young man whose aerial inventions may some day bring him fame. Opposite the pair sat a man who might have been a butcher, a baker, or any suburban tradesman.

"The firelight flickered on their faces. They spoke quietly or not at all. A small oil lamp made a double pin-point of light in the mantel mirror above the fire. Otherwise the room was dark.

"The medium, a short woman of middle age with a mop of auburn hair, lay back quietly in an armchair in the shadow.

"Quiet reigned; then voices joined in the hymn, Abide with Me, and went on for several verses. When they stopped, there was a movement from the armchair. The medium rose, tottering a little.

" 'Good evening friends,' It was a deep man's voice, the voice of a man accustomed to public speaking, which undoubtedly issued from the woman's lips.

“He was welcomed like an old friend. The tension in the circle eased. Here and there a friendly chuckle mingled with the chorus of ‘Good evening, Doctor H

“The doctor, a former West Australian preacher, was an • old friend, apparently. He it was who, throughout the rest of the evening, ‘cleared the line,’ so to speak, for at least a dozen other personalities to ‘come through.’

“The word ‘personalities’ is used in its' full sense. The most impartial observer would have been obliged to admit that each voice imparted not only words, but reflected an associated character.

“The Doctor (a courtesy title) explained gruffly that he felt the heat, and was assisted out:of ‘his’ coat. He addressed the gathering on spiritual matters, then spiritually ‘stood aside’ for the next-comer.

“She was a little girl of perhaps four years.

“ ‘Hello, Norma.’ ‘Glad to see you, Norma,’ the greetings went around the circle.” Norma’ walked to the centre of the floor, spoke shyly, picked out some newcomers, offered to sing a song, forgot her words in mid-verse, and was helped out by the company to the end.

“A flick of the medium’s fingers, and Norma was gone, after a childish ‘good bye.’

“Norma was a baby when the circle first came to know her, it was explained afterwards.

“In place of Norma’s voice came many others; the broken’ English of a Chinese, male voices which promised later to disclose their names, when they became better-known to their hearers.

“The medium walked, strode, tottered in accord with the voices she conveyed. There were no introductions.. Either the voice was welcomed as that of a familiar, or conversed with in the tones of respect one would accord a stranger.

A snap of the fingers and they were gone.. “Towards the end came William, who introduced a lighter note. He was an old man, a veritable Cappy Ricks,, given to semi-senile jokes. He was a popular visitor to the crowded little room.

“His voice trailed off, and in its place came the cultured tones of a woman.

“Edith’ the circle Whispered to one another.

“A business man beside the fire leaned closer to the medium beside him. Edith was his particular control.. She spoke tenderly to him, sent her good wishes to the others.

“Dr. H -----came back to close the evening. The medium was tired, he said.

“Silence, then a hymn. Towards its close the woman rose, herself again. She was assisted from the room to rest.

“I have seen visions since I was six,’ she told me some time later. ‘I got more smacks than kisses for the ‘stories’ I told in those days.’

‘She has been a medium for years. Doctors, scientists,, people of wealth, as well as the poorest are among the members of ‘circles.’

“It costs only 2/- to hear the voices almost anywhere’ in suburbia.”

Most of our readers are aware that such happenings as related above are not the result of communications from departed friends, but rather the’ impersonation of the dead by evil spirits (described by Jude 6, and 2 Peter 2:4 etc.) under the control of the great prince of darkness, Satan.

The Scriptures are very definite that “the dead know not anything,” (Eccel. 9:5, 10; Psa. 6:5, 146:4, etc.) and that the only hope of future life and consciousness is in the resurrection (1 Cor. 15:17-22 • 1 Thes. 5:13,, 14, etc.).

The difficulty with many people is similar to that of the doctor at the court—they realise there is something superhuman in what they see and hear, at the seances and not understanding the truth of the matter as revealed in the Bible are quickly deceived by such evil practices. Literature exposing- the great deceptions of Spiritualism will be forwarded to all who can use it profitably.

Treasures of Darkness.

It is in the factory of suffering that the holy spirit manufactures the article of sympathy. The sweetest of God’s children are generally those who have suffered most.. Paul’s life was full of comfort to others, but it was packed. with suffering to himself. John’s life was the same. Suffering generally hardens the sinner, but it softens the saint. It is safer to pray for suffering that it is to pray for ease.

HOPE

(Two Convention Addresses)

Of the many good verses respecting hope, the following two are selected:—"By two immutable things in which it was impossible for God to lie, we might have a strong consolation . . . to lay hold of the hope set before us." (Heb. 6:18); and (Rom. 15:13), "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy spirit."

Perhaps we could say that hope is the most essential element of the Christian's true happiness—for the glorious hopes contained in the Word, of his own future happiness as well as that of the world, should inspire confidence.

Again, Paul tells us in Thessalonians, to "Put on the breastplate of faith and love; and for an helmet, the hope of salvation." It was to be part of our armor, and the Apostle knew, when he exhorted the Romans, to "abound in hope," that the Church would require it in their armor to gain the prize — that important one, to be heir with Christ, the Anointed. "For all things are yours and ye are Christ's."

That the race to run, to win it, would be a severe one, and the course that was set would be difficult and hard, the Apostle knew from his own experiences. So, it seems that he gave this message specially to the Church, as they would require it, "to abound in hope." This hope which he mentions here, would be only for those who had fled from every institution of man, whose hope only was in God, for this was the only way they could abound in hope.

Before discussing anything further on hope, there is a very searching question which we must carefully examine.

It is this: "He that hath this hope in him, purifieth himself, even as He is pure." We are still in the world—most of us not at all sheltered from it—and we have the world, the flesh and the Adversary with which to contend. Perhaps we may have a great battle. with a wrong thought; we put it back and away, we did not want it. It returns, sometimes so often, that we feel discouraged. We must not only put it away from us (for that creates a vacancy, and the Adversary is looking for vacancies), but we must fill the vacancy, as the Apostle Peter tells us, "Gird up the loins of your mind." We must realise the necessity of thinking on spiritual things. I like the way that John Bunyan puts it, namely, "I took myself unto the Word of God for good, and as an antidote for my faithlessness."

I have at home a copy of a picture that I value. Perhaps many would look on it as meaningless; but those who have been through life's storms would appreciate its message. It is "Hope," the best and best-loved picture of Watts, a great English artist; and it is this: This earth flying in space, and it has a figure of a woman—desolate and in an attitude of the most intense sorrow. Her eyes are bandaged; her grief is blinded. (We do live sometimes as in another world, when we think that no hand can aid us, and no heart understands us.) In her hand is a harp, ten strings and every one broken, save one, which tells of earthly joys, friends that are now dead. Pressed gently to her ear is this one string. From afar off the sun gleams down—a star!—a gleam of light from Heaven shining on her unnoticed — perhaps even unthought of—but it is there, and the lesson, as the picture goes on to say, is that in one's most, desperate circumstances, there is always something at hand and something afar off, on which to base hope, and on which we can rely. The verse under the picture is as follows:—"Oh, lyre of hope; the anguish of the world has rent asunder all thy silver strings — save One — that (thrilling with immortal strains, sounds ever clearer as earth's music dies), tells that God's love must triumph evermore." Oh! how deep, and wonderful is the love of God.

When Hagar put Ishmael in the shrubs and walked away a distance (she did not wish to see her child die), she lifted up her voice to heaven. God heard the voice of the woman and the angel of the Lord answered, saying, "What aileth thee, Hagar? fear not. Arise, lift up the lad, and hold him in thine hand; for I will make of him a great nation. And God opened her eyes, and she saw a well of water, and filled her bottle and gave him drink." What a lovely little story this is, portraying God's love which was shining then upon poor Hagar, who, in her grief, did not see it. But God's love was there.

Again, in the case of the widow, when she was preparing the last meal, when she and her child were dying, God sent Elijah and they had sufficient until the famine was past.

Then, too, in Naomi's case, "Call me not Naomi, she said, for the Almighty hath dealt very bitterly with me." But we see God's love for Naomi—in Ruth's marriage—and she was cared for in her old age and widowhood.

One little thought, I particularly like, of John Bunyan's—you will remember how Christian and Hopeful, when so very tired and weary, found a way out from the hands of Giant Despair by the key of promise.

So, coming down to our own clay, we too can be hidden in God's love—hidden in our trials, perplexities and difficulties.

Again, in Paul's words, "Perplexed, but not in despair; cast clown, but not destroyed," how there runs that beautiful strain, like a golden ray of hope.

And so it seems that each life has its own limitations and each one is passing through experiences and meeting conditions they would otherwise faint under, were it not for the power of God.

The great Apostle, when he wrote these words—"Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God," (such courageous words), was a prisoner in Rome, awaiting his trial, probably ending in death. Denied so much for the present and his future absolutely uncertain; burdened by his own physical thorn in the flesh; denied the comforts of home life—yet there flowed from his heart joy and comforting hope. He could write "In nothing be anxious."

"Be anxious for nothing!" Why? Because God has been careful for everything. What was the secret of Paul's "abounding in hope?" I think it is answered in this little sentence of all gold, which the Apostle wrote—"Be careful (anxious) for nothing."

Let us examine his words; what power and peace are in them. In writing to the Hebrews he said, "The Lord is my helper, and I will not fear what man shall do unto me." • The Lord is at hand, and if God be for us, who can be against us?

There is nothing in the world so important to the child of God, as to realise and believe that he belongs to Christ; that He is his own personal Saviour, night and day; through trials, difficulties and temptations, it is well, as in joy and peace. How dignified and ennobled our tasks and trials become, if performed in a sense that He abideth in us. The following verses are from Job—"Behold, I. go forward, but He is not there; and backward, but I cannot perceive Him: On the left hand, where He doeth work, but I cannot behold Him: He hideth himself on the right hand, that I cannot see Him: But he knoweth the way that I take: when He hath tried me, I shall come forth as gold."

Perhaps you or I may have a temptation which besets us, or has followed us for years, and we have prayed to the Lord to remove it, but it has not been removed. Can we abound in hope then, as the Apostle

tells us? What is the position of the child of God then? We have been reminded recently of the statement, "By fixed submission to the will of God." Perhaps we could add the words, "with sweet resignation." If we can manifest that—that the Lord permits these things to come upon us: well, we can "abound in hope," knowing that He will help us. "Fear not, for I will heal thee." "Is anything too hard for Me?" Now, if God chooses to put upon us trials and difficulties, still, we will surely never let our feelings hide us from His love, He knows all about it and He will never try us beyond that which we are able to bear. He will always provide a way: of escape for us: Yes, "A mother may forget her child, yet will I never forget thee." Surely, with these thoughts we should have hope—even "abound in hope," (for they were written for our admonition) and learn that we, through the comfort obtained from the Scriptures might have faith.

We are approaching Mount Zion. "Mountain" means Kingdom and "Zion" means sunny, bright, happy. Happy the people who have the God of Jacob for their helper. The Lord expects us to be apostles of hope, like the Son of Righteousness, with- gladness for the upright in heart.

I would like to quote these few words of Longfellow

"There is no flock, however well attended,
But one dead lamb is there:
There is no home, however well defended
But has some vacant chair."

How fortunate are we, perhaps, though not many of us can look back through vistas of years and say it is not so, in our home family circles.

"Lips that we once pressed in their bloom,
Names we once loved to hear, have
Been carved many a year on the tomb."

So, what a glorious hope this is for you and me, when we remember the 31st of Jeremiah, and it is throughout the Hebrew writings. You will remember Rachel wept for her children, refusing to be comforted, because they were not, and the answer of the Prophet—"Refrain thy voice from weeping, thine eyes from tears, for thy works shall be rewarded."—And there is hope. Then Isa. 51st, "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Another part says, "There shall be melody and gladness." What a beautiful hope! Furthermore, should not these things carry us above our surroundings and make us appreciative in our hearts and minds to enter into His bliss? We know we shall see them again, and perhaps, by God's help, show them the way to happiness.

I think we should walk as children of light. The simplest and least talented of us can be lights in the world. As Paul said, "Ye .are witnesses and God also, how justly and unblameably we behaved ourselves among you that believe."

"In the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Surely, we can "abound in hope" and acknowledge these glorious things,. especially as we see the Day approaching.

I would like to quote a few lines by another—"It is manifest that the King is already present, in letting loose and dissolving the present order of things and effecting a transfer from the old to the new conditions. The world's great revolutionist, the Son of Righteousness, the Light of the World, is broadening and so shall henceforth: the night is far spent and the day is at hand."

May the light of God shine on and be increasing, until the fires and storms sweep away the world, its

houses of sin, its castles of air, its wood, hay and stubble the fabrication of man — until the Church shall be the Church indeed.

Seeing the importance given in God's Word to the subject of "Hope," it has been thought not inappropriate to supplement the previous talk on this topic with a few additional thoughts. Hope is such a big factor in the Christian's experience, in enabling him to lay hold of God's promises and also in aiding him to set and keep his face Zion wards.

We are reminded of the Apostle's words in Rom. 15:4, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." What a tremendous work would seem to be embraced in those two • words, "Whatsoever things." It would seem to mean nothing less than the whole Word of God. Yes, and in addition God's causing to be enacted by His typical people, Israel, the types and shadows of better things, portraying the whole scope of, God's great and wonderful plan of salvation. "All things are for your sakes," says the Apostle, and the foregoing verse would seem to be corroborative of this, as also his further statement, that "All things work together for good to them that love God, to the called according to His purpose."

Referring to the Gospel Age Church, we read that we are called, "in one hope of our calling," and that hope and calling implies a vital union with Christ—"Christ in you the hope of glory." Not only does it mean that we have admitted Christ into our hearts as our Saviour from sin and condemnation, but it means additionally, that He has come into our hearts as King, Ruler and Controller of our whole being. "Let this mind be in you which was also in Christ Jesus the mind that led Him, in harmony with God's will, to lay down His life a ransom sacrifice for the whole world.

The Apostle describes the Christian's hope as a new and living- one. Perhaps the thought behind the word "new". is in contrast with the hope held out under the Old Law Covenant, the sacrifices under which could never really take away sin and thus ensure a living hope. How different is the Christian's hope, based on the living and true sacrifice of Christ and the realities of the living Word of God.

Again the Hope set before us has the vast power of God behind it for its accomplishment; the same power that raised our Lord from the dead to the, glory honor and immortality of the Divine nature, is working on our behalf, that we too might attain to the same glory and be forever with the Lord.

Various, too, are the illustrations given us of the influence that hope will have in our Christian experience, and the protection a strong hope will afford us all along the way. Thus the Apostle likens the hope of salvation to • a helmet. A held met afford's protection to the head and this should mean that we are enabled always to maintain a proper mental outlook in harmony with God's will for us, as expressed in His Word. , Thus we will have also a right spiritual vision and sense of hearing, in short, the spirit and mind of Christ.

Again, using another illustration, the Apostle shows the effect .this hope will have on us from another standpoint. In this case, he likens hope to an, anchor. We all know how necessary an anchor is in a ship's equipment, and so it is with the Christian also. In the troubled experiences of life and in the midst of the surging forces of human wisdom, 'human methods and passions, we need and have this God provided anchor, entering within the veil.

However, in addition to the foregoing illustrations, the Apostle expresses the thought that we also. should abound in hope. The thought of abounding would mean that the influence of hope would not be limited to one or two directions in our lives, but, rather, gives the thought of an ever increasing and widening circle of influence in all the affairs and circumstances of our lives. Thus, our rejoicing in the hope will increase our patience, become deeper and stronger, and we will be better able to combat a tendency to weariness.

The prophet Jeremiah 17:7, 8, speaks of the man that trusteth in the Lord, and whose hope the Lord is, saying,

“He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, the leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” An example of growth and fruit-bearing is here brought to our attention. So may the Christian bring forth fruit also, if the roots of his faith, trust and confidence in God are kept in close contact with the life-giving waters of God’s Word.

‘The End of the Way.

Word ‘was received from Brisbane, Queensland, while our last issue was on the press, to the effect that our dear elderly Brother Langdon had finished his course there, some time previously.

Some of our friends will well remember this Brother as a humble and sincere Christian, who ever rejoiced in the wonderful message of present truth and to which he continued faithful to the end. About four years ago he moved from Melbourne to Brisbane, where he continued to witness to the truths of God’s Word; some isolated brethren there, will no doubt feel the loss of his fellowship, and others will miss his correspondence. However, we can rejoice that our Brother’s trials and sufferings are over, and that he has gone to his reward, by the Lord’s grace. “Blessed are the dead who die in the Lord.”

Correspondence

Berean Bible Institute, U.S.A., 1/6/39. Dear Brethren in Christ,

Your letter and the "Poems" received in time for the Convention and we were glad to get them. That part of your letter conveying your Christian love was read to the friends and Heb. 12:22-24, 28.

The question is how much to order for the large Convention to be held Aug. 2-6 at Webster, Ind. The Pittsburgh and Chicago Classes are co-operating. Send us then at the new address 35 "Poems" and 8 "Ransom, Covenants, Sin- Offering." It is my hope that they arrive in time and I am going to send this letter Air-Mail to help it along. Money order enclosed.

We had a very fine Convention and those attending received a rich feast and blessing; it is always so where unity in Christ is.

With Christian love and best wishes,

Your Bro., in His service.

Victoria, 18th June, 1939. Dear Brother,

Just a few lines and hope they find you well as I am pleased to say I am by the Lord's goodness and able in Him to quietly rejoice in the experiences of the Christian way. Just at present the outlook for the poor old world is so gloomy and dark that even we who have knowledge of it all are tempted sometimes to become a little fearful. However, "as our days, so shall our strength be." It is good to know that we need not fear, at the same time remembering of course that little word "if" and what it means. I enjoyed "Christian Alternatives" very much.

Would you please send me "Atonement Between God and Man" and I hope I shall be able to pass it on. I would like one of the new Hymn Books also, and think you had better send me another dozen "God and Reason" as I have none on hand. My relatives seemed to appreciate "God and Reason" and also seem fairly clear that the nominal church systems are really false. There is no doubt the nominal church has lost all knowledge of "suffering with the Master" in order "to be glorified with Him later" and to present this aspect of the Christian way, appears now to many as "false doctrine."

I am sending , please pay for "God and Reason,"

"The Atonement," "The Hymn Book," subscription to "Peoples Paper" I think about due, also an extra subscription to "Peoples Paper" for someone unable to pay, and the balance you can place to the Tract Fund.

Well, I must close for this time, with much Christian love to yourself and Sister.

Your Bro., in Christ by His mercy and favor.

Queensland. Dear Brother,

I am writing you a few lines to send postal note for 10/- to go towards the Bible Stories for children. I hope you have had a good response to the notice re same in "P.P." And I would like you to please send a copy to . Another one I would like to send a copy to is With much Christian love, from your brother by His grace.

New South Wales, 19/6/39. Berean Bible Institute,

Dear Sirs,

Would you kindly forward some of your literature as advertised in "The Voice." We have an undenominational meeting, and we are interested in all subjects dealing with God's, plan and the coming Kingdom.

Thanking you in anticipation, Yours faithfully.

All Things for Our Good.

In a factory building there are wheels and gearings,
There are cranks and pulleys, beltings tight and slack—
Some are whirling swiftly, some are turning slowly,
Some are thrusting forward, some are pulling back;
Some are smooth and silent, some are rough and noisy,
Pounding, rattling, stinking, moving with a jerk.

In a wild confusion, in a seeming chaos,
Lifting, pushing, driving—but they do their work.
From the mightiest lever to the tiniest pinion,
All things move together for the purpose planned—
And behind the working is a mind controlling,

And a force directing and a guiding hand.'
So all things are working for the Lord's beloved;
Some things might be hurtful, if alone they stood;
Some might seem to hinder, some might draw us backward;
But they work together, and they work for good.
All the thwarted longings, all the stern denials,
All the contradictions, hard to understand,
And the force that holds them, speeds them and retards them,
Stops and starts and guides them—is our Father's hand. —

Annie Johnson Flint.

Bible Stories

It has been found that the Bible Stories for children will make a book of about 130 pages, and to meet the needs of all the friends it is proposed to have it bound in both cloth and paper covers.

The cost for materials in the printing and the bookbinder's charge is expected to be 1/- per book in paper binding, and 1/5 in cloth binding. Postage costs will bring the prices to 1/2 and 1/8 respectively, for single copies.

The cloth covers will look and protect the books much better, though the paper covers will be reasonably strong, and those friends using quantities may prefer the latter, at the lower cost. It is expected that the work on these books will progress well this month, and we shall be pleased to hear from all who have ordered copies, as to the particular binding required—one or the other, or some of each binding can be supplied as desired. Further orders may be placed, and we have no doubt that these Stories will be appreciated by the friends.

Next Month's Issue

It is proposed that the "People's Paper" for August take the form of a booklet, D.V. This will be forwarded to all our readers in the usual way.

Kingdom and Consolation Cards.

A large quantity of both the above Cards has been Prepared, and all who have the opportunity of placing these in the hands of people, where good may be done, are invited to order according to their requirements. These cards are supplied free from the Tract Fund.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7—Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—O. B. I. Hall, Wakefield Street, Sundays 3 p.m. and 6.30 p.m.;

Perth — Druid's Chambers, (The Basement), 459 Hay Street, East,—Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays 3.30 p.m. and 6 p.m.

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