



Volume XVI. No. 9 MELBOURNE, 1st SEPTEMBER, 1933. Price—Twopence Halfpenny

CHRISTIAN PRIVILEGES

(Convention Address.)

THE Standard Dictionary defines a "privilege" as "a particular benefit enjoyed by a person, company, or society." All classes of people have privileges of one, kind or another; but, in order to enjoy our privileges, we need to clearly understand them—to know very definitely of what they consist. What are our privileges as Christians?

In His dealings with typical Israel the Lord has given us certain lessons and pictures which help us to appreciate Our privileges in Christ. We know how the people of Israel, encamped around the Tabernacle, represented the world of mankind needing atonement to be made for their sins. Then the tribe of the Levites, specially set apart to do a Service in connection with the Tabernacle, would represent those who are members of the household of faith—all believers in Jesus and His ransom. The Levites had certain privileges which none of the other tribes enjoyed. They were to encamp in the immediate vicinity of the Tabernacle on either side, and they had the privilege of access to the Court—hence they represent a class justified by faith in the blood of

Christ. Aaron and his sons were consecrated to the service of the priesthood, and they had certain privileges which none others of the Israelites enjoyed. Only the priestly class had access to the 'Holy and Most Holy of the Tabernacle.

The arrangements of the Tabernacle and its services were intended to typify God's dealings with the Church of this Gospel Age; and the Apostle tells us that the things which were written aforetime were written for our learning. The lessons to be learned from a careful study of the Tabernacle Shadows will be of much assistance to us in our endeavour to appreciate and enjoy our privileges in Christ.

Those who are familiar with the meaning of the typical Tabernacle are aware that the Shekinah light of the Most Holy apartment represented the presence of Jehovah. This is seen by reference to Psalm 80:1 "Thou who dwellest between the cherubim, shine forth." God is represented as dwelling there, but the question that confronts the searcher after God and holiness is: How can we, who by nature are sinners, and alienated from God by wicked works, be brought near to God and receive His favour and blessing? One thing, is certain—man in his fallen state would never be able, to find the way back to God's favour unaided; for "when He hideth His face, who can behold Him whether it be done against a nation or against a man only." (Job 34:29.) As a result of the disobedience of father Adam, the whole human family has been plunged into sin, and the sentence of God's justice has gone into effect, "Dying, thou shalt die."

Is that all there is to it, then? Will sin and death be forever permitted to exercise their baneful influence upon the human race? No! thank God that while His justice must condemn the guilty sinner, yet His love and wisdom has made provision for man's recovery from the curse of sin and sentence of death. In harmony with this we read in Job 33:24: "Deliver him from going down to the pit; I have found a ransom." How glad we are that God in His great love has given His well-beloved and only begotten Son to be our Saviour. The Apostle Paul tells us that "Jesus Christ by the grace of God has tasted death for every man." (Heb. 2:9.) The sacrificial death of Christ is the means whereby we who were sinners by nature and enemies of God through wicked works are brought near to God—reconciled to Him as the Scriptures speak of the matter—Rom. 3:21-26; 5:8-11; 2 Cor. 5:18.

Those who have heard and understood the message of God's love in Christ will scarcely need to be reminded that they have been richly blessed. They have been highly favoured of God. The Master's gracious invitation, "Come unto Me all ye that labour and are heavy laden, and I will give you rest," means so much to the heart that is hungry and thirsting after righteousness. Those who come to Christ with humble spirit and contrite hearts, acknowledging past sins

and pleading for the sense of His favour, may be assured that He will not send them away empty. “Him that cometh unto Me I will in no wise cast out.”

It does us good sometimes to look back to the time when the light of truth began to shine into our hearts. Many of us were associated with one or other of the sectarian systems, but how little we knew of the true God. The theory of the eternal torture of all but a small handful of the human race—which had been instilled into us—could only have the effect of inspiring us with a dread of God. How could we be happy to be one of the saved ones while we believed that multitudes of others would be forever in an agony of torment? But how different was our outlook when we began to study God’s Word in the light of present truth. We began to see that God had arranged for the salvation and restoration of mankind along the lines of a systematic and orderly Plan. What a blessing was ours when the Divine Plan of the Ages began to unfold to us. We were filled with love and gratitude to God when we came to understand that the ancient promise to father Abraham would have so grand a fulfilment, and all the families of the earth would be blessed. This blessing of the whole world, we understood, was to take place in the future—during the 1000-year reign of Christ.

The knowledge of these truths and the realisation of God’s favour to us caused us to desire to know more of God’s ways. Gradually we were drawn from the world and its ways, and we began to approach the Court condition. What a blessing—what a privilege it was to understand the doctrine of the ransom—to see how God could be just and yet be the justifier of those who believe in Jesus. Our acceptance of Christ as our Saviour is represented in the type by our entering the gate into the Court. The first thing we see is the Brazen Altar, which reminds us of the ransom-sacrifice of Jesus Christ—the only ground of our acceptance with God. We have turned from sin—we have renounced the world and its evil ways, and “being justified by faith we have peace with God through our Lord Jesus Christ.” In taking this step we pledge ourselves to the service of righteousness. We enjoy a measure of God’s favour in the Court condition of Justification, and yet the Scriptures clearly show that there is a further step for us to take if we would enjoy all the privileges of a Christian. In Romans, 12th chapter verse 1, the Apostle shows us that after being justified the appropriate thing for us is to “present our bodies a living sacrifice, holy, acceptable, unto God, . . . your reasonable service.” What does the Apostle mean in this verse? He means that we should consecrate to God’s service every power and talent we possess. Remembering that we are not our own, but have been bought with a price, even the precious blood of Christ, it is surely as the Apostle says, “our reasonable service” to present our little all to God. Those who get the right viewpoint of this matter esteem it a privilege to be invited to offer themselves to God in this “acceptable time”—this antitypical Atonement Day—the Gospel Age. The verses of the hymn express the thought of our hearts as we come in the attitude of consecration

“I’m not my own, dear Lord—to Thee
My every power, by right, belongs;
My privilege to serve I see,
Thy praise to raise in tuneful songs.

And so, beside Thy sacrifice,
I would lay down my little all.
‘Tis lean and poor, I must confess;
I would that it were not so small.

When we accept the heavenly invitation to follow in the steps of Jesus through the narrow way that leads to life, our Lord; our High Priest, accepts our offering and the merit of His righteousness is imputed to us to make us acceptable to God. The Heavenly Father acknowledges His acceptance of our offering by imparting to us of His Holy Spirit (see Eph. 1:12-14; 2 Cor. 1:21-22). As our entrance through the gate into the Court condition brings us into the enjoyment of a measure of God’s favour, so this further step of full consecration brings us into a place where we can begin to understand spiritual things. In the type the Levites in the Court represented the justified believers, while the consecrated spirit-begotten ones are represented by Aaron’s sons—the underpriests. The Levites were forbidden to enter the Holy or Most Holy. They must not even look therein; this represents how the natural man is unable to see or understand the things of the spirit. (1 Cor. 2:9, 10, 14.) Only the priestly class had access to the Holy and Most Holy of the Tabernacle. This shows how the privileges represented by the Holy are reserved for those who make a covenant with the Lord by sacrifice.. (Psa. 50:5.) The light of the Golden Candlestick can only be appreciated by the priestly class —by those who have taken up their cross to follow in the steps of Jesus Christ. Many valuable lessons can be learned from a careful study of the Tabernacle Shadows. In the 25th chapter of Exodus we have the instructions given by the Lord to Moses for the construction of the Candlestick. It was made entirely of pure gold, beaten or hammered to such an extent that the metal becomes pliable in the hands of the fashioner. Although it was really one Candlestick, yet it was composed of seven branches, each of which held a lamp, making seven lamps in all—a perfect number.

This represented the entire Church, from the Head, our Lord Jesus, right down to the last member of the Body which He is selecting from amongst mankind to be, partakers of the Divine nature. The seven churches of Revelation would

represent the seven stages of the one true Church, just as the seven branches convey the thought of perfection. In Leviticus, 24th chapter, we find that Aaron was instructed to keep the lamps supplied with oil, and to keep them burning continually. This was necessary because the Candlestick was the only light in the Holy. While the Candlestick represented the true Church, the oil very fittingly represented the Holy Spirit which dwells in each and every member of the Body of Christ, and beautifies their lives with kind thought and loving service one for the other. The flowers and fruit of the almond, which ornamented the branches of the Candlestick, shows that the true Church is beautiful as well as fruitful from first to last. Our Lord said: "Herein is my Father glorified that ye bear much fruit," and so we want to be on guard against anything that would tend to hinder our growth and fruitfulness. We must take time to be holy. We have before us the example and instructions of our Lord and we will need to consider these very carefully in order to let the light of His life shine out through your lives. "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." The Apostle James urges that we "be doers of the Word, not hearers only." The treasure of the New Mind still dwells in a frail earthen vessel, and how we need to watch and pray and keep our hearts with all diligence, and make straight paths for our feet.

Another piece of furniture in the Holy to which only the priestly class had access was the Golden Table which bore the shew-bread. This bread, which was proper for only the priests to eat (Lev. 24:5-9), represented the spiritual food which God provides for His people in His Word. Just as a human body needs nourishment to sustain the physical strength, so the New Creature needs nourishment of a spiritual kind. The Apostle Peter tells us that God by His Divine power has given unto us "all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." (2 Peter 1:3.) We must feed upon God's Word if we would grow in spiritual grace and strength of character. We must take time to study the Word and meditate upon its instructions. Peter tells us to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18), and this will only be possible to those who make God's Word their daily meditation and study. While, then, in the type the shew-bread represents the pure message of truth; the Golden Table very fittingly represents the true Church as a whole, including our Lord Jesus and the Apostles—all the sanctified in Christ Jesus. In Phil. 2:16 the Apostle speaks of the true Church "holding forth the word of life." The most important work of the true Church during this Age has been to feed, strengthen and enlighten all who enter the condition of full consecration. The Bride of Christ is to make herself ready (Rev. 19:7) and it is our privilege to assist one another. The Apostle Paul tells us in Eph. 4:16 that "the Body is fitly joined together and compacted by that which every joint supplieth." It is our privilege to help to make our meetings profitable. We can do this by carefully looking up the lessons before we come to Bible Class, and by encouraging and exhorting one another. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Pet. 4:10.)

Another privilege which the consecrated priestly class enjoy is represented in the Altar of Incense. When Aaron the high-priest had killed the bullock of the sin-offering on the Day of Atonement, he was instructed to take his censer full of burning coals from off the Brazen Altar. The censer was to be placed on the top of the Incense Altar in the Holy, and Aaron must get his hands full of sweet incense and bring it in and crumble it upon the red hot coals. The result was that a cloud from the burning incense arose and filled the Holy and gradually penetrated beyond the second Veil into the Most Holy. Aaron must be very careful to carry out the Lord's instructions in this matter. If he had failed to offer the incense before going into the Most Holy he would have perished as he went under the veil. But having offered the incense in the proper manner, he must then bring the blood of the bullock and sprinkle it upon and before the mercy-seat seven times. The Lord's goat was then slain and its blood brought in and sprinkled on the mercy-seat in the same manner as the blood of the bullock. What did this signify? What was represented in the cloud of incense which preceded the high priest into the Most Holy? It is full of deep significance to us when we keep in mind that the Most Holy apartment of the Tabernacle represents heaven itself—the place where God dwells. As Aaron, the high priest, represented our Lord Jesus Christ, the High Priest of our profession, so the two hands full of incense would represent the perfection of our Lord Jesus. Just as the incense coming in contact with the fire of the Altar yielded up a fragrant perfume, so the manner in which our Lord carried out His consecration vow was as a sweet-smelling savour

unto God. In Eph. 5:2 we find this thought—"Walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice unto God for a sweet-smelling savour." In the type there was no mention of a special burning of incense immediately preceding the sprinkling of the blood of the goat. That is to say, although there were two sacrifices on the Atonement Day—a bullock (representing our Lord Jesus the Head) and a goat (representing the Church, His body)—the incense was offered but once, preceding the presentation of the blood of the bullock.

This shows that the incense was clearly intended to picture the perfection of our Lord's obedience to God. Our Lord, being holy and pure and perfect, could offer up Himself without spot to God; we, His Body-members, are accepted of God, not because of any goodness or merit of our own, but because of the righteousness of Christ our Head; "we are made acceptable in the Beloved."—Eph. 1:6. We find the same thought in Rev. 8:3-4. The Angel with the Golden Censer had much incense given him that he should offer it "for the prayers of all the saints on that Golden Altar" (see Diaglott rendering). We see, then, that it is the righteousness, the purity, the perfection of our Lord Jesus Christ that is

represented by the incense. All the priestly class, however, i.e., all the consecrated Church, have access to the Golden Altar; each member of the Body of Christ—the Royal Priesthood—is privileged to offer up sacrifices acceptable to God by Jesus Christ. (1 Pet. 2:5.)

The life of a faithful Christian is a life of sacrifice. Our Lord said: “If any man will come after Me, let him deny himself, take up his cross daily and follow Me.” It is our obedience to our Lord’s invitation that brings us into the privilege of fellowship with Christ. We have fellowship in His sufferings at the present time, and if we are faithful unto death we shall also share the joys and blessings of His Kingdom, .

It is the privilege of the follower of Christ to rejoice even in the present time in connection with the sacrificing of earthly rights and privileges. (See Col. 1:24.) Any sacrifice of time or strength given in the Lord’s service will surely bring us a blessing and will increase our joy in the Lord. In 1 Cor. 10:31 the Apostle says: “Whatsoever ye do, do all to the glory of God”; and in Heb. 13:15, “By Him therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.” Truly the Lord’s people are a privileged people. It is a great privilege to have a clear understanding of God’s Plan of salvation; the opportunity of serving the truth and the brethren is also a privilege; then we have the privilege of prayer and of fellowship with the Lord and the brethren. What a great privilege it is to know and understand something of God’s great love, and of being adopted as children into His family, as Paul speaks of it so beautifully in the first chapter of his letter to the Ephesians. It becomes then a matter of importance -as to- how We may maintain the enjoyment of our privileges in Christ. Our Lord said on one occasion: “If ye .continue in My word, then are ye My disciples indeed, and ye shall know the truth and the truth shall wake you free.” The Master also said that, “when the Comforter, the Holy Spirit, came it would teach us and lead us into all truth, and show us things to come.” The Apostle Paul said, “As many as are led of the spirit of God, they are the sons of God.”

In order to have a proper enjoyment of our Christian privileges, we will need to be attentive to the Word of God. It would seem that some have gone astray because they did not walk with sufficient carefulness. The Apostle urges that we “walk circumspectly.” We must not allow ourselves to become overcharged with worldly things (see Luke 21:34-36). We must watch and pray, and guard against the entrance of pride and headiness. We must not allow ourselves to get into the luke-warm condition. Then we must also defend the principles -of the truth. The Apostle urges Timothy to ‘continue in the things he had learned and had been assured of.’-2 Tim. 3:14. How frequently the Apostle would warn Timothy along these lines, as 1 Tim. 4:16; 6:20, 21; 2 Tim. 1:13, 14; also 2- Tim. 4:1-8. How clear it is that we must guard the truth if we would maintain our liberty in Christ. “Buy the truth and sell it not.” “Hold fast that which thou hast that no man take thy crown.” “Prove all things, hold fast that which is good.” The truth alone can sanctify. We need to know what we believe and why we believe it; then we should be bold and uncompromising in declaring it; for if the trumpet give an uncertain sound, who shall prepare himself to the battle?

To bear another’s weakness,
To soothe another’s pain;
To cheer the heart repentant,
And to forgive again
This is my work to-day.

—Thomas a Kempis

PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Rd.,

Hawthorn, Melbourne E 2.

(Monthly) 2/6 per annum, post paid.

While it is our intention that these columns be used for teachings strictly in accord with the Lord’s Word, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported,

ST. PAUL AND THE RESURRECTION.

Question Answered by Rev. John Bevan, M.A.

“Old Presbyterian,” Dublin, writes;—”. . . Just a year ago I lost my dear wife, whose comradeship for over sixty years has been God’s greatest gift to me., When I pressed my lips to her cold forehead as she breathed her last, my heart said, ‘She is not here; she is risen—absent from the body here, present with the Lord,’ and I have loved to cherish that thought learned from Paul in 2 Cor. 5. But in reading the second part of 1 Thess. 4 I am puzzled. Here he speaks as if there were no meeting with the Lord by those who have died until some remote uncertain date when He is to come again in visible form to the world. Isn’t there some inconsistency between those two passages? . . . To me it is incredible that resurrection should mean the gathering together of the scattered elements of the former physical frame, and that we do not meet our Lord till that remote miracle takes place. Am I wrong in believing that my dear wife and her daughter who preceded her are even now in the Father’s house? . . .”

If I were you I should ignore the Thessalonians -passage, which shows Paul’s first notion of the end. Five years after (1. Cor.) he had considerably altered his idea, and five years later than that we find that further thought on the matter had radically changed. Paul’s view. Hold on to what he said in 2 Corinthians. That is what I do,- and if I were you I certainly would go on believing that your beloved wife and daughter are now “with the Lord.” There is no gap, no hopelessly drearily drawn-out waiting until the general resurrection. How can there be, for there is no Last Day resurrection. Pay no heed to those who would have you believe that your beloved must await the Last Day ere they reach the Divine presence. A friend of mine, who is a Church of England rector of a church that stands on the site of a Saxon church, said to me one day as we were passing through the churchyard, “It is wonderful to think that at the Resurrection morning there will be people rising from these graves who will speak Anglo-Saxon and not English.”

It only shows what absurd beliefs people do hold. Trust your own spiritual conviction, based as it is on a long and mature religious experience and on sixty years’ blessed companionship with a lovely Christian soul. Don’t be puzzled. Be at peace. God bless you.

“Christian World.” -

What a sad condition prevails to-day among those professing to be preachers of the Gospel. The answers to questions given in the “Christian World,” London, so often display such unbelief in God’s Word, such ignorance of Bible truths. The influence of “Higher Criticism” or the “Liberal” School has produced agnostics in the pulpits. Those who have come to understand the Divine Plan of the Ages, and to see the harmony and beauty of the Bible, must feel happy to be free from the darkness and ignorance of such teachings as, for example, the above reply of Dr. Bevan’s respecting the resurrection. There is no discord in Paul’s writings in 1 Thess. 4; 1 Cor. 15; and 2 Cor. 5. The difficulty lies with those who cling to the errors which were incorporated into Church teachings from Paganism during the Dark Ages.

If the doctrine of the inherent immortality of the human soul was true, then there would be no room for the Scriptural doctrine of the resurrection. If Christians all down the age had at death been translated to heaven, then Paul’s statement about the dead in Christ rising first at the second presence of our Lord would surely be a mistake, for there would be no “dead” in Christ to rise. But at the close of his life, when ready to be offered (2 Tim. 4:6),

Paul stated that his hope was to receive the crown of life which the Lord would give him, and not to him only, but to all those who love His appearing “at that day”—the second presence of Christ. So, then, Paul had not changed his thoughts as Dr. Bevan states; he had the same thought at the close of his life as he had expressed in his early epistle, 1 Thess. 4:16.

The 2 Cor. 5 is quite generally misunderstood. It does not intimate that any were immediately translated into the Lord’s presence at the moment of death. We know that though this earthly house, this human body die, we shall in due time receive a heavenly body. That is our hope as Christians. Still we go along in this poor earthen vessel, with its conditions of weakness, pain, weariness and sorrow, learning our lessons of faith and obedience and striving to develop characters and dispositions like Christ our Saviour. Yet in our minds we are so often very present with the Lord, in prayer and hymns and fellowship with those of like precious faith. On the other hand, various responsibilities require our attention in home and in business, and thus we are necessarily absent from this fellowship and the more immediate presence of the Lord. However, whether absent or present, our heart’s desire is to be true to the Lord and so to act and speak, or so to walk, that “whether present or absent we may be accepted of Him, for we walk by faith and not by sight.”

It is indeed a sorry thing to see one professing to be a minister of the New Testament casting such doubt on the words of the Apostle, at whose hand the great portion of the New Testament has been given to us. Surely it would be the Divine intention that the Church throughout the Gospel Age should be informed concerning the words, deeds and

teachings of our Saviour. This information we have in the Gospels and the Epistles, and the Lord made no mistake in selecting Paul as the principal minister to convey to the Church the things necessary for the completion of all its members (Ephes. 4:11-16). The Lord's own words respecting . Paul are beautiful; (Acts 9:15): "He is a chosen vessel- unto Me to hear My name before the Gentiles and kings and the children of Israel."

QUESTION BOX.

Question.—Please explain Mark 7:11. I have never quite understood it.

Answer.—It will be noted that in the preceding verses of the chapter and to verse 15 particularly, the complaining spirit of the Scribes and Pharisees is in evidence. They were superstitious over the traditions of their ancestors, and regarded outward purity, such as the washing of hands., etc., of much more importance than purity of heart (verses 6-9). • Then our Lord goes on to show that, '-while they were zealous- over little things of small value, they rejected their own laws of Moses: "Honour thy father and thy mother."

The thought behind the word "corban" is a gift, a present made to God or to His temple, and it seems that the

Pharisees would neglect their responsibilities to parents under the pretence of devoting their means to God. What a false position this was, and our Lord reproached them for this treatment of their parents in making a corban of what should have been appropriated to their use. They thought to make themselves free in a hypocritical way by outward service to the temple, etc. It is stated that the Pharisees further permitted debtors to defraud their creditors by consecrating their debt to God., as if the property was their own and not rather the right of their creditors. How significant are the words of our Lord in Matt. 5:23, 24, respecting offerings to God; also of the Apostle Paul, 1 Tim. 5:8.

Question.—What is the Apostle's 'thought in 1 Thess. 5:23?

Answer.-To quote from the writings of one:—The terms body, soul .and spirit are. figuratively used of the Church collectively. The Apostle says, "I pray God (that) your whole spirit, soul and body be preserved blameless unto the - coming of our Lord Jesus Christ." This prayer must be understood to apply to the, Church as a whole—the elect Church whose names are written in heaven. The true spirit has been preserved in the little flock. Its 'body is discernible to-day also, notwithstanding the multitude of tares that would hide as well as choke it. And its soul, its activity, its sentient being is in evidence everywhere, lifting up the standard for the people, of the cross, the ransom.

In no other way could we apply the Apostle's words; for, however much people may differ respecting the preservation of the individual spirits and souls of the people addressed, all will agree that their bodies have not been preserved, but have returned to dust like those of others. Besides, the words body, soul and spirit are in the singular, not in the plural.

Question:.—What is signified by the words of the Apostle that our Lord was ordained to offer both gifts and sacrifices for sin?

Answer.—From the Scriptures it is evident that during the Millennial Age the world of mankind will be privileged to offer themselves to God as gifts, but not as sacrifices. Hence, during the Millennial Age, part of the work of the great High Priest will be to accept these gifts and to make them acceptable to God through His own merit and. rights, as the Melchizedek Priest. We can, however, apply this text very properly to the present time. The Apostle puts the word gifts first. - We may, therefore, look. to see whether there is not some way in which the High Priest. offers gifts now. Surely our Lord's consecration of His own life was a gift on His part. The Father accepted that gift and ultimately permitted our Lord's gift to constitute a Sin-Offering for others. Likewise, throughout this Gospel Age, the "brethren" are invited to present their bodies living sacrifices—to give themselves to God.—Rom. 12:1, 2.

When we thus make a present of ourselves to God, we are not making a Sin-Offering to God; for this we could not do. But the Divine arrangement for accepting our gift is that each gift will be acceptable through the merit of Christ t and that then, later on, these gifts will, according to the same Divine arrangement, constitute the great Sin-Offering which the High Priest gives for the world. Thus the High Priest is ordained to make the ultimate offering of that gift as the Sin-Offering for the world.

Amongst those who served in the office of typical high priest, says the Apostle, the uniform custom was that they should offer both gifts and sacrifices 10 God. Hence, he proceeds to point out that Jesus, as the Anti-type of those priests, must have something to offer. He must also offer both gifts and sacrifices, in order to fulfil His priesthood.

He presented Himself without spot unto God; and, by virtue of that presentation, He is a Sin-Offering unto God; and, through His merit, He makes the same true of His Church, who voluntarily give themselves to God.

IN THEE I TRUST.

Only for thee, Lord, would I live, while here below;
It is my great delight, thy love to show;
Use me, then, first as thou seest best
Not mine to choose, but mine to trust and rest.

Only to thee would I resign my will, 'tis all I have to give, and
Lord, it seems so small A thing to offer unto thee,
Who didst lay down thy life for me.
Only to thee, my Lord, I'd come when trials press,

Assured that thou alone canst comfort best;
My deepest griefs, I need not to thee tell,
Thou understandest all, dear Lord, so well!
'Tis only thou canst send the peace which soothes my pain,

That bids my weeping cease, and sunshine follow rain,
My every fear remove and doubt dispel,—
I rest on thee, and know that all is well.

—Jennie G. Sharp.

GOD'S HUSBANDRY

1 Cor. 3:9.

WHAT a noble example was Paul, both as runner in the race and as worker. No one has been more used and no one more willing to suffer. Surely he had much forgiven and was a noble example of loving much. The beauty of Paul's character is seen in the above chapter. The sectarian spirit was in the Church in those days, and neither Paul nor Apollos nor Cephas, as faithful servants, would encourage it. The fault lay with the Church at Corinth; again we see the same condition pictured in Colossians, and it seems always to have been the chief difficulty in the Church.

So often the elders get puffed up, and instead of reproving receive homage. It would be a good thing in any church to often read this chapter, as in a general way it is good to have all admonitions before us.

Reproof by 'Paul was always given gently, humbly and lovingly. None could claim the members of Christ but Christ Himself, and none could make a member in Christ but God. One may plant, another water, but God giveth the increase. How foolish for any to seek to be anything in a church and draw away disciples after himself, and yet this is the very thing that has made trouble all down the age and even got to work in our Lord's day. "Who shall be greatest?" How He gave them the lesson. "One is your Master, even Christ," and He girded Himself and served them. The Lord knows each of us and our hearts even better than we know ourselves, but it is certainly good for us to examine ourselves often and see that any little service we do is done from love and a desire to serve. Better by far, if there is any difficulty, to seek a humbler position in the Church; and, after all, any service rendered is acceptable only because of the accompanying sweet incense of our great High Priest. How much depends on each and all and especially on the elders, that we keep in the happy condition pictured in Psalm 133.

We are God's husbandry and He is bearing patiently with us as He sees the work go on. Yes, we are God's husbandry, and all in Christ can witness, as the Apostle James expresses, to the long-suffering of the great Husbandman. He careth for His garden, never fails us, never slumbers or sleeps. How much we have for which to be thankful and how we should appreciate the long-suffering of the Husbandman. Nothing can come but will work out for our good. He is too wise to withhold the pruning knife; all need prunings, chastenings, etc. All have similar experiences and trials, and all these have the same effect and bear the same fruit, and so these similar experiences bind us together. Talents and temperaments differ so much, and so the Apostle likens the 'Church to a body of many members, and sometimes it just seems as if the hand does not love the foot, etc. But there is something wrong; each should be able to see in the other the good, the something that God sees.. He never would have called any if He had not seen some good there, and so we should not know each other after the flesh. We should be more concerned with ourselves and what we are doing than seeing the faults in others. Some are more crusted with The outer covering, but the good is there, so let us each humbly recognise that good.

The Husbandman is not looking for great works, but the fruitage of Divine love. The words of our Lord to the workers who trusted in their works were: "I know you not." God's will for us is our own sanctification. He plants the seed and looks for the fruitage, more joy, peace, long-suffering toward all and especially toward the professed followers of Christ. Some may say God is doing the work, He will produce the fruit; but, no. He tills the soil, assists us to remove the weeds, prunes the limbs, and then we must do our part and produce fruit. Are we willing to learn from sources God uses.; circumstances and conditions all have a use. God does His part; are we looking for the lessons He would teach? Are we more gentle toward all, and kind even to those who may seem to be turning from the straight way? There is no reason why we should not produce fruit. Let us drink of the .brook by the way and lift up our heads.

It is not for us to judge one another; we may make mistakes however sure we may be. We may injure one of Christ's little ones by some expression. Let us remember that he who injures one of His members injures Christ. Responsibility is on all, but especially on the elders; let the weight rest on the Lord, He makes no mistakes. The Shepherd of Israel neither slumbers nor sleeps. The tie that binds us in Christ will lead to great tenderness. In differences of opinion let us be liberal-minded. What would we think of an earthly family always quarreling and wishing to separate because of difference of opinion; what, then, would we think of a church thus minded? We must be ready for calm, quiet reasoning on all Scripture, etc., and then each has a right to his own opinion. The responsibility then is not Sours, but let us do all we can to water and nourish and assist any to right conclusions.

"YE ARE GOD'S HUSBANDRY."

It is often well to remind ourselves how we came into the Lord's Garden. It was not by any worthiness we possessed, not by works that we had done, but simply because we realised our need. We felt somehow that we were not right, not at peace with God, and we had that desire to get right. We realise it was then all of grace that God drew us and we followed on. He showed us the way by faith in the sacrifice of our Lord and we gladly came and our longings were satisfied. The debt was paid, and more, His merit He, applied so that we might approach God, not in our own

righteousness but as covered with a robe of righteousness, so that our poverty was met by His riches of grace.

“Thou, O Christ, art all I want,
All I need in Thee. I find,
Thou didst strengthen me when faint,
Now my eyes no more are blind.

Thou of life the fountain art,
Rich supplies I find in Thee,
Springing up within my heart,
Rising to eternity.”

The way is so beautifully shown in the Tabernacle in the Wilderness. In this picture the camp of Israel would illustrate the world in unbelief. Any who would come nigh to God must enter the Tabernacle by coming first into the Court. The only entrance is by the Gate by which stood the Altar of Sacrifice, well typifying Christ, who said: “I am the way,” or “I am the door.” So we came into the Court and found a sheltering wall of white curtain, representing the wall of faith. “Thus we were justified and at peace with God. But “here (says the Apostle) we have no abiding city”; no, we heard a further call to present ourselves as a living sacrifice in entire consecration to do God’s will (Rom. 5:1, 2; Rom. 12:1, 2), and taking this step we realised the peace of God in our hearts and received the Holy Spirit as illustrated in the first apartment of the Tabernacle. We had the light of the golden candlestick and the nourishment of the unleavened bread, which only priests were allowed to eat; we further received the privilege of offering our prayers to God, acceptable through the incense, kept burning by the coals from the altar—on the golden Incense Altar. This is how we came into such close fellowship with God. In other words, we came into His garden, we became branches in His Vine and so received His kind care and seek to bear fruit to His glory.

Then, again, it is good to think of the object of the Great Husbandman in dealing with so few of earth’s millions instead of ploughing up the whole field and making at once the whole world as “the garden of the Lord.”

When we realise the purpose, we rejoice, the more in the wonderful “high-calling,” for we see that those now drawn of God are being prepared to act under the direction of Christ to lift up mankind and fill the whole earth with the glory of God—”Paradise restored.” we notice that everything was vested in Christ, who purchased the world from condemnation to death by His own precious blood. He laid down the price of sin and first applied it for the Church, that its members might follow His steps—”follow the Lamb whithersoever He may go,” and as He went to death, so says the Apostle (Rom. 8:36), “We are killed all the day (Gospel Age) long, we are led as sheep to the slaughter.” So Christ’s death was applied for our justification so that we could lay it down and be acceptable as a sacrifice, so that the merit could then—the Church being complete—be applied for the whole world.

The Master Himself gives the thought along the lines of husbandry too, in John 12:24-26. He had the life of the human race in Himself. He was planted so as to produce the Church—to be joint-sacrificers and then joint-heirs with Him. (Rom. 8:17, etc.) He, the “corn of wheat,” fell into the ground and died for the life of the Church, and then He invites those receiving life from Him to do as He did. Then there will be a second crop (Psalm 72:16). If we should seek to save our life, being unwilling to be dead with Christ, we should lose it; but if we yield our lives in willing sacrifice, sharing in His death, we shall also share His resurrection, and be members in that “Abrahamic seed” which is to bless all the families of the earth (Gal. 3:16, 27, 29) and make the “whole earth as the garden of Eden.” Then Christ will hand over the Kingdom to God and all mankind will then be “God’s husbandry,” everything working perfectly, no more pests and weeds, but the fruits of love and of goodwill shall abound everywhere—”There shall be no more curse.” How beautiful it would be if all the world were just as full of good fruitage as the happy classes of God’s true people. Our prayer is that this happy, helpful condition may continue and that all may increase and abound in love and happy service one toward another, until the Church’s deliverance is complete.

The Victorious Spirit.

“Personally,” says Helen Keller, blind, deaf and dumb, “I find it a great help to believe that my misfortunes were sent for a purpose, even if the purpose were only to discipline an impatient, wilful nature. To conceive of them as punishments or accidents is intolerable.”

“It is true I am shut out from the world of the eye and ear. Yet how rich I am in what I know through the sense of touch alone! The seasons come round to me like old friends. The breath of new flowers in spring brings joy and sweetness. As I walk along, the winds caress my cheek and I feel the play of sun and cool shadow upon my brow. Through the sense of touch, too, I feel the force of sea waves, and I can say with Byron, “Roll on, thou deep and dark blue ocean, roll.” —“Christian World.”

The above is surely a wonderful example. Miss Helen Keller being blind, deaf and dumb, has achieved so much, and attained so high a degree of education notwithstanding her terrible handicaps. She is a notable example of accepting misfortune in a noble spirit and making the best out of such circumstances and conditions as may seem to be one's lot. Instead of bemoaning and being discouraged, she has wonderfully overcome the drawbacks. While shut off from the many beautiful things upon which our eyes may rest and to which our ears may listen, and even from speech, yet she can see with her mind the beauties of nature and maintain great joy in the blessings she has. If such an one finds no reason to murmur nor complain, we may well ask, who has?

The best way to bear crosses is to consecrate them all in silence to God.—Fletcher

Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for thou thyself also hast many failings which must be borne with by others. —Thomas A. Kempis.

Published by Berean Biblical Institute, National Bank Chambers, Hawthorn Printed by Hickling & Powell, Brunswick, Victoria.

Face to Face with Trouble.

“You are face to face with trouble,
And the skies are murk and gray;
You hardly know which way to turn,
You are almost dazed, you say.

And at night you wake to wonder
What the next day’s news will bring;
Your pillow is brushed by phantom care
With a grim and ghastly wing.

“You are face to face with trouble;
A child has gone astray;
A ship is wrecked on the bitter sea;
There’s a note you cannot pay;

Your brave right hand is feeble;
Your sight is growing blind;
Perhaps a friend is cold and stern,
Who was ever warm and kind.

“You are face to face with trouble;
No wonder you cannot sleep;
But stay, and think of the promise,
The Lord will safely keep,

And lead you out of the thicket,
And into the pasture land;
You have only to walk straight onward,
Holding the dear Lord’s hand.

“You are face to face with trouble;
And did you forget to look,
As the good old father taught you,
For help to the dear old Book ?

You have heard the Tempter whisper,
And you’ve had no heart to pray,
And God has dropped from your scheme of life,
For--oh, many a weary day!

“Then face to face with trouble;
It is thus He calls you back
From the land of dearth and famine
To the land that has no lack.

You would not hear in the sunshine;
You hear in the midnight gloom.
Behold, His tapers kindle
Like stars in the quiet room.

“Oh, face to face with trouble,
Friend, I have often stood,
To learn that pain has sweetness,
To know that God is good.

Arise and meet the daylight;
Be strong and do your best!
With an honest heart, and a childlike faith
That God will do the rest.”