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Blessed is the man who trusteth in the Lord

(Convention Address—Jer. 17:7, 8.)

JEREMIAH was one of the noble prophets who lived in the troublous times during the reigns of Judah's kings— from Josiah to- the dethronement of Zedekiah. Only by strong faith, implicit trust in God, could his mission be carried out, for the messages he had to convey were very unpopular.

The Lord had decreed the seven times punishment upon the nation because of sins—particularly the wickedness of King Manasseh. Manasseh was succeeded by his son Amon who followed his father in wickedness; he was slain after a reign of two years.

Then came Josiah, only eight years old, who proved to be one of Israel's best kings, and the trouble upon the nation was not allowed until he had been "gathered to his fathers." He was followed by his son Jehoahaz who reigned only three months and was dethroned by the King of Egypt who appointed Jehoiakim in his stead. Jehoiakim reigned eleven years and "did evil in the sight of the Lord" and Nebuchadnezzar took him captive to Babylon and set up Jehoiachin as king, who after only a few months was also taken to Babylon and Zedekiah was made vassal king under Nebuchadnezzar.

It was during good King Josiah's reign that Jeremiah began to prophesy but it was in the succeeding reigns that he suffered so much for his loyalty to God in giving forth his prophecies. Supposing him to have been thirty years of age when he began to prophesy in the 13th year of Josiah, he would have been over 70 years of age when Zedekiah was taken captive and Jerusalem destroyed in 587 B.C. After that there was the sad experience of Gedaliah being slain by Ishmael (Jer. 41) and Jeremiah was forced to go into Egypt. That is the last authentic information we have of him. The tradition advocated by British Israel Theorists that he went to Ireland is most improbable at such an advanced age, the journey in those days being so long and perilous.

It was during the eleven years of Zedekiah's reign that he suffered mostly. His message was that God had decreed that Israel must serve the King of Babylon and therefore Zedekiah should not rebel but submit to Nebuchadnezzar. This was incompatible to the king and his counsellors and they sought help from Egypt, but Jeremiah's words came true and disaster fell upon Jerusalem. Jeremiah had been imprisoned and also been put in a miry pit to die, yet he trusted in the Lord' and was delivered.

One thing is very noticeable regarding Jeremiah's messages—while the truth was fearlessly declared,. it was with deep regret that such punishments must. come; punishments which might have been avoided

had his messages been received and complied with. The Gentile Times had already begun, but even that was not sufficient to correct the wicked king and his counsellors and so this further punishment of being-carried away captives and Jerusalem and' the temple destroyed, was inflicted.

How Jeremiah lamented over these calamities; his book of Lamentations is the expression of his sorrow. How he ever looked forward to the time when the punishments would be over, when the lessons would have been learned and the nation would be pardoned and once more come into Divine favor and come again into their land "with songs and everlasting joy upon their heads." All his prophecies of impending disaster are followed by expressions of such good hopes built upon the sure promises of God.

The lesson of these few verses chosen for our subject must first be learned. There is only one source of life, of real comfort and hope, of sure strength, and indeed of every good and perfect gift. That source is the Lord of heaven and earth. "Blessed is the man that trusteth in the Lord and whose hope the Lord is. For he shall be as a tree planted by the waters and that spreadeth out her roots by the rivers, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Such a tree is a beautiful symbol of those who entirely trust in the Lord. The tree planted by the waters with its roots spreading by the rivers, is just in the right position to flourish, for it can draw nourishment even in times of drought, while those on dry lands perish. So, he who has faith in God and trusts in His Word will be continually sustained even in the hard times and fiery trials. The water of life which our Lord offered at the well in Samaria,, springs up- unto life eternal and those who drink of that water never go thirsty, but find support and comfort in difficulties, persecutions, afflictions and sorrows, even when it is a case of "walking in the dark with God." They learn to say like Job, "Yea though He slay me yet will I trust and so, they continue to produce fruits unto holiness.

Our Lord', then, has promised to plant all who come to Him, fully trusting, beside such waters. "O, everyone that thirsteth, come ye to the waters, and he that hath, no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price . . . Incline your ear and come unto me: hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. 55:1-3). This water shall be in him a well of water springing up unto everlasting life; his leaf also shall not wither. "His delight shall be in the law of the Lord; and in his law cloth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." (Psa. 1).

How important that is; there is a season during which fruit must be ripened and the Lord has a right to expect it. He has planted the seed and nourished and watered it. How beautifully Isa. 5 speaks of the vineyard of the Lord and of his tender plant. Everything was done for it so that good grapes should be produced, yet it brought forth- wild grapes. Jesus gives us the picture of the vine and the branches. The vine is good and there can be no excuse for branches that are wastrels. The great Husbandman will prune and tend it, but if(the branch does not accept the pruning, the trials, in the right spirit and learn the necessary lessons, there- will' be no fruitage and the branch will be cut off.

How important it is that we should perfectly trust the great Husbandman. and so be properly exercised and produce fruit "in his season." The fruit must be ripened so as to be gathered in its right season. It would seem that some will fail to be ripened in, time and be too late and finally realise, that-, "The harvest is past, the summer is ended, and, we are not saved." How often is this illustrated as we walk through our gardens and orchards and see some undeveloped green tomatoes, some. dwarf, sour apples or tiny grapes of no value. (Ter. 8:20-22). How Jeremiah mourned that Israel was like that because they had failed to put their trust in., the Lord. They had trusted in their own strength and then sought help from Egypt. "For the hurt of the daughter of my people am I hurt, I am black, astonishment has taken hold

upon me. Oh that I had a place in the wilderness, a lodging place of wayfaring men, that I might leave my people and go from them for they be all adulterers, an assembly of treacherous men.”

Then is presented the consequence of such unfaithfulness—”Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. He shall be like a lonesome tree in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.” Such is the case of the ungodly; just the reverse of those that put their trust in the Lord, “The secrets of the Lord are with them that fear him.” These are planted by the rivers of truth and are enlightened respecting the good things which the Lord has in store and sends in due season for the encouragement and refreshment of His people. “There is a river the streams whereof make glad the city of God,” so that those therein dwelling can say—”God is our refuge and strength, a very pleasant help in trouble, therefore we will not fear though the earth be removed and the mountains be carried into the sea,” (Psa. 46) and as our text puts it, “shall not feel (be affected by) the heat, nor be anxious in the year of drought, neither cease from yielding fruit.”

How true are these two pictures. Some seem as though they must have some human organisation, some religious institution to lean upon. They must have some man as leader to trust in, but when the troubles come perhaps the arm of flesh fails or is removed. Then they are, as it were, stranded like a lonesome tree in the desert and what fruit can they have, for the fruit the Lord is looking for is produced from the provisions the Lord has made for them who put their trust not in man, nor self, but in Him who never fails, being the same yesterday, to-day and forever, always ready to answer the call of His tried ones who call on Him in their hour of need.

In times of calamities, of shipwreck or fearsome storms, of earthquakes or in face of death, generally those who have ignored God and His Word may be found in terror and crying out for God’s mercy; while those who have come to know God and have learned to trust Him and to rely upon His promises, are able to remain calm and restful, knowing that nothing can happen to them but what He permits and what He is willing and able to overrule for good. Even though the outer man may perish, there is the “tabernacle not made with hands, eternal in the heavens.”

The important thing is for each of us to see just how it is with ourselves. Have we learned so assuredly that the Lord does care for us that He will provide, ‘guide and protect us from everything that could do us harm as new creatures? Have we so believed in and confided our every interest to God, as to have entered into that rest—the rest of the people of God? Are we nestling “under the shadow of His wings?”

Now is the time to make sure of our position. Have we taken the necessary steps of faith and consecration? Have we received the spirit of sonship whereby we know that He has accepted us in the Beloved, as His children, and are we seeking so to walk in the light as members in Christ? ‘Then we can claim the promises—”All things are yours, for ye are Christ’s and Christ is God’s.” “If God be for us who can be against us.”

We know we shall not be free from trials and temptations—”In the world ye shall have tribulation.” We may have to suffer sickness, pain, cruelty and death, but our Lord has said, “Fear not them that kill the body;” that would only end our sacrifice. It is the way our Captain has gone before; should we who walk in His steps be spared such experiences in travelling the same narrow way that leads to the throne as joint-heirs with Him? Frail human nature shrinks from suffering, but He who has called us in Christ is able to supply all needed grace and strength for each trial—in every time of need. The manna comes day by day just as required —”As thy days so shall thy strength be.”

Trustful faith is what is needed in this day of perplexity, doubt, whirl of pleasure seeking and rush of life; faith in God and His good promises. It does one good to look back over Bible history and note the lives of

faithful ones of old, of whom Paul (Heb. 12:1) speaks of as “a cloud of witnesses.” Joshua, at the end of his long, faithful service said— “Ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof.” (Jos. 23:14). Then over 400 years later at the dedication of the temple Solomon bore the same witness—”There bath not failed one word of all his good promise, which he promised by the hand of Moses.” (1 Kings 8:56).

What an example we have in Joseph; even when put in the pit to perish, like Jeremiah, and then when, sold as a slave into Egypt and unjustly sentenced and imprisoned. In all those long years of adversity, he still held firmly his faith in God. The stream of God’s promises to Abraham never dried up, even though from a human viewpoint his life was quite hopeless, cut off from all loved ones and in prison in a strange land. He was like the tree whose leaf did not fail, and ultimately he realised that God’s kind hand had been directing matters all the time; what a rich fruitage there was; what a happy result was attained.

While Israel trusted in the Lord how happy was their condition, but how often they lost faith and suffered accordingly. Time and again the Lord’s grace was renewed unto them and time and again they lapsed and forgot their God and went the way of the nations around them until in Jeremiah’s day, the Lord’s decree had gone forth that they must be punished ‘by the “seven times” prescribed •by the Law. (Lev. 25).

How pitiful has been Israel’s condition ever since that time. ‘Because of unbelief they crucified the Lord of glory— their promised Messiah—and a further decree of punishment came upon them. “I will recompense their iniquity and their sin double.” (Jer. 16:18). See also Zech. 9:12; and Isa. 40:2; 61:7.

Israel has since that time been like the “lonely tree in a desert land—in a salty land that cannot be inhabited.” Now the time of their punishment has ended, yet Israel does not fully understand the good that is in store for them, though blindness seems to be beginning to pass away. Shortly they that on account of their rejection of the Messiah will understand their errors of the past and realise their nation has been receiving “double for all their sins” according to the Lord’s Word.

Trust in the Lord.

In order to trust fully, there must be some tangible reason for faith, some good basis, some knowledge of God, some, experience of His goodness. If we come to know God we will certainly trust him. That is what is necessary—to know God which is life eternal. The religion of many is based upon feelings, emotions. Such people can, while association with others, join in happy songs, give expressions of experiences and heavenly hopes and of their joy in the Lord; and yet their conception of God is that He is terrible, that He is cruel enough to bring into existence the vast millions of mankind, the majority of whom have never heard of “the only name . . . whereby they may be saved,” yet they think that God has consigned all excepting the few who find the narrow way to life (“few .there be that find it”) to an eternity of life in torture. How can such folks, with such thoughts, have a perfect trust or a real joy in the Lord whom they think to be so unjust, so cruel, so vindictive. No if we are to have a full assurance of faith, a confidence that brings peace, rest and joy, we %must know God to be as stated in Rev. 15:3—”Just and true are Thy ways O thou King of Saints, wla0 shall not fear Thee, O Lord, and glorify Thy name.”

By learning more and more of God’s great plan, of His purposes in regard to the Church—how the saints of this age are invited to, be joint-heirs with Christ, so as to be the means of , blessing all the families of the earth during the next age--thus realising that all the Divine arrangements are in accord with wisdom, justice, love and power and that nothing can hinder His grand designs, then we •can rest in His love and trust in His goodness.

As we realise our own unworthiness—that all our righteousness is as filthy rags, and that while we were

yet sinners God commended to us His love, and provided through His only Son for our redemption and clothed us in His righteousness—how glad we are to come as little children, and accept His mercies and submit to His will and thus find the peace and joy of salvation. Then, when we view what we have tried to do in walking the Christian life and feel how short we have come, and what we have tried to do in His service of truth and for His - people and realise that after all one is but an unprofitable servant and how graciously God has provided us an Advocate with Himself, even Jesus Christ the righteous who imputes His perfection to us so that we may enjoy the sunshine of the Divine countenance all along the way; with such manifestation of God's goodness and loving care, how could we doubt, for if God be for us who then can be against us. So our trusting faith grows stronger as from one experience and another, day by day we find His love is renewed and never fails. (Lam. 3:22-25).

The world knows not God. Men see the depravity, wickedness, calamities and terrible sufferings of war and carnage; men being forced to go out to fight others by powers that be, forced to gas and explode bombs upon innocent women and children; they see the wicked prospering and the righteous suffering and they cannot understand God nor trust in Him. As the prophet has said, "My people perish through lack of knowledge." But those who are like the trees planted by the rivers of waters (truths); those who have come in reverence to learn of God's great purpose which is being developed and increasingly revealed, can see the wisdom, the justice and love in the present permission of evil—that the lesson of disobedience shall be learned and then in the next age the benefit will be reaped. As a consequence of Christ's death all are to have an opportunity of life under favourable conditions. Then "all shall know the Lord, from the least to the greatest,"—"for the knowledge of the Lord shall cover the earth as the waters cover the great deep."

We learn also- to understand why the Christian has great trials, sorrows and afflictions, and therefore "think it not strange concerning the fiery trials that shall try you." Paul was able to glory in his tribulations. 'Who shall separate us from the love of Christ? Shall persecution, tribulations, distress, famine, nakedness, peril or sword?' "It God be for us who can be against us? He that spared not His own Son, but freely delivered Him up for us all, how shall He not with Him freely give us all things."

It is in this trial time, while journeying towards our heavenly home that our faith is tried and trustfulness is so necessary if we are to be victors-'if we are to win the prize of the high calling of God in Christ Jesus. As trees planted by the rivers of waters, the fruit must be produced. We are not just planted there to assuage our own thirst and listlessly to enjoy the happy conditions. No, we are to be like trees of righteousness of the Lord's planting that He may be glorified. "Herein is my Father glorified that ye bear much fruit." Every branch in me that beareth not fruit he taketh away—every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

So God works in us and if we gladly seek to co-operate by humbly accepting His pruning, purging experiences and are properly exercised thereby we shall find our characters being developed and the fruits of righteousness growing in our hearts and minds. The great transformation work will go on until we attain likeness to our Lord and are fitted to "awake in His likeness." Everything depends upon our heart condition, a strong faith based upon reason and God's Word. "Blessed is the man that trusteth in the Lord—whose hope is in the Lord." "And the Lord shall guide thee continually and satisfy thy soul in drought and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isa. 58:11).

"Oh blessed life!—the heart at rest
When all without tumultuous seems,
That trusts a higher will, and deems
That higher will, not mine, the best.

Oh blessed life!—heart, mind and soul,
From self-born aims and wishes free,
In all at one with Deity,
And loyal to the Lord's control.”

—W. T. Matson

My Little House.

My house is little, but warm enough,
When the skies of sorrow are snowing;
It holds me safe from the tempest rough,
When the winds of Despair are blowing.

Its rafters come from the woods of Praise,
Its walls from the quarry of Prayer,
And not one echo, on stormy days,
Can trouble the stillness there.

The floor is bare, but the joists are strong
With Faith from the heavenly hill;
My lamp is Love, and the whole year long
It burns unquenchable still.

With sweet Content is my hearth well lit,
And there in the darkest weather,
Hope and I by the fire can sit,
And sing, and keep house together.”

—May Byron.

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”What hath God wrought.”

Dr. R. Henry Bett speaking of the great event in the life of John Wesley just two hundred years ago, enumerates some of the great results of the Methodist movement. Apart from the hundreds of thousands that were won from mere brutality and vice and led to a purer, nobler life there were other consequences such as great missionary movements. The reform of prisons, abolition of slavery, extension of education and other humanitarian causes owed much of their first inspiration and of their driving power to early Methodism. Dr. Bett suggests that if Wesley could be brought back and be shown all the result of his works, he would say again what he did say at the end of his life—”What hath God wrought.”

Certainly God did greatly use John Wesley after he had come to realise true consecration, the full surrender of self and the entrance upon the spiritual life. His zeal and earnest labours knew no bounds, the world was his parish and he lived to see such happy results, and after his decease his influence continued and one could not limit the power for good from his life. Yet if John Wesley came back, what would he say of the church that claims to be following him. In his day no member of the society would attend a theatre, nor play cards, nor dance, nor wear jewellery or fancy dress. Ministers or local preachers did not smoke nor have the comfortable homes and good salaries of to-day—they went into the ministry because they must preach, not because it was a nice profession. They were true to the fundamentals of Christianity, original sin and salvation through the precious blood of Christ.

How different it is to-day. Methodism has become rich and increased in goods, thinks she lacks nothing and has lost her first love—has erred in doctrine. Her ministers preach the theories of men, evolution etc., instead of the Word of God; many no longer think of the Bible as the inspired Word of God. One is inclined to think that if John Wesley came back to-day and viewed the people, supposed to be his followers, he would be apt to say, “what hath Satan wrought”; and seeing the worldliness prevailing in the church he would point to Revelation 3:15-18.

Of course the Methodist Church is not alone in this respect; it is the general condition in the religious world to-day and was foretold as a sign of the end of the age. 1 Tim. 4:1; 2 Tim. 3:1-5 ;3, 4, etc.

A LEAFLET entitled “The Love of God,”

has recently been sent to us upon which to cony tent. It opens with the heading, “Love . . God . . I am,” and states: “These three terms denote One Being—the Ruler and Creator of all known and unknown Universes. A blade of grass is said to contain the whole of God. Can it be otherwise for God is not divisible into parts; and Love is one.” After quoting the text—”And I, if I be lifted up will draw all men unto me,” the remark is made:— “None can remain forever lost; the love of God in His Creation prohibits this. His will: must be done.”

Further it is stated:—

“The Great Father, seeing His children falling into a deep abyss, being Love, could not do otherwise than think upon a plan whereby He might save us from ourselves. He.,therefore thought Himself into Flesh. He thought Himself into the “Man Christ”: He thought Himself into the “Word”. made flesh. Thus we may view the Godhead as representing “Qualities” or “Characters,”—the Father differentiated, but not separated from the Son.”

In the above statements we have the heathen idea of the indestructibility of all things animate and inanimate, as well as that of the doctrine of the Trinity, definitely expressed, both of which are unscriptural.

It is an erroneous teaching that claims because God is love, and supposedly because He exists in all creatures’ and things that He will not and cannot destroy any of them. The theory of the immortality of the soul, as also that of Universalism are based on one or other of these assumptions, but the Scriptures very clearly state that,

“All the wicked will God destroy.” (Psa. 145:20). “The soul that sinneth, it shall die.” (Ezek. 18:4, 20). See also Rom. 6:23—“The wages of sin is death”—and Acts 3: ‘2’3; Rev. 20:7-9, etc. The words of our Lord are—“Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and- body in gehenna”—the second death. (Matt. 10:28).

The attributes of God all work harmoniously; His love, justice, wisdom and power are operating in fulfilment of the plan of the ages without violation of any--“That He might be just and the justifier (only) of him which believeth in Jesus.” See Rom. 3:23-26; Acts 4:12.

As with the theory of the immortality of the soul, so also the doctrine of the Trinity comes down from the mythologies of the remote past, and both have been incorporated in church teachings without any Scriptural support. Not once is the term “Trinity” found in the Bible, and the thought of one God, yet three in one, is obtained only by twisting the meaning of certain texts. “To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him” (I Cor. 8: (3). For a full explanation of this matter the reader is referred to ‘the book’”Atonement between God and Man,” study 2, and which will be gladly loaned to anyone desiring.

Anxiety.

(Convention Address. Matt. 6:25-34)

“Therefore I say unto you, Take no thought for your life. Take no thought for ‘the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the clay is the evil thereof.” Matt.:25, 34.

NOTES have been taken for this address from the writings of two noted scholars, namely Dr. Dowd and Mr. Oswald Dykes, who tell us that the correct rendering of the words of our Lord, here, is “Be not anxious about your life; be not anxious about to-morrow.”

The opinion of the meaning of this word “anxiety” as expressed by others is “trouble of mind”—not merely to take serious thought, for such calm, judicious thought in the providing of things needful was not the condition of mind that our Lord condemned, but it was that anxiety which needlessly distresses, divides and distracts the mind, thus destroying its peace. Anxiety can be so strained and excessive as to become painful; it disturbs the judgments and makes our own efforts inconstant and ineffectual. It is a consuming force and if persisted in, leads to fretfulness and eventually burns away all the powers of self control.

Another opinion of a medical authority is as follows:—“There is scarcely anything in life that wilt wear one down physically as much as anxiety.” All the eminent physicians in the world can do little for a patient if he persists in fretting over his troubles, real and imaginary. It is exceedingly difficult to make the body well when the mind is sick, and anxiety is a form of mental disease. On the other hand, many a person with a weak body has gone through life comparatively happily, because his mental attitudes were right, his determination strong, his faith intact, his love for God and mankind buoying him up .

We will all have our anxieties and we will all have our burdens to bear, more or less, for does the Bible not tell us that we shall “enter the kingdom through much tribulation?” and our Master’s loving words are—“Come unto me all ye that labour and are heavy laden and I will give you rest. Learn of me, for I am meek and lowly of heart and ye shall find rest for your souls, for my yoke is easy and my burden is light.”

It thus shows us that we will have our tribulations and what will we do with them? What is the opposite to these anxieties? There is a verse in the 55th Psalm which reads—“Cast thy burden upon the Lord and He shall sustain thee: He shall never suffer the righteous to be moved.” This is a very stormy Psalm in the Psalmist experiences. You will notice in it such indignation and force, such violence of thought and

feeling—experiences that may come to us in the bearing of our burdens. But the Psalmist seemed to have been lulled into a momentary peace as the spirit of sweet assurance returned to him, when he came to the words of our text.—“He shall never suffer the righteous to be moved.” Now, what a blessing we have here, as the Master said—“My yoke is easy and my burden is light.”—because He would help us to bear our burdens.

The Psalmist says in another place, “When I sought to know this, it was too painful for me until I went into the sanctuary.” So he took his perplexities into the presence of God and considered them in the atmosphere of the sanctuary, and lo, the pain and perplexity were gone. It is a pleasing experience of the sons that they too can bring, their perplexities into the sanctuary. Now, what is our own experience in that regard? When we have taken our troubles and trials to the Lord, have we not experienced the sweet assurances? When our love weakened our faith weakened, but “perfect love casteth out fear.” We will always be relieved when we take our troubles to the Lord.

Now, what does a sanctuary mean to us? Is it a haven? David said in another Psalm—“All my springs are in them.” Is it a place where the spring of our refreshment runs deep—a thankful hiding place of our inner experiences where the love of the Lord reigns supreme? If it is, we shall always find a place of the utmost assurance and rest. There is a little poem entitled “The Innermost,” which shows the blessings of the sanctuary.

“Keep a little place of silence,
A quiet realm of your own,
A sanctuary in your heart
Where you may be alone;

Freed from the outward turmoil,
An inward house of prayer,
You will always find God waiting
To meet and bless you there.”

Then there was a little poem published not long ago in our “Peoples Paper” which reads:—

“His presence sweetens all our care,
And makes our burdens light;
A Word from Him ‘dispels our fears,
And gilds the gloom of night,”

Yet, there are some burdens that do not pass away when we take them to the Lord. Is there some other gracious ministry of the loving ‘Lord? Yes there is. “There was given unto me a thorn in the flesh. Thrice I asked the Lord that it be removed and He said unto me, ‘my grace is sufficient for thee.’” The Apostle cast his burden upon the Lord; he asked that it be removed; the burden remained, but the Apostle was strengthened. “Most gladly therefore will I bear my weakness.” This is sometimes the way of the Lord. He sometimes melts and mellows His children in the furnace of affliction. Some of the very finest characters are mellowed in the crucible of trouble. Out of tears comes the smile, out of reverse comes charity and out of suffering comes compassion. So, if the burden be permitted, to remain,, what will the Lord do for us? He will sustain us. That is, the bearers will be strengthened; He will strengthen them and help them bear their burdens, and so diminish their load.

The following incident, read recently, might be an illustration. A doctor in a London hospital was watching the weakening of a little child after a severe head operation. Its eyes were heavily bandaged, so that no light could penetrate, The child was too weak to cry, and it just moved its little hand, as a gesture

towards its mother—but its mother was not there. And: so our trials may come to us when no human hand can aid us. But it cannot be so with the Lord in dealing with His children, for He has said, “I will never leave thee, nor forsake thee.” “A mother may forget her child, yet will I never forget thee.”

In all our burdens and trials that we must bear, and which are allotted or permitted to us, we must always have that implicit trust, and know that there will be a constant, never failing direction of our paths by a love that, can never fail—a love for His children.

In the word “sustain?” which is a very rich word in conveying content there is the thought of a nursing ministry—He will deal with us as infants. There is also the thought of support. He will give us the bread of life. He will increase our vitality; . make our powers more wakeful, more alive. There is also in this word the thought that He will hold us up. “Hold Thou me up,” says one of the Psalmists. Sometimes we have seen the elder son bearing his elderly mother, which is a small illustration of the loving kindness of the Lord. “He is at thy right hand.”

Perhaps there were never words spoken on this earth more brimful of such really wise, effectual and sustaining strength as these blessed words of Jesus —”Be not anxious about your life. Be not anxious about to-morrow.” Oh, how many, many have received comfort and solace since those words were uttered to the groaning creation, and how much more so should His children, the sons that are in the earth, be comforted. Is it not His will that we too should have the strength of those words of His? David in various Psalms says, “When my soul is overwhelmed within me, then Thou knowest my path. In the day I cried unto Thee, Thou heardest and, answered me with strength in my soul.” In another place he says—”The Lord God will give strength to His people. He will bless His people with peace.”

There was a lovely little article in the “Herald,” read recently, on “Christ before Pilot.” How wonderfully our Master bore His trials. How they marvelled at the secret, silent, powerful strength of His personality. Where did our Master get His strength? It was imbibed from His communion with, and through the revelations of the Heavenly Father. So we too, in a measure, can go into the sanctuary and get that strength that we need to make our burdens light, which the Master meant us to have.

In reading a proverb recently the following was stated—”If I had only two coins in the wide world; I would buy a loaf with one and a lily with the other.” The counsel is not so unwise after all. The proverb goes on to say, “For I know what the feeling is to be hard up and to make ends meet, so that I shall, not spend a penny unnecessarily, but I know also the feeling that a bouquet. of flowers can have on one’s mental depression.”

So, in’ thinking of our Master’s illustration, He would have us remember His words—”The life is more than meat.” We should always have an advantage, at least we should always be on higher ground, above the people of the land, because He has drawn such nice lessons for us, in God’s providence, towards the flowers and birds. He who robes the lily and feeds the raven, will most assuredly provide for us.

Another thought as a little point brought out in another address regarding full surrender—we need not be anxious about food or clothing. We all have to make ends meet, and provide things decently and honestly, but, ah ! do we just remember our Master’s words? Also, can we look up? We remember that picture of Bunyan’s of the man with the muck rake, who was so intent on gathering the straws that he could not see the crown in the angel’s hand just above him. So we can lift ourselves above our surroundings and remember that even now the Master can see us. He is still supervising the affairs of His church; knows each one of us and marks our lives day by day. Have’ we just got that faith—that true faith? Really, as the Apostle says—”The evidence of things unseen.” Can we just picture now our Master nearer than ever’ He was, perhaps, to His little ones, and have we that strong faith that marks every true life— faith that is at the back of all our lives—that unreserved, unrestricted conviction of the goodness, justice and loving

kindness of the Lord? Ah ! if we can just remember that we need not, as our Master said; take any anxious thought, for He will provide for us.

Above all, Jesus travelled light, not having where to lay His head for an earthly possession. He carried no titles, no extra clothes and no worldly wealth. Born in a lowly place and meek and lowly of heart, He said—"To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." Furthermore He cautioned His disciples to travel light, telling them not to be over anxious for the future as to matters of food and clothing—that the God who cared for the birds would assuredly care for them. Oh! what power and peace there are in His words—"Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." So, there it is—to seek the kingdom of God and His righteousness and to bear witness to the truth..

While there are many little ways that we can help, we will not all have very important ways of witnessing for the truth, but the Master would have us in that patient continuance of well doing—just to go about our daily lives, "In quietness and confidence shall be your strength." So we are to do justly, love mercy and work harmoniously with our God. Paul said, "How unblameworthy and justly we behave ourselves among you." So, it is just in the daily round and common task, as we' were reminded at a previous Convention in Melbourne—just a cup of cold water in the common task of life, just the little simple things we may offer our Master, who has done so much for us.

Question Box.

Question.:—What is the meaning of Jer. 4:23-26? Have these verses been fulfilled or do they apply still future? Some are very sure that these verses and others similar refer to the Millennial reign; that the 'earth will be desolate or void during that time.

Answer:—It would seem clear from these and connecting verses that this prophesy has already had fulfilment on Judah; the trend of the prophet's expression is all that way. Then it may be also. taken as illustrating the desolation of Christendom, but there is nothing to suggest that the passage has anything to do with the world at large.

Other passages from the same prophet, such as Jer. 31:27-34, as well as from "all the holy prophets since the world began," and our Lord and the Apostles, clearly indicate that the Millennial reign of Christ and His saints of this Gospel Age is for "the restitution of all things." This would include all the willing and obedient of mankind who come forth in the general resurrection, for "every soul which will, not hear (obey) that prophet (Christ, the greater than Moses) shall be cut off from amongst the people. (Acts 3:20-23). The earth also is to be brought to perfection during the same period of time. (Isa. 35; Mic. 4:1-4; Amos. 9:11- 15). "Thus saith the Lord, the heaven is my throne, and the earth is my footstool," and the promise is—"I will make the place of my feet glorious." (Isa. 66:1; 60:13).

The Best Wine.

“Thou hast kept the good wine until now.”—John 2:10.

“When from life’s feast the glory has departed,
And weariness creeps on,
When on thy lips the bread has turned to ashes
And all the wine is gone.

“Then fill the jars once more though but with water,
And fill them to the brim;
And to the waiting guests about thy table
Pour out thy best—for Him.

“His power only waits for thy small effort,
To add His mighty touch,
Transmuting thy poor gift to His rich vintage,
Making thy little—much.

“So shalt thou know again the joy of service
That thou hadst thought was past,
And find the Master of the Feast has given
The best wine at the last.”

—Annie Johnson Flint.

“A New Dictator—the Only Hope for Humanity”

The booklet, “A New Dictator — the Only Hope for Humanity,” is taking the place of next month’s issue of the “Peoples Paper” and as this is already printed it is being posted to all readers with this issue.

It is thought that this booklet may be suitable for general use; an extra supply has, been provided and is now available for all desiring. Supplied at 3d. per single copy. 1/6 per dozen posted or sent free to all unable to purchase.

Kingdom, Cards.

These cards, mentioned in last month’s “Peoples Paper,” are now ready for distribution by all willing to give time and effort to place them where good may be done. The object is to encourage people to send for the free literature. Where two or more friends are distributing in a locality, co-operation would be advisable, and where mailing is done from directory lists, etc., the particulars could per-Imps be forwarded to this office to avoid duplication.

A sample of the cards is being forwarded to all readers with this issue of the “Paper” and supplies can be procured at any time. We trust that some good results may come from this witness work.

“Some of the Parables.” ‘

A special offer of the above booklet is being made at this time. As it contains so-much of the plan ‘of salvation given by our Lord in His parables, it is an appropriate means of assisting the interested to a clearer understanding of the truth. Helpful information is given on the following: The Parable of the Sower; The Marriage Feast; Laborers in the Vineyard; The Rich Man and Lazarus; The Ten Virgins; The

Sheep and the Goats; The Talents; and Everlasting Punishment. Also there is a helpful article on "What shall be the Sign of Thy Presence and of the End of the World?" Comprising in all 90 pages, nicely bound and with some illustrations it can now be supplied at 6d, per copy; 2/9 per half dozen, and 5/3 per dozen. posted.

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.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids' Chambers 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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