



Volume LXVIII No. 6

MELBOURNE, DECEMBER 1985 — JANUARY 1986

Price — 20 cents

## *The Anointing of Jesus*

“She hath done what she could”—Mark 14:8.

The last week of our Lord’s earthly ministry was a very busy one. The sixth day previous to the Passover was the Jewish Sabbath, which ended at 6 o’clock in the evening, and it is possible that it was at that time that our Lord and His disciples were entertained by Martha and Mary at “the home of Simon the leper” — probably their father, Lazarus, their brother, whom the Lord had raised from the dead was also one of the table-guests.

Our Lord knew that the time of His death was near at hand, and He had given intimation of this to His beloved disciples, but they were so accustomed to having Him say wonderful things beyond the power of their comprehension that they probably failed to realize their closeness to the great tragedy of Calvary. This need not surprise us when we remember the Scriptural declaration that our Lord spake in parables and dark sayings—“and without a parable spake he not unto them.” For instance, His declaration—“Destroy this temple, and in three days I will raise it up.” And again—“I am the living bread which came down from heaven; if any man eat of this bread he shall live forever.” Further—“Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you”—John 2:19; 6:51,53. Having in mind such unusual language, the apostles would be entirely excusable in doubting the proper meaning to be attached to our Lord’s declaration—“The Son of man must be lifted up”, and other similar expressions foretelling His death.

Before coming to the consideration of the Bethany supper and the anointing on that Sabbath evening, let us have before our minds the incidents of the days following it, that we may be able to appreciate our Lord’s declaration that the anointing with the spikenard was preparatory to His burial. The next morning (the first day of the week, now usually called

Sunday), having sent for the ass, our Lord rode upon it to Jerusalem. The people, recognizing the wonderful miracle wrought upon Lazarus, congregated and hailed Him as Messiah, the Son of David, fulfilling the prophecy of Zechariah 9:9, and strewed clothing and palm branches in the way; (hence this is generally known as Palm Sunday). It was on this occasion that our Lord wept over Jerusalem and declared—“Your house is left unto you desolate”—Matt.23:38.

It is supposed that it was on the second day (Monday) that our Lord scourged the money-changers out of the Temple, and taught the people there; and we gather from the narrative that it was in His journey on this day that He pronounced the curse upon “the barren fig tree”, supposed to represent the Jewish nation—barren of fruit, and therefore rejected. It would appear that the third day (Tuesday) was again spent teaching in the Temple, answering questions, etc., and that evening, as they returned again to Bethany, He discoursed with His disciples respecting the great events near at hand. The fourth day (Wednesday) apparently was spent quietly at Bethany, and on the fifth day (Thursday) the disciples made ready the Passover supper, which was eaten after 6 o’clock that evening—the beginning of the sixth day (Friday) according to the Jewish reckoning—the 14th of Nisan. The Gethsemane experiences followed that night and the trial before Pilate the next morning, and the crucifixion and death a few hours later.

### “Peoples Paper” Subscriptions

Subscriptions to “Peoples Paper” —\$1.00 — are now due for 1986. In view of the high postage cost of \$1.98 per annum (\$2.70 overseas), this postage expense is covered by the Tract Fund (which is supported by the brethren generally) to enable all who desire the “Peoples Paper” to receive it regularly.

Now we come back to witness the hospitalities extended to our Lord six days before the crucifixion, at the house of Simon the leper, the home of Martha and Mary and Lazarus. We are to remember that our Lord was a visitor in those parts; His home, to the extent that He ever had one, being in Galilee, and the most of His time spent there. "He would not walk in Jewry, because the Jews sought to kill him"—John 7:1. But now the time of His sacrifice had come, and in harmony therewith He came amongst His enemies—although it was known that prominent Jews sought to kill Him, and also sought the death of Lazarus, who was a living witness to His Messianic power.

We may suppose that this was no ordinary supper, but in the nature of a feast or banquet in our Lord's honour. Nevertheless, one incident connected with it so outshone all its other features that the narrator mentions it alone—the anointing of our Lord with the "spikenard, very costly." Our Lord Himself declared—"Wheresoever this gospel shall be preached throughout the whole world, this also which this woman hath done shall be spoken of for a memorial of her."—Mark 14:9. It is entirely proper, therefore, that we should examine with some particularity the details of this service so highly esteemed by the Master.

One has said—"By the 'ointment' we are to understand rather a liquid perfume than what we commonly know as ointment." The alabaster box was rather in the shape of a flask or vase, and the breaking of the box—Mark—14:3—signifies the opening of its tyings and seals by which the precious odors were confined. Judas' words of dissatisfaction furnish us a clew respecting the costliness of this perfume, for he says it "might have been sold for three hundred denarii." A denarius, translated "penny" in verse 5, is represented as being the average daily wages at that time—"a penny (denarius) a day"—Matt. 20:2. If we compare these values with present money values, we see that the perfume was indeed "very costly." There was nearly a pint of the perfume, a Roman pound being twelve ounces.

Judas was first to object to this as a waste—the difficulty with him being that he loved the Lord too little and money too much. The amount that love is willing to expend for others is, to some extent at least, a measure of the love. Another Evangelist informs us that several of the disciples, under the influence of Judas' words, took the same view of the matter, and spoke disapprovingly of Mary's action. The Apostle John, however, takes this opportunity to throw a little sidelight upon the character of Judas—more than is apparent in the common translation of verse 6. His declaration is—"Now he said this, not because he cared for the poor, but because he was a thief, and had the box, and stole what

things were deposited in it"—John 12:6, Diaglott.

Our Lord's words—"Let her alone!"—are in the nature of a severe reproof to those whose sentiments of love had no other measure than that of money. It was indeed true that there were plenty of poor, and there would still be plenty of poor, and plenty of opportunity to minister to them; but the opportunity to specially honour the Lord, and to pour upon Him the fragrant odors so beautifully expressive of Mary's love and devotion, would not be for long, and our Lord declares that the circumstances fully justified the costly expenditure. He shows Himself out of sympathy with the sentiments which balance themselves too accurately with money values. Moreover, we may esteem that in many instances like the one here recorded the persons who are so careful lest money should be spent except for the poor are often like Judas, so avaricious that whatever money gets into their possession very little of it gets to the poor.

On the contrary, it is the deep, loving benevolent hearts, like that of Mary, which delight in costly sacrifices at times, which also are likely to be deeply sympathetic and helpful to the physically poor. And in our ministrations to others, we are not to forget that money is not the only thing of which people are sorely in need—some need love and sympathy, who do not need money. Our Lord was one of these: His own heart, full of love, found comparatively little companionship in the more or less sordid minds of even the noblest of the fallen race represented amongst His apostles. In Mary He seemed to find the depth of love and devotion which was to Him as odor of sweet incense, of refreshment, of reinvigoration, a tonic: and Mary apparently appreciated, more than did others, the lengths and breadths and heights and depths of the Master's character; she not only delighted to sit at His feet to learn of Him, but now delighted, at a great cost, to give Him some manifestation of her devotion, her love.

She poured the perfume first upon our Lord's head—Mark 14:3—the usual custom, and then the remainder she poured upon His feet. But the Apostle John, in recording the matter, seems to have forgotten entirely the anointing of our Lord's head, so deeply was he impressed with the still more expressive devotion manifested in the anointing of the feet and the wiping of them with the hairs of her head. It is indeed a picture of love—a devotion well worthy of being told as a memorial.

Some one has said—"She took 'woman's chief ornament' and devoted it to wiping the travel-stained feet of her Teacher; she devoted the best she had to even the least honourable service for Him. It was the strongest possible expression of her love and devotion. She gave her choicest

treasures in the most self-devoted manner. She was bashful and retiring, and could not speak her feelings, and therefore she expressed them in this manner."

We are not surprised to learn that the whole house was filled with the odor; and we doubt not that the odor remained for a long time; but far more precious than that was the sweet odor of Mary's heart-affectings, which the Lord accepted and will never forget; and the sweet odor of her devotion which has come down through the centuries to us, bringing blessing to all true hearts who have honoured her service and desired to emulate her conduct.

It is not our privilege to come into personal contact with our dear Redeemer, but we have, nevertheless, many opportunities for doing that which to some extent will correspond to Mary's act—it is our privilege to anoint the Lord's "brethren" with the sweet perfume of love, sympathy, joy and peace, and the more costly this may be as respects our self-denials, the more precious it will be in the estimation of our Elder Brother, who declared that in proportion as we do or do not unto His brethren, we do or do not unto Him. Moreover, He represents these "brethren" in a figure as "members of His Body"; and from this standpoint we see that, while it is not our privilege to pour the perfume upon the Head of the Body, now highly exalted far above angels, principalities and powers, and every name that is named—next to the Father—it is our privilege to pour the perfume upon the feet of Christ—the last living members of His Church of this Gospel Age.

We know not to what extent the closing years of this Gospel Age may correspond to the closing days of our Lord's ministry—we know not how similar may be the experiences of the "feet" of the Body of Christ to the experiences of the Head of the Body; we do know, however, that in any event it is our blessed privilege to comfort one another, to encourage one another, to sustain one another, in the trials incident to our "filling up that which is behind of the afflictions of Christ"—Col.1:24. And to whatever extent we would improve these opportunities, as did Mary, we must first appreciate them as she did.

Nothing in this suggestion is intended to imply any neglect of the members of our natural families "according to the flesh"; attention to these is proper always, and is generally so understood, and should more and more be appreciated and used in proportion as the Lord's people receive freely and fully of His spirit of love—kindness, gentleness, patience, long-suffering. But we emphasize that which the Scriptures emphasize, namely, that our interest and efforts are not to be confined to those of fleshly tie, but, on the contrary, are to be "especially to the household

of faith"—Gal.6:10. There will be other and future opportunities of doing good to mankind in general, but the opportunity for serving "the Body of Christ" is limited to the present age.

With reference to this propriety of doing good to others—expressing our love by our conduct, as well as by our words to the members of our families as well as to the members of the Body of Christ, we quote the words of another:

"The sweetest perfume that the home circle ever knows arises from deeds of loving service which its members do for each other. The sweetest perfumes of our homes do not arise from elegant furniture, soft carpets, elegant pictures, or luxurious viands. Many a home, having all these, is pervaded by an atmosphere as tasteless and odorless as bouquets of waxen flowers."

Another has said: "If my friends have alabaster boxes full of fragrant perfume of sympathy and affection laid away, which they intend to break over my body, I would rather they would bring them out in my weary and troubled hours and open them, that I might be refreshed and cheered with them while I need them. ...I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy... Flowers on the coffin cast no fragrance backward on the weary road."

## Books Available

In view of the reduced value in the Australian dollar, and increased postal charges, literature prices are now as follows:—

- "**God's Promises Come True**" — \$3.00 (Postage from \$2.20 according to distance).
- "**The Divine Plan of the Ages**" — \$1.50 (Postage \$1.20 in Victoria, \$1.55 interstate).
- "**The Creator's Grand Design**" — \$1.50 (Postage \$1.20 and \$1.55).
- "**The Book of Books**" — \$1.50 (Postage \$1.20 and \$1.55).
- "**Daily Heavenly Manna**" — \$1.50 (Postage \$1.20 and \$1.55).
- "**Songs in the Night**" — \$1.50 (Postage 80c and 90c).
- "**Emphatic Diaglott**" **New Testament** — \$4.00 (Postage \$1.20 and \$1.55).
- "**Tabernacle Shadows**" — \$1.50 (Postage 80c and 90c).
- "**Cod and Reason**" — 15c (Postage 45c and 50c).
- "**God's Plan**" — 15c (Postage 45c and 50c)
- "**Hope Beyond the Grave**" — 15c (Postage 45c and 50c).
- "**Israel in History and Prophecy**" — 15c (Postage 45c and 50c).
- "**Our Lord's Great Prophecy**" — 15c (Postage 45c and 50c).
- "**Manner of Christ's Return**" — 15c (postage 45c and 50c).
- "**Christ's Return**" — 15c (Postage 45c and 50c)
- "**Some of the Parables**" — 15c (Postage 45c and 50c).

Numerous other small booklets.

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ation of the many wonderful Offices He will fill and services He will accomplish. But these are yet future. His great work in the past, the Redemption work, was the foundation of all His future work. On account of His faithfulness He will have a right to assume these various offices and use these various powers; and as each comes into operation it will be used by Jesus. The right to govern the world is His since He died on our behalf, but He awaits the Father's time for taking to Himself His glorious power to reign; and the Government must come to Him before He can begin to fulfil the various titles.

First of all, His revelation to the world will be as the Wonderful One, the embodiment, the Expression, of divine justice, divine love, divine wisdom and divine power. As yet the world knoweth Him not. He will be revealed to mankind "in flaming fire" in the time of trouble, and subsequently, in the rescue work of His Millennial kingdom.

He will be the world's Counsellor, to give assistance, guidance, direction, whereby they may return through restitution into harmony with Jehovah and to the enjoyment of the blessings provided through redemption. As the Head of the Church He has been her Counsellor, but our text refers to Him as the Great King or Governor of the world, and as the world's Instructor, the Great Prophet, or Teacher, whom God promised through Moses.

His title, The mighty God, will be recognized then, on earth, as well as in heaven — "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" and "to all that are afar off" — Acts 5:31; 2:39.

The title, The Everlasting Father, will apply to Him as the Life-Giver of the world, during the thousand years of His reign. In all that time He will be giving "life indeed" to mankind — everlasting life to all who will obey Him — therefore His title, The Everlasting Father, or the Father who will give everlasting life to humanity. All the world of mankind, regenerated on the human plane, will obtain their right to everlasting life as human beings in an earthly Paradise from their Redeemer, who will then be their King. Not so the Church, for Jesus is not the Church's Everlasting Father. On the contrary, St. Peter declares — "The God and Father of our Lord Jesus Christ hath begotten us again to a hope of life."

His title, The Prince of Peace, will not apply to Him at the beginning of His reign, when He will be breaking in pieces as a potter's vessel every human system out of accord with the divine standards — Rev. 2:27; Psa. 2:9 — but true peace shall speedily be established, and He

shall be known as The Prince of Peace, the One whose reign will be undisputed and unmolested. "Of the increase of his government and of peace there shall be no end"; there will be no rebellion; His kingdom shall not pass away. When His reign shall terminate finally, at the close of the thousand years, it will be because "He will deliver the kingdom over to God, even the Father", that He may be the Great All in All.

### "Upon the Throne of David"

Messiah's kingdom is styled "the Throne of David" for two reasons: first, the name of David signifies Beloved, and the Messiah, as the Beloved of God, of the Father, is the Antitype of David, even as Messiah's kingdom will be the Antitype of David's kingdom. David merely "sat upon the throne of the kingdom of the Lord"; it was not his. So the Greater than David will sit upon the Throne of the kingdom of Jehovah, to order it and to establish it to completion, during the thousand years of His reign. Then He will deliver it up. "The zeal (love) of Jehovah of hosts will perform this", operating through Messiah.

## *Inspiration of the Bible*

**T**he Bible claims to be a book written under divine inspiration. The word "inspire" signifies to breathe in, to infuse, to fill, to inhale — as to inspire the lungs with air. (See Webster's Dictionary). Hence, when it is said that certain Scriptures of writings of godly men, were given by inspiration of God — 2 Tim.3:16 — it signifies that those men were in some way, whether through miraculous or natural means, inspired by, or brought under the inspiration of God; so as to be used by Him in speaking or writing such words as He wished to have expressed. The Apostle Peter says — "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy spirit" — 2 Pet.1:21.

Through Moses we have the law of God and the only existing credible history of mankind from the creation of Adam down to his own time, covering a period of about 2500 years. While Moses and the other Bible writers were holy men, inspired with pure motives and holy zeal, and while personal pride, ambition, etc., were no part of their spirit, we learn that Moses was inspired with the knowledge of God's law, both in its great principles and also in the minutiae of its typical ceremonials, by revelation from God at Mount Sinai, and at some points of duty at the burning bush at Horeb, etc.

As for his historical writings, Moses was evidently guided of God in the collation and presentation in its present complete and connected form of the history of the world down to his day, which was really in great part the history of his own family back to Adam with an account of the creation doubtless given by God to Adam while he was yet in fellowship in Eden. Nor does a correct handing down of family information, covering a period of over 2300 years, seem impossible, or liable, as it would now be, to have become polluted; for, aside from the fact that it was handed down through the God fearing family of Seth, it should be remembered that at that time the bodies, brains and memories of men were not so weak as they are now, and as they have been since the Flood; and finally, because the long lives of two men link Adam with the family of Abraham, the family of covenant favour — with Isaac, the typical seed of promise. These two men were Methuselah and Shem. Methuselah was over 200 years old when Adam died, and had abundant opportunity, therefore, for information at first hand; and Shem, the son of Noah, lived contemporaneously with Methuselah for 98 years, and with Isaac for 50 years. Thus, these two living, God-fearing men acted as God's historians to communicate His revelations and dealings to the family in whom centred the promises of which Moses was one of the prospective heirs.

In addition to these facts, we have the statement by Josephus that Methuselah, Noah and Shem, the year before the Flood, inscribed the history and discoveries of the world on two monuments of stone and brick which were still standing in Moses' time.

As for the writings of the prophets, their devoted, godly lives attest their sincerity; their lives were spent for God and in the defense of righteousness, and not for gain and worldly honour. And as for proofs that God acted through them and that they merely expressed His messages, as Peter declares, it is to be found in the fulfilment of their predictions.

This brings us to the examination of the inspiration of the New Testament. Of the four gospel narratives and the book of the Acts of the Apostles, which are merely historic narratives, it might with considerable force be argued that no inspiration was necessary. But we must remember that since it was God's will that the important doings and teachings of our Lord and His disciples should be handed down, for the information and guidance of His Church throughout the age, it was necessary that God, even while leaving the writers free to record those truths in their own several styles of expression and arrangement, should neverthe-

less exercise a supervision of His work in their hands. To this end it would appear reasonable that He would cause circumstances, etc., to call to the memory of one or another of them items and details which, otherwise, in so condensed an account of matters so important, would have been overlooked. And this was no less the work of God's spirit, power, or influence than the more noticeable and peculiar manifestations through the prophets.

The Apostle Peter tells us that the prophets of old time often did not understand their own utterances, as they themselves also acknowledge — 1 Pet.1:12; Dan.12:4, 8-10 — and we should remember that the twelve apostles (Paul taking the place of Judas — Gal.1:17; 1 Tim.2:7) not only filled the office of apostles — or specially appointed teachers and expounders of the Gospel — but they also, especially Peter and Paul and John, filled the office of **prophets**, and were not only given the spirit of wisdom and understanding by which they were enabled to understand and explain the previously dark prophecies, but in addition to this we believe that they were under the guidance and supervision of the Lord to such an extent that their references to things future from their day, things therefore then not due to be fully understood, were guided, so as to be true to an extent far beyond their comprehension, and such consequently were as really prophetic as the utterances of the old-time prophets. Illustrations of this are to be found in the Revelation of the Apostle John, in Peter's symbolic description of the Day of the Lord — 2 Pet.3:10-13 — and in numerous references to the same period by Paul also, among which were some things hard to be understood even by Peter — 2 Pet.3:16 — and only partially then by Paul himself. The latter, however, was permitted to see **future things** more clearly than others of his time, and to that end he was given special visions and revelations which he was not allowed to make known to others — 2 Cor.12:1-4 — but which, nevertheless, influenced and coloured his subsequent teachings and epistles. And these very items which Peter thought strange of, and called "hard to be understood", are the very items which **now**, in God's due time, for which they were intended, so grandly illuminate not only Peter's prophecies and John's Revelation, but the entire word and plan of God — that the man of God may be **thoroughly furnished** — 2 Tim.3:16,17.

That the early Church considered the writings and teachings of the apostles different from all others, in authority, is manifest from the early arrangement of these writings together and the keeping separate from these, as

apocryphal, other good writings of other good men. And yet there were, even in the days of the apostles, ambitious men who taught another gospel and claimed for themselves the honours of special revelation and authority as apostles and teachers of no less authority than the twelve apostles.

And ambitious men of the same sort have from time to time since arisen — Emanuel Swedenborg and many less able and less notable — whose claims, if conceded, would not only place them in rank far above Paul, the prince of the apostles, but whose teachings would tend to discredit entirely, as “old wives’ fables” the whole story of redemption and remission of sins through the blood of Jesus. These would-be apostles, boastful, heady, high-minded, have “another gospel”, a perversion of the gospel of Christ; and above all they despise and seek to cast discredit upon the words of Paul who so clearly, forcibly and logically lifts up the standard of faith and points to the cross — **the ransom** — as the sure foundation, and who so clearly showed that **pseudo-apostles**, false apostles, would arise and deceive many.

It not only required an inspiration to write God's plan, but it also requires an inspiration of the Almighty to give **an understanding** of that revelation; yet this inspiration is of a different sort. When any one has realized himself a sinner, weak, imperfect and condemned, and has accepted Christ as his Redeemer, and full of love and appreciation has consecrated his heart (his mind, his will) to the Lord, to henceforth please not himself but his Redeemer — God has arranged that such a consecration of the natural mind begins a new mind. It opens the way for the holy mind or will of God, expressed through His written Word, to be received; and as it is received into such a good, honest, consecrated heart, it **informs** that heart and opens the eyes of the understanding, so that from the new standpoint (God's standpoint) many things wear a very different aspect, and among other things the Scripture teachings, which gradually open up as item after item of the divine plan is fulfilled, and new features of the unfolding plan become due to be understood, and from the new standpoint appreciated and accepted.

Just as with astronomers, the close observations of facts and influences already recognized often leads them to look in certain directions for hitherto undiscovered planets, and they find them, so with the seekers after spiritual truths; the clear appreciation and close study of the known plan lead gradually, step by step, to the discovery of other particulars, hitherto unnoticed, each of which only adds to the beauty and harmony of the truths previously

seen. Thus it is that “The path of the just is as the shining light which shineth more and more unto the perfect day.”

Of course the writings of all such as have their wills fully subjected to the mind of God, as revealed in His Word, must be also somewhat inspired by God's spirit, received **from His Word** by their complete subjection to its leading. The spirit of the truth inspires and controls to a greater or lesser extent not only their pens but their words and thoughts, and even their very looks. Yet **such an inspiration**, common to all the saints, in proportion to their development, should be critically distinguished from the special and peculiarly guided and guarded inspiration of the twelve apostles, whom God specially appointed to be the teachers of the Church, and who have no **successors** in this office. Only twelve were “chosen”, and when one of these, Judas, fell from his honourable office, the Lord in due time appointed Paul to the place; and He not only has never recognized others, but clearly indicates that He never will recognize others to that office — Rev.21:14.

With the death of the Apostles the canon of Scripture closed, because God had there given a full and complete revelation of His plan for man's salvation; though some of it was in a condensed form which has since expanded and is expanding and unfolding and will continue to expand and shine more and more until the perfect day — the Millennial Day — has been fully ushered in. Paul expresses this thought clearly when he declares that the Holy Scriptures are able to make **wise** unto salvation, and that they are **sufficient**.

As we consider, then, the completeness, harmony, purity and grandeur of the Bible, its age and wonderful preservation through the wreck and storms of six thousand years, it must be admitted to be a most wonderful Book; and those who have learned to read it understandably; who see in it the great Plan of the ages, cannot doubt that God was its inspiring Author, as well as its Preserver.

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## *Melbourne Christmas Convention*

The brethren of the Melbourne class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (DV) on December 26th, 27th, 28th and 29th, in the Masonic Hall, 12 Prospect Hill Rd., Camberwell. Further information from the Class Secretary— Mr. J.B. Hiam, 1056 Mountain Highway, Boronia, Victoria, 3155. Phone (03) 729 6207.

## *Pilgrim Way Ended*

**O**n the 25th October last, our dear Sister Rae Price of Perth finished the pilgrim way after being a follower of our Lord Jesus since childhood. Born of godly parents who accepted the Truth early in this century, our dear Sister Rae was also blessed with God's Truth as a teenager along with her sisters and three brothers. Coming nearer to Melbourne from Gippsland in Victoria, the Hiam family of father, mother and children attended the Melbourne Class for some time and assisted helpfully in various ways in the gatherings with the brethren.

In 1939 our Sister Rae was married in Melbourne to Brother Price of Western Australia, and with our Brother Price had attended the Perth Class for the past 46 years, assisting in the gatherings as organist and in other helpful ways, in the service of the Lord.

More recently our Sister Price was overcome with a bodily affliction which she bore with much fortitude and courage, and with full faith in accepting God's will in the outcome. The closing days of our dear Sister's earthly pilgrimage well reflected her whole Christian life, as reported by our Brother Price, as follows.

"I thought I would let you know what has gladdened my heart, even through this vale of sorrow, which or wherein we do not sorrow as with others who have not this hope. About two days before Sister died in hospital, a lady in a ward opposite to where Sister Rae was, beckoned to me to come into her room — she had something to say. She said, 'I rose up from my bed at about 3.30 a.m., and felt led to write a poem about your wife — I have heard so much from the nurses about her. Would you like me to read it to you?' I said, 'Yes'. It really touched my heart, I must frame it. (Poem printed below).

"Sister has been a great witness amongst the doctors and nurses, judging by their remarks. In fact, the Nursing Staff have made several copies of this poem, and one is pinned up on the Staff window.

"Sister has been a great comforter to all the elderly brethren who have passed on over here — she had that sympathizing talent. Also you may know, she had a talent with her acquaintance with the sacred hymns and was able to quote verse by verse several scores of not only our hymns, but choice ones from other hymn books.

"It is going to leave a void in our small numbers, but we indeed rejoice in the victory we all hope and pray that we may come to. The Church has to be completed, so we can rejoice that one by one the full number will be attained.

We value the memory of the faithfulness of those gone before, who have trusted in the merit of their Redeemer for victory."

Our sincere sympathy is extended to our dear Brother Price and children, and other relatives in their loss of a devoted Christian wife, mother, grandmother and sister, who we feel sure has merited the Lord's approval, by His grace. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" — Malachi 4:17.

### *Mrs. Price*

I often caught a glimpse of her  
 As nurses closed the door,  
 I knew that life was leaving her  
 And soon 'twould be no more;  
 The family came from day to day  
 To watch her slowly ebb,  
 As if a horde of spiders  
 Were working on a web.  
 I heard her name so often,  
 Yet never saw her frame,  
 And it made me think that God above  
 Was playing at "some game".  
 "Serenity" and "dignity",  
 The nurses often said,  
 As they rushed into her tiny room  
 And busied round her bed.  
 I've always had this fear of death,  
 Of suffering and pain,  
 But Mrs Price has given me strength  
 And I never will again.  
 She seemed as if she welcomed it —  
 Accepted "what's to be",  
 Prepared to meet the Lord above  
 With grateful dignity.

Nita Sadler, W.A.

"However small and seemin' mean  
 Your place may be, you have that place  
 In that great glorious machine  
 That to fulfilment runs its race.  
 Cog in some wheel at least perchance,  
 Amid the stir and whirl about you,  
 Take comfort in the circumstance  
 That greater wheels would slip without you."

### *"Blessed Hope for Suffering Humanity"*

A booklet bearing the above title has been printed, and a copy is being supplied to all friends receiving this issue of "Peoples Paper." Extra copies are available, supplied through the General Tract Fund to all who can use them to advantage.