



“This Thing is from Me”

(This helpful article from “The Dawn” in U.S.A., of a few years ago, is reproduced for the benefit of our readers.)

THESSE are the words of the Lord to King Rehoboam, and they express a viewpoint pertaining to God’s dealings with His people which we should endeavour always to keep in mind. Rehoboam was a new king in Israel, having succeeded his father, Solomon, to the throne. Representatives of ten of the tribes interviewed the new king and demanded that burdens imposed upon them by Solomon now be lifted; but after due consideration Rehoboam decided not to yield to their demands. Then the ten tribes rebelled and asked Jeroboam to reign over them.

Acting hastily, Rehoboam assembled an army of 180,000 soldiers, with which he was determined to put down the rebellion and by force of arms compel the revolting tribes to be subject to his rulership. But the Lord intervened to prevent the carrying out of this plan, sending instructions to the king to this effect with the explanation—“This thing is from me”—1 Kings 12:24.

Probably Rehoboam never understood just why the Lord had permitted this breach in the solidarity of the nation; nor is it essential that we understand it now in order to derive the important implications of this message which the Lord sent to this ruler over His typical people. What had happened seemed all wrong to Rehoboam and so much out of keeping with his judgment of the Lord’s will that he was confident he would be divinely blessed in his plan forcibly to reunite the nation. But he was wrong—“This thing is from me”—said the Lord.

Statements such as this, made by the Lord to His people, should bring home to us with blessed reality the fact that everything which concerns us is of even greater concern to the Lord—that He is just as interested in our personal welfare as we, and eminently more qualified to know what is best for us. This,

too, is the reassuring lesson which Jesus gives us, saying—“Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows”—Luke 12:6, 7.

The Apostle Paul expresses the same reassuring thought when he tells us that all things work together for good to those who love the Lord and who are called in keeping with the divine purpose—Rom 8:28. The apostle knew this because of the many promises of God indicating His love and care for His people. He knew it also because, by the eye of faith, he was able to discern that even his greatest trials had often resulted in the richest of blessings from the Lord—blessings which could never have been enjoyed had it not been for the trying circumstances which conveyed them to him.

Our faith in God and in His overruling providences in our lives as Christians should enable us all to realize that nothing can come to us except by divine permission, and that many times our most painful experiences are actually by His appointment. If we can but have confidence that this is so, our every joy will be a deeper joy, and our burdens and sorrows will be borne with greater fortitude; for we will know that our all-wise Heavenly Father sees exactly what we need for our training in order that we may be made meet for the inheritance of the saints in light.

With reference to the Lord’s feelings toward His typical people, Israel, the prophet declared —“For he that toucheth you toucheth the apple of his eye”—and surely our Heavenly Father is equally concerned over spiritual Israel and therefore enters into and shares our every experience, whether of joy or of sorrow—Zech: 2:8. Of His ancient people the Lord also said—“Thou wast precious in my sight”—Isa. 43:4. Can we doubt that the same is true of us? Is not the Lord, through His word, whispering these same reassurances of His love to us, and

should not this enhance the value of our every experience, as daily we seek to carry out our covenant with Him by sacrifice?

Do we have temptations? Well, the Lord knows about them. He does not lead us into temptations, for God tempteth no man—James 1:13. Nevertheless, He knows about our temptations and permits them; and we have the assurance that when they become too great He will provide a way of escape—perhaps not our way, but a way which will be much better suited to our eternal welfare than any of our own choosing could possibly be—1 Cor. 10:13. So, at such times, the Lord might very well be saying to us: "I want you to know that, when the enemy comes in like a flood, this thing is from Me and that I have permitted it in order that you might realize more fully your own weaknesses and learn to depend more confidently upon My grace to help in every time of need—Heb. 4:16. I want you to learn that your safety as a new creature in Christ depends upon your looking to Me for strength; for while I want you to do the best you can to fight off all the enemies which assail you as a new creature, I want you to realize also that the battle is not won by those who think they are strong apart from Me but by those who look to Me to do their fighting for them."

To have faith that God's hand is in all our affairs, it is essential to keep in mind that He is training us for the great work of the future and for that high position of joint-heirship with His Son, King Jesus. One of the necessary lessons to learn in order to be qualified for this exalted office is that of humility, and it may be that the Lord will use very commonplace experiences to teach us humility. To those of us who need such an experience, the Lord may be saying: "Are your surroundings in life such as are humiliating to bear? Has your lot been cast with people who do not appreciate you or understand you, people who never consider your preferences or your tastes, and who are always putting you in the background and themselves in front? Do not blame your associations; this thing is from Me. I am with you in all your humiliations, helping you to bear them and, from them, to learn the needed lessons. I am training you to be a ruler, to exercise tremendous responsibility; but I want you to do it for My glory, not for your own. So, first of all, it will be necessary for you to come to the place where you will be glad to say from the heart—'O! to be nothing, nothing.' So remember, dear child of Mine, you are not in your present environment by accident; it is from Me, for I knew that only under such circumstances can you be properly trained for kingdom glory."

Again, to some of us the Lord may be saying: "Are you in financial difficulties? Are you finding it more and more difficult to 'make both ends meet'? This thing, too, is from Me, for I want you to put your trust more fully in Me

and to realize that I know exactly what is best for you. I realize that it may be embarrassing at times not to have all the money you think you need. You would like to make a better showing among your friends, perhaps even among the brethren; but has it ever occurred to you that under My training and direction, and if you keep close to Me, you may get into the kingdom before some who are able to make a better showing in the flesh? Of course, I don't want you to feel superior to others just because you are poor; for then you would not be learning the lesson I am endeavouring to teach you, which is that of trust in Me and in My ability to provide all your needs, and a joyful acquiescence in your lot in life which I am permitting; for this thing is from Me."

Are we passing through a nighttime of sorrow, due to the loss of some beloved one, or to circumstances which seemingly no one can understand? Again we hear the Lord saying: "This thing is from Me. I have permitted earthly comforters to fail you in order that you might learn to look to Me for consolation. Perhaps you have not realized—but I have—that as long as you had all your dear ones with you and your trusted friends were always able to console you in your trials, you didn't think of Me very often. But at one time you made a covenant with Me, and I accepted you into My family. You have been very dear to Me. I have wanted to do more for you, to bless you more richly; but you were getting along so well, your life was so filled with your friends, and you were so satisfied with your successes that I was largely shut out of your thoughts and ways. You didn't realize your need of Me. I do not rejoice in your trials; but I know, and you will learn, that in turning to Me you will find comfort and solace beyond anything your earthly friends could possibly furnish. I want you to know that I am your everlasting portion, and I want you to draw nigh to Me in order that I might draw nigh unto you"—James 4:8.

Has someone circulated falsehoods about us, belittling our abilities, perhaps, or even misrepresenting our characters? The Lord permits these experiences also, for they are among the all things which, by His overruling, are working together for our good. From this standpoint, therefore, He might very well be saying: "Leave those who misrepresent you to Me. I will deal with them according to their responsibility in the matter. There is a lesson in this experience, a lesson which I want you to learn. It is another way in which you can learn the much needed lesson of humility—Christlike humility. In this experience 'Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds'—Heb. 12:3. When Jesus was contradicted, yes, even when He was reviled while hanging on the cross, He reviled not again, committing Himself rather into My care and keeping; and this is what I want you to do."

Even though we have covenanted to do the Heavenly Father's will, we sometimes go along from day to day making our own plans, and neglecting to take into consideration whether or not our plans are in harmony with His will. Of course we want Him to bless the plans we make, and if He does not, then we wonder why. Again let us hear the voice of the Lord, for He may be saying to us: "Have your plans been all upset? This thing is from Me. It was well that you asked me to bless your plans, but in your consecration to Me you expressed your determination to do My will, to follow the plans that I would make for you. I have been ready at all times to direct your steps, but often you have not given Me an opportunity to do so, and now that your own arrangements are not working out so well, I want you to know the reason and to try to do the better way; that is, to consult Me with respect to every detail of your life. I can assure you that when you do this, My blessing will make you rich—rich in peace and joy, and in the realization that I am ever by your side and that I will withhold no good thing from you as long as you walk uprightly"—Psa. 84:11.

All of the Lord's people are, at one time or another, burdened with responsibility and loaded down with care. We are prone to worry about the outcome of this experience or the result of that effort. Under this burden of care, we are apt to wonder why we do not have the joy and peace in the Lord that once enriched our lives. And then, despite all our care and worry, something goes wrong, and we are crushed in spirit. In our distress we turn to the Lord and through His Word hear Him say: "This thing is from Me. I have been telling you right along that you should cast all your care upon Me, for I am abundantly able to take the responsibility for the successful outcome of every service I ask you to render for Me—1 Pet. 5:7. Not only do I want you to ascertain My will with respect to all the affairs of your consecrated life but, doing this, also to let Me be responsible for the outcome. Then you will have peace and joy in the holy spirit, for you will know that on account of My almighty power and infinite wisdom there will be no situation too difficult for Me to handle. Even so, the outcome of your every experience and the result of your every effort to serve Me may not be as you would desire; but you can be confident that, under the overruling of My providence, all things will work together for your good and for My glory."

Every truly consecrated child of God is alert to serve Him and His people in any and every way possible. Those who do not desire to be active in His service may very well doubt the genuineness of their consecration. However, for many the opportunities of service often seem quite limited. We long to do more for the Lord than we are doing or have the opportunity to do. It may be through lack of physical strength;

or it may be due to obligations toward those for whom the Lord expects us to care; it may be financial inability, or other handicaps. Do we, then, wonder why it is that, although our hearts long to do much in the Lord's service, we are deprived of the opportunity? In this experience also, the Lord may very well be saying to us: "This thing is from Me. I know of your desire to do some great work for Me, and yet I have permitted you to be laid aside on a bed of weakness and pain, for there is a lesson in this which is most essential for you to learn. Deep down in your heart, why are you so anxious to be busy in My service? Is your motive entirely that of love for Me, for the brethren, and for all who may be blessed at your hands through the ministry of the truth? It is well that you examine yourself very carefully along this line. And there is no better time to do this than while you are laid aside from active service. If there is the slightest trace in your heart of a motive that is not unselfish and pure, prosperity in My service would be very injurious to you; and I love you too much to permit you to be injured.

"And then, in order for Me to bless you in My service, it is essential that you lean upon Me for strength and look to Me for guidance. This experience of waiting which you are now having will help you to realize your own weakness and your great need of Me. My strength will be made perfect in your weakness, but only if you realize your weakness—2 Cor. 12:9. When you come to the point where you tremble when you think of self and realize how very little you can do for Me in your own strength, then I will be able to use you for doing great things for Me—if not this side of the veil, then surely when I have exalted you to glory to live and reign with My beloved Son.

"And if, in My providence, it takes all your time and strength and means to meet your responsibilities toward those depending upon you, this thing is from Me, too. If you discharge your responsibilities as unto Me, I will accept your service as though it were done directly in My vineyard. I know that in your heart you want to render direct service to Me, and that is proper. I delight in that attitude and will be very near to you and bless you. But keep alert; it may be that the time will come when I will open the way for you to serve Me in more direct ways. Watch and pray lest you settle down into a life of worldly indifference simply because at present you are deprived of the privilege of working directly for Me.

"If, in your case, it is a matter of wishing that you had large sums of money you could devote to My service, well, I appreciate that; but what are you doing with that little bit you do have? I have been saying over and over again to My people that those who are faithful in that which is least will be faithful also in

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The Mysteries of the Kingdom of Heaven

"He (Jesus) spake many things unto them in parables... And the disciples came, and said unto Him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given"—Matt. 13:3, 10, 11.

THE disciples were surprised that Jesus spoke to the multitudes in parables, and there seemed no real benefit being gained. Reading our Lord's further words in verses 12 to 17 in this 13th chapter of Matthew explains why Jesus knew the multitudes as a whole were not worthy of being taught the "mysteries of the kingdom of heaven"—their minds and hearts were earth-bound. They were not suitable material, so to speak, to be instructed in heavenly truths. How different were those whom the Father drew to Jesus—"But blessed are your eyes, for they see: and your ears, for they hear"—verse 16.

The Greek word translated "mysteries" or "mystery" in the New Testament is well translated, for it carries the thought of "a secret or mystery gained by the initiated." So when we read in Matt. 13:36—"Then Jesus sent the multitude away... and his disciples came unto him saying, Declare unto us the parable of the tares of the field"—no doubt the Lord was very pleased with their desire to learn what that particular parable was intended to teach. They were then being initiated into the beginning of the mysteries of the kingdom of heaven, though it was mainly after Pentecost when their understanding was really enlightened, much like our Lord Himself when, after taking the symbol of water immersion, it is recorded—"the heavens were opened unto him"—Matt. 3:16.

Passing to the Apostle Paul's explanation of our subject in Eph. 3, we see from verse 3 that God by revelation made known the mystery to the apostle respecting the calling of the Church, to comprise not only those selected from the Jews but also from the Gentile nations. In verse 4 Paul continues—"When ye read, ye may understand my knowledge in the mystery of Christ." His knowledge not only of the mystery, but IN the mystery shows that this

was possible only with the enlightenment of the holy spirit after Pentecost, as indicated in verse 5—"Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit." The "holy apostles and prophets" here being blessed with the mystery respecting the calling of the Church were in contrast with God's servants of Old Testament days. In verses 6 to 9 in this chapter the Apostle in beautiful language shows how privileged he felt in being used of the Lord to "preach among the Gentiles the unsearchable riches of Christ", that they may enjoy "the fellowship of the mystery, which from the beginning of the world hath been hid in God."

Further, how beautifully does Paul expound his knowledge IN the mystery of Christ in Col. 1:24-27, when he says—"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Because God determined to select a Church to reign with Christ, it was required that all members comprising that select Body must be proved worthy of such honour by gladly suffering in the steps of Christ. Filling up the afflictions of the Christ company is indeed a great mystery to many who love the Lord and feel they are Christians. Paul had previously persecuted Jesus through His true followers; when he wrote his epistles he was sacrificing his life as a part of the afflictions of Christ, for His body's sake. Elsewhere Paul said he was "baptized for the dead"—a mystery indeed to most people.

In Col. 1:26, 27 the apostle repeats what we saw in Eph. 3—"The mystery hid from ages and from generations—'so great salvation'—but now made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is CHRIST IN YOU, the hope of glory." This is what Paul means when he said—"his knowledge IN the mystery"—the Christ life in him, by the Lord's grace. Expressed in other words, the apostle wrote similarly in Gal. 2:20—"I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

In writing to the Romans, in chapter 5, the same apostle beautifully leads progressively to the Christ life within the Lord's true followers in verses 8 to 10—"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." How are we saved by Christ's life? By the Christ life being in us—"Christ in you, the hope of glory"—this

being the essential means of salvation for His Church, for the heavenly calling. This is a mystery indeed, even to many believers in the Lord.

In Heb. 10, the same apostle shows how Christ's true followers are sanctified by being offered in sacrifice during this Gospel Age. In verse 4 the typical offerings are mentioned—"For it is not possible that the blood of bulls and of goats should take away sins." Then Christ's own sacrifice is shown in verse 5—"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Our Lord gladly became flesh—"a little lower than the angels, for the suffering of death"—"a body hast thou prepared me." God had no real pleasure in the sacrifice of animals over the centuries; they were used only to typify the real sacrifice for sins outlined in verses 9 and 10—"Then said he, Lo, I come to do thy will, O God. He taketh away the first (the typical offerings), that he may establish the second (the real offerings). By the which will (by God's will) we are sanctified through the offering of the body of Jesus Christ." In other words, the offering of the Church, the Body of Christ, on the altar of sacrifice brings about their full sanctification in the steps of Christ, as they prove faithful unto death. Paul expressed his own position similarly to the Philipians—"Yea, and if I be offered (poured forth) upon the sacrifice and service of your faith, I joy, and rejoice with you all"—Phil. 2:17.

When explaining God's plan for the selection and completion of Christ's Church, mainly from the Gentiles in Romans II, the Apostle Paul again shows this is a mystery, from verse 25—"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." All this Gospel Age the fulness of the Gentiles for the Body of Christ has been coming in. This does not mean that Jews have been excluded, but "as many as the Lord our God shall call"—Acts 2:39—has been largely from the Gentile nations. When the Body of Christ is complete, the apostle shows the further important part of God's plan in Romans 11, from verse 26—"And so all Israel shall be saved (for the earthly kingdom): as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant (the New Covenant) unto them, when I shall take away their sins. As concerning the gospel (the heavenly calling), they are enemies for your sakes (you Gentiles): but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God (for either the heavenly or earthly inheritance) are without repentance."

In the outworking of God's wonderful resurrection of the Church of Christ, in the first

resurrection, Paul reveals another mystery in 1 Cor. 15:49-52—"As we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Some translations are very misleading in verse 51, such as Moffatt, Phillips, and New English Bible, when they quote—"We shall not all die." Rotherham, one of the best translations, agrees that the King James translation is correct in this verse, stating—"We shall not all sleep." The apostle is saying, that not all true followers of Christ will sleep in death, when they finish their course. After the "dead in Christ rise first"—1 Thes. 4:16—then all others will not need to sleep, on proving faithful unto death, but will be changed to be with the Lord. Rotherham also adds another helpful thought in 1 Cor. 15:52—"During the last trump"—indicating a period of time for the completion of the first resurrection of the Church.

The Apostle Paul's exhortation to the Corinthians is surely most appropriate for us all today—"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful"—1 Cor. 4:1, 2. Only by the Lord's grace is this possible, as the apostle again assures us—"I can do all things through Christ which strengtheneth me"—Phil. 4:13.

Convention News

A very joyous time of Christian fellowship and spiritual uplifting was experienced this year at the ninth Nambour Convention, for which we tender grateful thanks to our loving Heavenly Father, from whom all blessings flow.

We were delighted to welcome brethren from Brisbane, Toowoomba, the Gympie area, and for the first time from South Australia; also from Victoria, the Melbourne Class being well represented this year, also we were very pleased to have a visiting brother from England attend. We realize the effort required by many traveling such long distances to be with us, and we would like them to know how much we appreciated their presence.

Two very beneficial Bible Studies were held in Col. 3:12-17 and Psalm 130, which proved to be spiritually stimulating. Eleven addresses were given, the topics of which were—"Who are my Brethren"; "The Qualities of Eternal Life"; "Things We Ought to Consider"; "The Throne of Christ"—Rev. 3:21; "One Man's Act"—Rom. 5:18, 19; "Perfect Love Casteth Out Fear"; "Mirrors of God's Glory"; "Prepare

You Victuals"—Joshua 1:11; "The Gospel Age Harvest"; "Young People's Address"; and "On the Right Hand of Power"—Matt. 26:64.

Two question meetings were held, and we considered the questions submitted this year to be especially good and of interest to all. It was very helpful to hear a number of lovely testimonies given by the brethren at the usual Testimony meeting. A number of encouraging messages were received from Classes and brethren, and it was good to know that those who could not be present in person were with us in spirit, and that we had their well-wishes and prayers on our behalf. To all those who sent messages to us and to the followers of the Master everywhere, the Convention message with warm Christian love was the lovely passage of Scripture contained in our Convention study—Col. 3:12-17, also Acts 20:32.

To have a successful Convention many hours of labour are undertaken by those attending in preparing addresses, studies and comments. We would like to express our sincere thanks and appreciation to all who spent time and effort in this way. It will be a great joy to their hearts to know that their work has brought spiritual blessings to their brothers and sisters in Christ. Our thanks also go out to the sisters who so lovingly prepared the meals and refreshments, as unto the Lord.

A Love Feast, with all joining in the singing of the hymns—"Blest be the tie that binds" and "God be with you" was also enjoyed. The Convention closed with a prayer of thanksgiving to our Heavenly Father for all the blessings received over the two days and at all times, and asking for His guidance and watch-care over us and all His dear people in all the days ahead.

Witnesses for Jesus

"He that receiveth you receiveth me"—Matt. 10:40.

THE following thoughts are from an article written many years ago, and which are as timely and important for us today, as in the past.

"What in fact, should we do if Jesus appeared in our society without any claim to anything but the right to console us, to heal our personal ills, and to make us all comfortable again? I wonder. As a revealer of the art of actual living, as the Master of the craft of life—for that is what He is and was—should we recognise Him, or would Church and State combine against Him as a dangerous fellow, one to be dealt with in the old Judean way, to be bullied, to be betrayed, to be crucified? I wonder.

"I suggest that for many of us who are here, there is, after all, one thing above others that actually makes known the Gospel, and that is

the goodness of the individual. If only when we got home tonight they knew at home, because we were rather different, that we had been trying to draw near to our Lord; if only they could see that we were a little more thoughtful, courteous, kindly and understanding, then, 'Oh, my!' they would say, 'there is something in this more than we thought there was.'

"I think it might well be the ambition of all our lives that one day, possibly, most lovely of all, wife, or brother, or sister, or mother, or grannie, might say after we had left. 'It seems as if Jesus of Nazareth had passed by.' So when we talk, as we often do, about the Bible and its Plan of the Ages, let us please remember that this message will count in an amazing way if we can take Jesus Christ back to our homes or to our places of business."

The Christian's Contact

The whole Christian life is found in our making vital contact with God and in keeping the contact. There is no more apt illustration of this than the electric tramcar we see in our streets. The car with its overhead arm is united to the cable through which flows the power of the dynamos in the power-house. Have you watched such a car reach a terminus and observed the conductor disconnect the arm? Out go the lights!—and all the vibrating, pulsating power has ceased. The car is a dead, dark, useless thing; it has no power to move. But round comes the arm to make contact again, and up go the lights!—and throb, throb, throb the vehicle rocks with its renewed power. Light in us—light of hope, light of joy, light of faith; and Power—power of God to intervene, through us, in the world around us become our wonderful and thrilling experience, when we are living in right relationship with God. Let each praying Christian determine what that right relationship with God is, and keep it as the most valuable service he can render to fellow Christians and all with whom he comes in contact.—Selected.

"Do You Know?"

Good supplies of the "Do You Know?" slips are available for more general witness of the truths of God's Word. These are inexpensive, but quite sufficient to prompt earnest people to seek further information on the Bible. Supplied through the General Tract Fund, friends are invited to use these freely.

Happiness

Dr. James Hamilton, in his fine wisdom, asked: "Are you not surprised to find how independent of money peace of conscience is, and how much happiness can be condensed in the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodations of a mansion; but, if God be there, a cottage will hold as much happiness as might stock a palace."

There are persons so independent that you cannot depend upon them.

— C. H. Spurgeon

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that which is much—Luke 16:10. After all, dear child of Mine, My most important consideration for you is that you prove faithful; and you can do that with a few pennies just as well as though you possessed a large fortune which could be devoted to My service. You doubtless have read what My beloved Son said about the widow who cast her only two mites into the treasury of the temple. Well, the fact that you have only mites to use in My service is My providence for you. This thing is from Me! I am watching to see if you will be like that widow"—Mark 12:42-44; Luke 21:1-4.

The Lord's providences over His people are truly marvellous. Frequently those who have had little or no opportunity for service, suddenly find that glorious privileges in the harvest open up before them. Those who have had small opportunities may be granted larger ones. Those incapacitated by illness may recover. Family responsibilities may lessen. Some who possess little of this world's goods may acquire more which they can use for the Lord. These changes of circumstances should also be accepted as coming from the Lord; so again we hear Him saying to us: "This thing is from Me. You have profited as a new creature by your past position in life, and now I have answered your prayers for greater opportunities of service. But it is well to remember that you will need My help now more than ever before; for, in the use of these larger privileges of service, there may be a tendency for you to develop a feeling of self-sufficiency.

"When you were weak and ill, you felt your need of Me, but now that you are strong and well, you need Me more than ever; so do not now neglect to acknowledge Me in all your ways, and look to Me to direct your path and give you the strength to walk in it. The service which you rendered to those dependent upon you was important, but now that you are serving me directly you will need My guidance and blessing even more than before, for the simple reason that you will be handling the holy things of My Word and plan. And if you may now have more money to spend for Me, take heed lest you come to feel that your money should buy you special privileges of honor and authority among My people. Watch also lest you rest in the thought that your money is all I want. Above everything else, from you—as from all My children—I want the affection of your heart. I want you to keep close to Me and to be very attentive to all of My instructions. I want you to tremble at My Word, not in fear of what I might do to you, but because you are anxious lest a promise being left you of entering into a full rest of faith in the doing of My will, you should even seem to come short of it—Heb. 4:1.

"So, dear consecrated child of Mine, since you have agreed to acknowledge Me in all your ways

—Prov. 3:6—just remember that I am directing you in all things and that there isn't a single experience that comes into your life of which I am not aware but have either permitted it or ordered it because I knew that it would be for your good as a child and heir of Mine and a joint-heir with My beloved Son, Jesus—Rom. 8:16, 17. Never doubt My interest in you, nor My ability to care for you. As each new blessing comes to you, as trials weigh down upon you, keep your ears attuned for My reassuring message. This thing is from Me. Yes, from Me, the God of your salvation, the God of mercy and abundant grace, who daily lifts up His countenance upon thee to give thee peace—Num. 6:24-26.

"I am your Father, too, your Heavenly Father, and everything that concerns you, My child, concerns Me. My love is yours for your comfort and joy. My infinite wisdom is yours to direct all your steps. My almighty power is pledged to your support, to help you over all the rough places in your heavenly journey, to defend you against all your foes, and to strengthen you in all your weaknesses. And just remember, dear child of Mine, that I will withhold no good thing from you, and that I always give My very best to those who leave the choice with Me—Psa. 84:11. Blessed are all they who put their trust in Me"—Psa. 2:12; 34:8.

Reassuring indeed are the Lord's words, as He talks to us out of the Scriptures. Perhaps one of the important lessons we should learn from His messages is that when we fellowship with Him, it is best that we have little to say ourselves. If it is important that all the world keep silent before Him—Zech. 2:13—it is even more so for us, His children. Our Heavenly Father is, however, pleased for us to express our devotion to, and love for, Him, to reiterate our longing desire to please Him and to keep near to Him. How appropriate that we should say:

"Sun of my soul, my Father dear,
I know no night when Thou art near.
O! may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

"Shield of my soul, tho' tempests rage,
And 'gainst me hosts of foes engage,
My refuge and my fortress Thou,
Before Thee every foe must bow."

"A Little While"

"A little while" for patient vigil keeping,
To face the stern, to wrestle with the strong;
"A little while" to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.
"A little while" to keep the oil from failing,
"A little while" faith's flickering lamp to trim;
And then the Bridegroom's coming footsteps hailing
We'll haste to meet Him with the bridal hymn.
And He who is Himself the Gift and Giver,
The future glory and the present smile,
With the bright promise of the glad "forever,"
Will light the shadows of the "little while."

Jane Fox Crewdson.

"A friend loveth at all times"—Prov. 17:17.

Well has the wise man said that a friend loveth at all times. He who merely loves at a time when he thinks it will be to his own advantage to love, knows not love. He who loves and is a brother in prosperity merely, and whose love and friendship wither under the heat of persecution, and adversity, has never known love in its true sense, but merely a certain brand of selfishness—the love of the world. As God commendeth His love toward us and showed us that not through selfishness, but generosity, at a great cost to Himself, He provided us release from our prison, and gave us privileges of sonship, so true love will be willing to sacrifice. Let us judge, then, of our love for others, for the Lord, for the brethren, for our families, for our neighbours, for our enemies, even, by our willingness to sacrifice in their interest and for their highest welfare.—Z '08-249.

"Hope"

A booklet bearing the above title has been printed, and a copy is being supplied to all friends receiving this issue of "Peoples Paper." This edition of "Hope" booklet has been produced from an original edition of the same by Dawn Publications of U.S.A. The uncertain delivery by mail from overseas of late has prompted the production of this very helpful booklet here. Used in the past as a message of comfort for the bereaved, it is also appropriate for general use. Good supplies are available free, provided through the General Tract Fund, for wise use where good may be done.

Books Available

In view of the greatly increased postal charges, literature prices are now as follows:—

- "God's Promises Come True"—\$2.00 (Postage from \$1.15 to \$3.50, according to distance in Australia).
- "The Divine Plan of the Ages"—50c (Postage 90c in Victoria; \$1.00 interstate).
- "The Creator's Grand Design"—50c (Postage 90c and \$1.00).
- "The Book of Books"—50c (Postage 90c and \$1.00).
- "Daily Heavenly Manna"—50c (Postage 90c and \$1.00).
- "Daily Heavenly Manna" pocket size—75c (postage 55c).
- "Songs in the Night"—50c (Postage 55c).
- "Emphatic Diaglott", New Testament—\$3.00 (Postage 90c and \$1.00).
- "Poems of Dawn"—\$2.75 (Postage 90c and \$1.00).
- "Tabernacle Shadows"—50c (Postage 55c).
- "God and Reason"—10c (Postage 30c).
- "God's Plan"—10c (Postage 30c).
- "Hope Beyond the Grave"—10c (Postage 30c).
- "Israel in History and Prophecy"—10c (Postage 30c).
- "Our Lord's Great Prophecy"—10c (Postage 30c).
- "Manner of Christ's Return"—10c (Postage 30c).
- "Christ's Return"—10c (Postage 30c).
- "Some of the Parables"—10c (Postage 30c).

Numerous other smaller booklets.

BEREAN BIBLE INSTITUTE

19 Ermington Place, Kew, Victoria, Australia, 3101

Extracts from Correspondence

Dear Brother—Thank you for your letter. Have noted your remarks re "The Voice" publications which I had concluded were not really for general house to house letter-box distribution. As you say, the "Do You Know?" should be suitable for any first contacts in letter boxes. I am out of these, and could do with another batch, up to 1000. I have plenty of the other publications which are all very good.

The booklet "God's Remedy for World in Distress" is a real good one, though they are all good and cover much the same plan of redemption. "The Best is Yet to Come" is also real good besides "The Abrahamic Seed of Blessing." . . . You will receive a cheque for \$— from our Class as a donation, to be allocated to the General Tract Fund. We appreciate your work. With our Christian regards.

Berean Bible Institute, Dear Sirs—Would you please place on your mailing list the name and address listed below. Could you please forward your current "Peoples Paper", August—September, and the booklet—"God's Remedy for World in Distress." I thank you for your Bible Studies and "Papers" as I find them very interesting, helpful and thought provoking. Enclosed find \$3.00. Yours faithfully.

Berean Bible Institute, Dear Sir—Today I received my copy of "Armageddon—Then Peace on Earth" and the "Peoples Paper." I found both articles very enlightening and was wondering whether you could send me a price list of other books or booklets you have that may be of interest to me. Enclosed is \$1.50 for "The Ten Camels." Thanking you.

Dear Brother—Greetings in the fellowship of our Lord. As always, we are enjoying the "P.P." and also the little booklets—"Christian Baptism" especially recently. Time gets away and age helps us forget. At any rate the enclosed is for subscription and to help with your work where useful.

Our April Convention (at Boise, U.S.A.) was another special blessing of spiritual uplift and fellowship. Our prayer always is "Thy Kingdom Come"—when we will have gathered for that "general assembly." Everything in that new Kingdom will be beyond anything we can imagine now. We pray God's rich blessing on your work and all the brethren there. Your brethren in the one hope.

Berean Bible Institute, Dear Friends—I have been receiving "Peoples Paper and Herald of Christ's Kingdom" which I appreciate very much and which is passed around to others. Please use the enclosed in payment for copies and postage. In the Redeemer's Name.

Dear Brother—Thank you so much for continuing to send the literature, which gives me everlasting gratitude to our Father, and also encouragement in my feeble walk. I especially enjoy articles which are able to focus so clearly those things which are vague shapes and shadows in my head. May God bless you.

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 (D.V.) on December 25th, 26th, 27th and 28th, in the Auxiliary Room, Kew City Buildings, Charles Street, Kew. Further information from the Class secretary—Mr. J. B. Hiam, 27 Redhill Avenue, Burwood East, Victoria, 3151.